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THE EXPOSITOR'S MINISTERS ANNUAL

1929

A VOLUME OF 324 ORIGINAL SERMONS, SUGGESTIONS FOR SERVICES INCLUDING PSALMS, HYMNS, OFFERTORY SENTENCE, OFFERTORY PRAYER, AND ANTHEMS. THIS ANNUAL IS DESIGNED FOR PASTORS, EVANGELISTS, MISSIONARIES, RELIGIOUS EDUCATORS, AND SUNDAY SCHOOL TEACHERS

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MORNING SERMONS (52)
Henry H. Barstow, D.D., Dean of Auburn Theological Seminary.

SUNDAY SCHOOL LESSONS (52)
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SERMONS TO YOUNG PEOPLE (52)
T. B. Stewart Thomson, Edinburgh, Pastor, Author and recognized authority on work with young people.

SERMONS TO CHILDREN (52)
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EVENING SERMONS (52)
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MID-WEEK TOPICS (52)
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ANTHEMS
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COMMUNION SERMONS (12)
I. J. Swanson, D.D.

The EXPOSITOR'S MINISTERS ANNUAL

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A Companion Volume for a Yearly Subscription to *The Expositor*, the Minister's Magazine

324 Original Sermons, arranged in 52 chapters for 52 weeks in the Calendar Year; 52 Sunday Service Outlines, Thought Stimulators and Suggestions; 1 Chapter of 12 Original Communion Sermons

COMPILED AND EDITED

by

JOSEPH McCRAY RAMSEY

Editor of *The Expositor*

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SERMONS TO YOUNG PEOPLE—(52)

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MID-WEEK TOPICS OR PRAYER MEETING TALKS—(52)

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ANTHEMS

EDWIN ARTHUR KRAFT, Musical Doctor, Organist of Trinity Cathed Cleveland, and organizer of the famous Boys' Choir of this gr Cathedral.

THIS book has been prepared in the interest of our common cause and is dedicated to thousands upon thousands of earnest consecrated representatives of the ministry, who, for the last thirty years, have loyally supported the efforts of *The Expositor* by continuing interest, expressed encouragement and generous co-operation.

INTRODUCTION

There can be nothing more permanently attractive and wholly satisfying to him who needs than the cheering and comforting presentation of the Good News.

Today's tendency, among keen-visioned ministers everywhere, is away from artificialities, sensationalism and special and endless "features" as a means of stimulating church attendance and back to a sturdy preaching of a sturdy Gospel.

Whatever else one may do, to be a preacher worthy of his calling, one must preach, for "how shall they hear without a preacher."

The sermon continues to be the most important and vital part of the work of the ministry. Daily the cry goes up, "Give us more and stronger sermons, that from them we may draw inspiration for sturdier sermons for our people." "Give us your best suggestions for our mid-week services." "Where can I get inspiration and suggestion for my addresses to my young people?" "Can't you help us with a living program for our Sunday School?"

Being privileged to deal wholly with active and energetic ministers, the world over, and constantly in contact with scores of thousands of ministers, *The Expositor* has naturally been looked to for such suggestion and such help. Nor has it failed to hear and heed the general call any more than it has failed in giving its best service in answer to the endless individual calls.

There are many sermon collections and sermon helps on the market, many of which are composed entirely of "reprints" which have appeared elsewhere, being simply gathered together under one cover, for convenience. A collection of any sort, be it sermons or piano music, unless it has been pictured as a whole, and built up with that picture in mind, is more likely than not to result in an unhappy product, varying everywhere from good to bad and maintaining only a mediocre average.

The Expositor has been foremost among ministers' publications for the past thirty years. During those years it has been in touch, constantly, with the best and strongest ministerial minds of this country and abroad. It has watched many a minister leave the Seminary and come to rich reward in the calling. It has seen men stand out among their fellows, stars of the first magnitude, in various departments of church work. It has seen those who have become world renowned on the strength and warmth of their sermons. It has seen the outstandingly successful in the various departments of work with the young people; it has seen specialists solve what to many has appeared as the unsolvable mid-week service problems; it has seen those who have come to prominence because of their successful evening services, special services. In fact there are no portions of the work an active pastor has to meet which have not received specialized attention and remarkable success at the hands of those we have been privileged to call "friend."

And so in *The Expositor's* answer to the call for a book of suggestive and inspirational material for the busy pastor, *The Expositor* has quite

naturally ignored the usual practice of gathering together a book-full o material which has been used over and over again in various publication before it finds its way into book form, and has turned to men, who fo various and obvious reasons have made themselves outstanding figures i the several departments of church work.

Their prominence is due, not to newspaper publicity resulting fron new and sensational plans and platforms adopted by them, not to thei leadership in any of the endless and ofttimes trivial bickerings and con tentions which come up from time to time, but rather to that close an loyal adherence to the ministerial principles of Him who came to minister For clear and concise mental reasoning, for clarity and logic in thei presentations, for the deeply rooted and indelible strain of evangelica fervor which shades all their work, for their humanity and their love fo the souls of fellow humans, for these and other reasons, *The Exposito* has turned to a carefully selected group of pastors, soliciting and receivin that splendid type of co-operation expected. From such a group ha come much of the material in this volume, prepared especially for thi volume and found only in it. To them this expression of gratitude is due

In that new material contained herein, are to be found 324 sermon never before seen in print. They have been prepared especially for th Annual.

On the basis of the fifty-two Sundays in the church year, there will b found fifty-two morning sermons by the able and versatile Dean of Aubur Theological Seminary. Following each, in orderly arrangement, will b found a year's program for fifty-two Sunday School sessions by a midwes Sunday School specialist of no small caliber. For many a pastor, th hardest problem is that of preparing sermons and addresses for youn people and for children. There are one hundred and four such, by me whose record of successful young people's work, marks them as outstand ing in their particular field. Following these are to be found fifty-tw evening sermons and suggestions for evening services which will appea at once as unusually sound and wholesome, the very type being sough because of their inherent strength and appeal. The fifty-two mid-wee services are from the pen of one of the outstanding metropolitan pastor of the day, whose success in that field of endeavor has been phenomena and whose name has become one to conjure with. There will be found dozen extra communion sermons, another task of the minister not easy o solution. Special days and special occasions, calling for sermonic materia have also been ably covered. Nowhere else has there been made availabl for the minister such a collection.

Nor is that all. Several texts accompany most of the sermons as d suitable Scripture lessons, suggested hymns, and anthems, which fit i logically with the sermonic theme. Suitable Psalms have been suggested Scriptural calls to worship or opening sentences, Scriptural offertory sen tences, offertory prayer suggestions, scriptural benedictions and countles other features all go to make the Annual of unlimited benefit and sug gestion to that pastor who finds his days too short in which to accomplis all those things his heart picks out for him to do.

As an entirely new feature, are to be found countless references to other works and to back issues of *The Expositor*. These indicate sermons and sermonic helps which will be suggestive by way of parallel reading, and will be found quite generally throughout the entire volume and in the index and cover, in an additional manner, the subjects covered in the regular sermon contained in the book.

While it is true that *The Expositor's Ministers Annual* is to be as its name implies, a yearly volume, little significance, other than the year of publication, attaches to the date on the cover. Regardless of year, the Annual will be found to present a program, comprehensive in scope and complete in detail, which will be every bit as suitable to the needs of one year as to the needs of another. The 1929 issue will be as valuable in 1930 or 1931 as in 1929. The idea back of the date being largely for the purpose of designating one volume from those many to put in their later appearance from year to year.

A "Homiletical Cure-All" is quite as impossible as it is unattractive or desirable, from other points of view as well as the ethical. Hence no attempt has been made to relieve the minister of all his work or of solving for himself and on the basis of his own individual and particular parish need, those endless problems which must come up because of the varied nature of his calling. No book of human making can replace entirely or even in large part, the warm heart and devoted mind of the consecrated minister. Therefore, whoever might buy this book as a release from the necessity of constant creative thought, will be disappointed in it. It has not been made for that purpose. There is no room in the ministry for the man who cannot or prefers not to think. No profession calls for greater concentration of thought and sincerity of purpose than that of the minister.

A road-map has never been known to transport a single passenger even a very short distance over a modern highway, yet the longer the way and the harder the road the more desirable a road-map appears to him who journeys upon that way. Use the Annual, then, as a road-map which points the way in a reliable manner. Use it as its producers mean it should be used, as a book provocative of thought, inspirational, suggestive, stimulative. Use it for the benefit one is bound to find in a study of how others have successfully met and solved those very problems you now know. Use it as a staff rather than a crutch, for in such use, and such use only, will the purpose of those who have so fully entered into its preparation for you, which after all is the sole aim of the book, be fully realized.

—J. M. R.

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JANUARY 6, 1929

FIRST THINGS FIRST
(New Year's Message)

CALL TO WORSHIP: "The Lord is in His Holy Temple, let all the earth keep silent before Him." Hab. 2:20.

HYMNS: Give to Our God Immortal Praise.—*Duke Street*
Just as I am.—*Woodworth*
A Charge to Keep I Have.—*Boylston*
Take My Life and Let It Be.—*Patmos*

PSALM: 100.

ANTHEM: Epiphany, "There Shall a Star."—*Mendelssohn*

OFFERTORY SENTENCE: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." Psalm 33:12.

OFFERTORY PRAYER: Accept, Our Heavenly Father, this gift of our love to Thee. May our hearts be made truly grateful and our hands truly generous because of Thy ceaseless and tender mercies to us.—W.

SCRIPTURE: Matt. 6:19-34.

THEME: First Things First.

TEXT: Verse 33.

OTHER TEXTS: Matt. 22:21. Eph. 1:12.

BENEDICTION: The grace of our Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you. Amen.

SERMON

THEME: First Things First.
SCRIPTURE: Matt. 6:19-34. Text: Verse 33.

I. INTRODUCTION.

1. Note the order: The Kingdom of Heaven and righteousness first, and "these things second." We have here a comparison of human interests with the interest of the Kingdom of Heaven, "First Things First."

2. Note in the passage the reference to God and Mammon, the serving of two masters. A single eye, God's estimate of man and birds and flowers. He cares for them, therefore for us. In each of these instances that which concerns God's Kingdom and man's highest interests are given first place.

II. DISCUSSION.

1. The meaning of the Theme. A vital principle of life: give the first place to the most important things. A valuable principle upon which to begin the New Year, capable of constant and boundless application to life.

Every situation involves two or more possible choices. One will always be found to have the foremost claim; the others may be good or bad but are secondary. The commonest sin in life is to put secondary things first. Often the secondary thing is not sinful in itself but simply secondary in importance and immediate claim. "The good is the worst enemy of the best." "First Things First" is not merely a rule of living, but a vital principle.

2. The Theme as a principle of righteousness. a. Note the reference to righteousness in the text, as equal in importance with the Kingdom of God. b. Righteousness is the supreme object of scripture, Christ, the church, home, school, government. c. Righteousness is presented in the scripture as a gift of God, the foremost objective in all religion. The worst fault into which religion can fall is to be divorced from righteousness.

3. Various applications of the principle.

a. As to details in Christian living. 1. Note Christ's applications: "first be reconciled to thy brother, then bring thy gifts"; "first cast the beam out of thine own eye"; "cleanse first the inside of the cup." 2. Note Paul's use: "If there be first a willing mind"; "they first gave their own-selves unto the Lord"; of the Elders, he said, "Let them first learn to show piety at home." 3. Always the vital before the formal, the spirit before the letter, holiness before happiness.

b. As to choice of life work. Note the case of the rich young ruler and the man whom Christ called and who said "Suffer me first to go and bury my father." 1. The question youth must face is, what is the first call to me? The greatest opportunity for self or for service? The greatest personal chance or the greatest human need? 2. The story is told of a mechanic who in giving his experience of the Christian life said, before he became a Christian, the order was—"I not God"; when he became a Christian, it was, "God and I"; now he said it is, "God, not I." 3. Recall David Livingstone's consecration in his journal: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this." Note this also from Walter Rauschenbusch: "When a man's prime object is not his soul but the Kingdom of God, he has set his hand to a task that will never end, and will always expand. It will make ever larger demands upon his intellect, his sympathy, and his practical efficiency. It will work him to the last ounce of his strength. But it will keep him growing."

c. As to business. Fair profits or grinding gains? Piling up wealth or justice, kindliness and square dealing? Service or selfishness?

d. Pleasure. Mine or someone's else? Recreative and stimulative or exhaustive and wasteful.

e. Home. The day's program. Do we allow a thousand nothings to divert us from the obvious duty?

f. School. Examinations, marks, honors, victories, or solid training thru hard work and industry? A job or an education?

g. Reading. Diversion or development? Bible first in time and importance or in haste and indifference. Habits of reading, something to fight for. History, drama, biography, poetry, science, fiction, magazines, papers. Is this the right order?

h. To the New Year. What are we going to put foremost in our program for the year? We need a supreme motive to make the year one of progress as individuals, citizens, business men, housekeepers, students, parents; something that will put into life meaning, steadiness, unity, breadth, directness. Note the opposite of these in much we do. Christ has given such a motive in the Kingdom of Heaven.

II. CONCLUSION.

1. Let us put first His Kingdom. His Righteousness, Him.
2. Let us make it an eternal joy, a life motto, a daily rule.
3. Let us ask God to guide us toward a choice of "first things."

ADDITIONAL OUTLINES

Ex. 14:30—*THEME: "AS WE CROSS OVER."*

1. Suggestion of things accomplished.
2. The Triumph of Hope.
3. The end of old bondage, fear, and dejection.
4. Demonstration of National conquest over evil of long standing.
5. "Experience worketh hope," St. Paul says.

—J. A. H.

I. Kings 13:17—"Open the window eastward." *THEME: LIFE'S WINDOWS.*

1. The window we choose depends upon our aim in life. a. Window of pleasure here. b. Window of duty. c. Window of service to others in Master's name.
2. Some who center gaze upon what has gone *before.*
3. Some who specialize in what is *today.*
4. Some who keep mind and heart on the *future.*
5. The future pictured in the light of past experience is path to progress.
6. God's word the only safe outlook.

SEED THOUGHTS

One Thing

Help me to choose, O Lord, from out the maze
  And multitude of things that by me roll,
One thing to work and pray for here on earth—
  Something to keep before me as a goal;
That when I die my days may form for Thee,
  Not many fragments but one perfect whole.

I seek, O Lord, some purpose in my life,
Some end which will my daily acts control.
So many days seem wasted now to me—
All disconnected hours that by me roll.
Help me to choose, O Lord, while I am young,
Something to keep before me as a goal.
—Marjorie Hillis.

Christianity in Action

On April 1, 1926, the city of Chicago passed an ordinance against mil from untested cows. The Congregationalist of May 24, 1928, reports survey on the reaction of the 200 dairy farmers to the ordinance. Wha had led some of the dairy men to have their cows tested before the cit forced them to do so? What had the church to do with it?

One-half of 1% were opposed to the Church. Twenty out of 200 ha not church preference. 34% were "strong" for the Church, while 36% were weak in their indorsement. 25% of these farmers listen-in on Sunda services; seventy prefer "The Little Brown Church"; or another near by Thirty-six prefer the large church, and ten the fellowship clubs.

Six of the 200 go to church for fellowship; 88 feel it a duty; 68 fee it necessary for salvation.

Many gave personal reasons for not supporting the church, they di not like the minister or other members; 51 said they were too busy others were indefinite. One-half, or more had received no calls from th minister. Although it takes these farmers three and a quarter hours t do their chores, many attended.

Paul Hutchinson observes that the Church farmer is the one who ha the stability of character to face an issue squarely, and he is usually pre pared for the crisis, and makes the adjustment before he is forced to do so

The Day that Is Here

In a state convention of Sunday School workers, during the program o discussion, an Indian warrior stepped to the platform. He was clothed i a gorgeously gay blanket and full eagle headdress. After a moment's hesi tation, he said, "I was asked to speak to you tonight and to look just a much like an Indian as I could. In order to do that, I must get rid of a this (pointing to his blanket and headdress)." He put the blanket and head dress aside, and before the audience stood a tall young man, clear-eyed an well poised, dressed in a well-fitting suit of dark blue.

He said, "The Indian of today does not wear feathers and blankets except when he stoops to trade on his Indian heritage to wheedle mone from the impressionable white man. That (pointing to feathers) is a da that is *past*. This, *this* is the day that is *here*." He then proceeded t plead that education and missionary work be not relinquished among hi people.—From a story in Record of Christian Work.

Wardrobe Christians

Henry Ward Beecher once said, "I have known men who thought the purpose of conversion was to clean them, as a garment is cleaned, and that, when they were converted, they were to be hung up in the Lord's wardrobe, the door of which was to be shut, so that no dust could get at them. The moths eat a coat that is not used, and a Christian who is hung up so that he will not be tempted the moths eat—and they have poor food, at that."

An Invariable Barometer

An artist was once asked to paint a picture of a dying church. Instead of putting on the canvas a small feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen a richly carved pulpit, a magnificent organ, beautiful stained-glass windows, with frescoings and perfect seating. Just within the entrance, and guarded on either side by a "Pillar" of the church in spotless apparel, he painted a contribution plate of goodly workmanship for the offerings of fashionable worshippers. And right above the plate, suspended from a nail in the wall, there hung "Collections for Foreign Missions," and over the slot through which the contributions should have gone, he painted a huge cobweb.—Selected.

SUNDAY SCHOOL LESSON

"OUR HEAVENLY FATHER": Matt. 6:24-34.

Read Also: Exodus 34:4-7; Psalm 103:1-5, 10-14; Isa. 40:27-31; John 3:3-6, 4:20-24, 8:40-47; Romans 2:2-11, 8:14-17; I John 4:7-16.

GOLDEN TEXT: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Ps. 103:13.

Teaching the Lesson

The first three months of this year we deal with great Christian teachings.

The lesson printed is Matt. 6:24-34. Notice that vs. 26 uses the argument a fortiori. God is our heavenly Father. We sow and reap and gather into barns. There is no condemnation of that. The argument is that if *our* Father cares for the birds, whose father *he is not,* while they *do not* do these things, how much more will He, being our Father, care for us while we *do* do them.

Vs. 33 is both a promise and a law of life. God promises us these necessary things if we seek His Kingdom. It is a law of life in that our possessions are to be as things which are *added to us* and not as things which attach themselves to the very heart and center of our life.

Vs. 34 regards anxious worry. It is no prohibition of careful and thoughtful planning. It is the forbidding of futile and deadening anxiety. The last sentence of the printed lesson may have two interpretations. First, that each day brings enough evil of its own. Second, that to have

sufficient for all of the day's need, gives opportunity for the encroachment of evil. Either interpretation is correct.

The teacher will want to read also the following passages in preparation for this lesson.

John 4:24. This has been characterized as the greatest theological truth ever uttered. These words certainly cannot get lost in all the literature of the earth.

John 3:3-6. This has been called the greatest evangelistic truth ever uttered. The teacher should use this lesson as a basis for the discussion of the new birth and the power of the Holy Spirit to remake men. The new birth is the heart of the church's life. All must be born again; high and low, rich and poor. Horace Bushnell in his sermon on "Regeneration," has said, "God's Law of gravity will as soon put the sea on the backs of the mountains as his terms of salvation will gather into life them that are not quickened in his Son."

Romans 8:14-16, discusses our relationship to God as children to a father. If children, then certainly three things will be true. I. When temptation comes, we will be strong, for sin is trampling on the Father's heart. II. There will be a delightful and sustained intimacy between Him and us. III. His interests will always be ours.

Exodus 34:4-7. This passage contains a picture of God our Father. It shows a dark line in his face. God is not a sentimental, benevolent, imbecile. He will by no means clear the guilty. He cannot abide sin.

Psalm 103:1-5, 10-14. Salvation belongs to God. It is his in its planning, in its procuring, in its perpetuating and in its perfecting. As far as the east is from the west, vs. 12. It is significant that he doesn't say as far as the north from the south, for that is a fixed distance. The east from the west is an infinite distance, utterly undeterminable, absolutely measureless.

Helpful Reading

McAfee—"Studies in the Sermon on the Mount."
Macefield—"Everlasting Mercy." (The fact of conversion.)
Browning—"Saul."
Thompson—"The Hound of Heaven."
Begbie—"Twice Born Men."
Torrey—"The Holy Spirit."
Shannon—"The New Personality."
Moody—"Glad Tidings." (Sermon on "Regeneration.")
Shannon—"Breath in the Winds." (Sermon on "Priority of the Spiritual.")
Clow—"The Cross in Christian Experience." (Sermon on "The Dark Line in God's Face.")

SERMON TO YOUNG PEOPLE

TITLE: *The New Man.*

TEXT: "Put off the old man, which is corrupt . . . and put on the

new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

Have you ever watched painters papering a room? If so, you will notice that instead of putting new paper on top of the old one, they first of all wash and scrape off every bit of the latter, leaving the bare plaster showing: and then they cover it with a nice new design. Sometimes, when people are in a hurry or careless, they neglect to do this: and though the job may look all right for a month or two, very often at a later time the old pattern shows through the new one, and gives a very ugly look to the room.

The same thing is true of our Christian life,—the room of our soul, which is to be kept bright and beautiful for God. Paul tells us in this text of ours that we must first put off the old, "corrupt" man before we put on the new one. Our souls, when we began life as babies, were clean and spotless: but little by little, as the years slip by, they grew grimy with the smoke and dust of the world, stained by sins. When we awaken to this fact, we are ashamed, and want to put on a new covering, to put on Christ, to be made pure like Him. But we sometimes forget that in order to do this, we must first strip away our old coverings of deceit and wrong-doing, scrape them clean away so that not the tiniest trace or scrap remains behind.

There is an old saying, "Be off with the old love, before you are on with the new." And that is very true of the Christian life. We cannot plaster over evil with whitewash, and expect to be hidden for ever. We cannot build a house which will stand, upon the shifting sand. We cannot truly follow Jesus, and still expect to enjoy our old sinful life, even if it is hid from the eyes of the world. That is why our Lord was so angry with the Pharisees. He called them, you remember, "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." They had put a nice new paper on their souls, but only to cover up the old, evil ways, to conceal them from the view of men. But the keen eyes of Jesus saw the old paper shining through. We can never for a moment deceive Him. If we are to be followers of His, we must get rid of the past altogether, "be born again," become new creatures, fresh and pure, fit for Him to cover with the garnishings of His beauty and grace and holiness.

SERMON TO CHILDREN

TITLE: *Be Ready!*

Every boy and girl ought to be prepared for such emergencies as giving first aid when someone is accidentally cut or bruised or has bones broken; to save persons from drowning; how to start a seemingly drowned person breathing again; and what to do when fires break out. Boy Scouts and Girl Scouts learn what to do in such cases; so should every one else.

But there will be other emergencies for which you have had no special training; how will you meet them? Well, that depends on how you have

trained yourself to look ahead, to keep cool, to be brave, thoughtful, unselfish, and practical. Here are two stories which may help you to understand what I mean.

The first is a Bible story. One day about five thousand people followed Jesus away out into a lonely, desert place, where there were no houses and no one from whom they could buy anything to eat. They were following Jesus because he had healed many sick people whom the doctors could not help. They were deeply interested, too, in what Jesus was telling them about God, the heavenly Father, and his love for everyone. About noon, they began to get hungry, but they had not brought any lunch with them, and there was no one from whom they could buy food. There was only one person, a boy, who had lunch with him. He had looked ahead; he was prepared. Not only that, he was unselfish, because he told Andrew, one of Jesus' disciples, that he was ready to share his lunch with others. He had five large crackers and two small fishes. Jesus blessed the boy's lunch, multiplied it, and made out of it a good meal for everyone there—5,000; and after all had enough, there were left over twelve baskets full. This was a miracle; but the boy, who was prepared, helped Jesus. It was the boy's lunch which Jesus used in the miracle.

The other story is about a boy in Labrador, who helped Dr. Grenfell, the famous doctor who has given his life to serve the fishermen and hunters of Labrador. Labrador is a lonely land, very cold in winter, away up North, lying between the Gulf of St. Lawrence and Hudson Bay. One stormy winter day, when all the men were away, Dr. Grenfell had a call to see a man who was near death, and also to visit a sick woman who lived miles away in the opposite direction. The doctor had already visited the woman but she needed medicine at once if her life was to be saved. There was not time to see them both that day. If he did not visit the man at once he would die, and if the woman did not get the medicine that day, she would die. What could the doctor do? All of a sudden he thought of a Christian boy, eleven years old, who lived near by, and could drive a dog-team, and find his way by compass or by the stars after nightfall. The doctor asked the boy if he would take the medicine to the sick woman, and the boy said he would try. It was a hard and dangerous trip for a little boy, but he made it, delivered the medicine, and got back home safely. His brave and kind act saved the woman's life. The boy never could have made the trip had he not practiced dog-driving, and finding his way by compass and stars. His previous brave and kind acts had attracted the doctor's attention to him, and the boy was willing to take the risk. He was prepared!

MID-WEEK TOPIC

(First Week in January)

TITLE: *Prayer and the Spiritual Life.*

TEXT: "Abide in Me, and I in you." John 15:4.

Prayer, a habit of life, soul-attitude. "I want *a life* of greater, deeper, truer prayer."—A. C. Tait. "Abiding."

PRAYER EXPRESSES AND MAINTAINS A RIGHT ATTITUDE TO GOD: Prayer demands God. Heart seeks God in prayer. Instinct. Never so natural as when we pray. Essential prayer not asking, not petitioning; just seeking God.

Such prayer brings us into right attitude toward God and keeps us there. "This we wish, even your (repair)"—II Cor. 13:9.

PRAYER REALIZES GOD'S PRESENCE:

"A Christian on his knees sees farther than a philosopher on his tiptoes."—James Hamilton.

What is our assurance of strength and its source but He who holds the stars in His hands and walks in the midst of the candlesticks. Rev. 1:9-20.

"Keep yourselves in the love of God." Jude 21.

GOD'S WILL MADE CLEAR IN PRAYER:

No desire to force our will on God. Luke 22:42.
Obey our present knowledge. Matthew 7:21.
Learn by hindrances and failures. Acts 16:7.
Revelation in the Bible. II Timothy 3:16.
Illumination in Prayer. Col. 4:2.

"Then I rose up and did the king's business," Dan 8:27.—Wm. Tait Paterson.

(Second Week in January)

TITLE: *Prayer and Spiritual Power.*

TEXT: "In the morning, . . . (Christ) went out . . . and prayed"—Mark 1:35.

Powerless lives. Mark 9:28-29. Jesus and prayer.

PRAYER IS POWER BECAUSE IT BRINGS POWER:

Handshake of Napoleon before battle. Christian and God against world.
Faith and confidence established in prayer.
Jesus came from prayer in power of Spirit.
It strengthens against nervous exhaustion.
It secures against perils of success.

PRAYER ARMS US AGAINST TEMPTATION:

Jesus in Temptation and Transfiguration.
Bible warnings as to power of Temptation. "Take heed lest ye fall."
Prayer brings courage. We are not alone. Christ's prayers for us.
Prayer keeps forces mobilized. God, answering prayer, sends spiritual forces.

PRAYERS MAKES DUTY LIGHT AND SERVICE A JOY:

Duty difficult: worries, anxieties, public opinion, self.
Prayer makes duty plain and lightens it.
Prayer keeps in touch with God. Let world and self pass.
Prayer reveals relative importance of duties.

Note:—Not time spent but soul-attitude. Not quantity of prayers, but quality.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A New Year's Prayer.

TEXT: Psalm 17:5—"Hold up my goings in Thy paths, that my footsteps slip not."

INTRODUCTION:

Another year runs it course. History written not by another but by self. Not with pen and ink but on eternal tablets. Not after the events but during course of action. No erasures, additions, amendments. Sorrows, joys, successes, failures, hopes attained, and blasted, all these recorded.

New page open for the "historian." Standing at gate of new year calls for renewed and intelligent service. Enter New Year with prayer on our lips and in our lives. The Psalmist indicates:

1. A DESIRE THAT LIFE MAY BE TRUER TO GOD.

Beginnings are times of inventory. Decide reasons for failures, successes. Emphasize the one, guard against the former. Desire for harmony with the Divine Order. Unity in the universe of nature but man alone is neglectful of His laws. Man only creature that believes, only creature that denies. What of belief and denial will the year bring.

2. A LIVING IN THAT TRUTH.

"Goings" include every way of life, thought, word, deed. Enlightened thought and deed. A practical application of the Master's mind. Streets of Boston said to be former cow paths. His path not irregular or crooked. Pathway clearly marked in His Word.

3. THAT OUR FEET MAY SLIP. Slippery place endanger the step of men. a. Slippery place of worldliness. Absorbed in things of the material. Affections earthly. b. Slippery place of modifying duty. Pleasures too exacting. Would modify His way to suit our own inclinations. c. Slippery places of false standards. Those that we should imitate. Others should never be imitated. Stand on safe place with Him as the pattern.

CONCLUSION: Only the Master can keep our feet on a firm path for the year. If we know the dangers, they are less likely to come upon us. Take the Psalmist's prayer, make it your own, put into daily testing not as a common "garden variety" of the New Year's Resolutions, but as a real consecrated prayer for life's journey thru the year.

PSALM: 8.

LORD TEACH US TO PRAY

CALL TO WORSHIP: "Oh come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with Thanksgiving." Psalm 95.

HYMNS: Love Divine, All Love Excelling.—*Beecher*
Come My Soul, Thy Suit Prepare.—*Solitude*
Lord, Teach Us How to Pray Aright.—*Beatitude*
Now Thank We All Our God.—*Nun Danket Alle Gott*

PSALM: 55.

ANTHEM: First Sunday after Epiphany, "Arise, shine."—*Elvey*

OFFERTORY SENTENCE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

OFFERTORY PRAYER: Good fortune and the countless blessings we have enjoyed, cause us to be forgetful and thoughtless of the source of all that has made our lives so much worthwhile. Almighty God, we pray Thee to guide us in the course of life, help us to put first things first, and second things second. Help us to remember that the first fruits of all of our labors belong to Jehovah. We come to Thee this morning with this gift which is only a portion of that which Thou has bestowed upon us. We pray Thee to use it as Thou knowest is well, and bless us in our service to Thee. Amen.—W.

SCRIPTURE: Luke 11:1-13.

THEME: Lord, Teach Us to Pray.

TEXT: Verse 1.

OTHER TEXTS: Luke 18:1; Matt. 14:23.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: "Lord Teach Us to Pray."

SCRIPTURE: Luke 11:1-13. Text: Verse 1.

INTRODUCTION.

1. The drift back to religion and the prayer life today.
2. The need for better understanding of prayer and for more of it.
3. The situation that brought out the apostles' question in the text. Christ's approaching death and HIS PRAYING.—Their need ours —He its inspiration and answer.

II. DISCUSSION.

1. The Story Reviewed. a. Their question not why pray, explain prayer, when pray; awed they say, "teach us to pray."

2. Points for emphasis in Christ's answer.

a. The Substance of Prayer. v. 2-4. 1. The rules of God and the rights of men. 2. Our relation to God and to life; material and spiritual. 3. Elements given: a. "Say, Father." Not king, creator, Jehovah, deity. Supreme Being—not even "Father in Heaven"; just "Father." Implies personality, relationship, sonship, dependence, providence, love, "pity," guidance, restraint, chastening, justice—The Prodigal Son. b. "Hallowed be thy name." Reverence, humility, pride in the family name, worship, honor, praise, gratitude. c. "Thy kingdom come." Dedication, co-operation, service in God's great enterprise. Taking a share in Father's business like a son in a father's office. d. "Give daily bread." Our right to physical supply. The "daily" factor. e. "Forgive our sins as we forgive." Brotherhood here. The great fact of sin in our life—for us not Christ. We should be thankful that life comes to us in such little bits. We can live one day well enough. It is a blessing that this is all God ever gives us at a time.—J. R. Miller. f. "Bring us not into temptation." Spiritual protection. Christ's emphasis on temptation rather than sin. g. These all implied in word "Father." Each a point in our prayer program—no room here for hypocrisy, pride, formality, mediation of men, priestcraft, or anything but the utmost personal contact and vital reality. Everything in life is included; all puzzles answered and all problems settled. The word "Father" answers all.

b. The Certainty of Prayer. 1. Implied in Christ's example and practice of prayer. Review His prayer life and what it meant to Him. Prayer at the baptism; the temptation; feeding the five thousand; before He chose the twelve; at the Passover Supper (John 17); in Gethsemane; on the Cross. Note it was the observation of this habit of prayer in Christ that gave to the disciples their interest and evoked the question of the text. To Him prayer was such an obvious necessity, such a complete certainty, that it made them realize their need of that sort of life. 2. Story of friend at midnight. A parable of contrast not of likeness. Not importunity in the sense of the beggar, which is unnecessary with God. Main point is the contrast between unwillingness of sleepy friend which yields only to "impudence," and willingness of God which pours itself out like a stream when the faucet is opened. 3. "I say unto you." Christ's authority. The threefold assertion, "Ask—opened." Our restrictions and doubts and questions. Why this, why that, why unanswered prayer? "Father," that word the guarantee. 4. This all emphasizes the absolute reality and certainty of prayer as a fact of life, a vast resource of power, help, and good to us. The only condition is that we take the attitude toward God that a child ought to take toward a father of whose wisdom, love and power there can be no possible doubt. Do we always know the difference between a loaf and a stone, a fish and a serpent, an egg and a scorpion?

c. The objects of prayer. 1. The loaf, the fish, the egg. If it requires God to take care of the heavenly bodies, to keep the great forces

of gravitation and electricity in operation, no less is it required for the smallest atom, the gentlest breeze and the slightest force. So prayer is right for anything great or small that bears upon our life and character, but we must leave to His wisdom the right answer. 2. The Holy Spirit. The Holy Spirit, however we may interpret him, is God at work upon our spirits and upon the spirits of those for whom we labor. He imparts truth, life and power in answer to prayer, to ourselves, and to others. There can be no Christian work worth while without his co-operation. This the greatest of God's gifts—*Himself*—in Christ through His Spirit in us.

III. CONCLUSION.

1. Make the disciples' petition your own as the first petition in every prayer. 2. Remember that prayer is not teasing but trusting, not impudence but importunity, not God coming to our idea but we adjusted to Him, not a blind groping in the dark, but a call to One who is sure to hear and ready to answer, not an intermittent acquaintance, but a continuous communion, not petitioning a despot, but fellowship with a Father who may wait but never fails.

SEED THOUGHTS

Prayer a Characteristic of the Great

Rev. George H. McNeal, in an address on William Blake given at the time of the centenary service in Wesley Chapel, August 12, 1927, said: "It is fitting that this service should be held in Wesley Chapel. Blake was the Wesley of Art. They were both evangelists, propagandists, prophets. Both led a life of fruitful activity. Each was very sure of God and of himself. Wesley prayed every hour; Blake said, 'I am under the direction of messengers from heaven night and day.' They were enthusiasts also, and hence their power. Sir Joshua Reynolds said to Blake, 'Mere enthusiasm will not carry you very far,' but Blake replied, 'Mere enthusiasm is the all in all.' "—The Christian Advocate.

One of the greatest problems of many Christians is why their prayers are not answered. The cause for unanswered prayer has never been the fault of God, but it has always been with him who prays. In a new book by Glenn Clark, the title of which is "The Soul's Sincere Desire," the author says, "I do not know why God should have blessed me for the past three years with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving. But, greater than any particular blessing that came with any particular answer, greater than the combined blessings of all the combined answers was a gift, a blessing, that was so much larger, so much more inclusive than all the other special gifts that it encompassed all within itself."—Finley F. Gibson.

Prayer a Slow Growing Habit

The idea of prayer, its need, and its efficacy are not burned into the soul in a day. The habit of prayer, earnest prayer, is one that must be

learned and practiced. The praying father and mother will likely have praying children, and with this habit go many other virtues generally reflected in the young people of the Christian Home.

In earlier years, zealous souls tried to legislate the habit of prayer into the routine program of life. It did not work. Many people want to see the result of their prayers immediately, they are unwilling to wait until God in His wisdom chooses to answer. In thinking of prayer and its development of character and fortitude, we are reminded of the growth of the black walnut tree. It takes 40 years to grow a black walnut tree that can be used for furniture making. We all know it to be a beautiful, tall, shapely tree, but because it takes so long to grow one people do not think to plant them as they do trees that will shoot up and make a showing in two or three years. Years ago, some states tried to pass laws compelling settlers to plant black walnut trees, but like the laws about praying there was no result.

People must have a desire to build something of lasting value before they can be taught the prayer habit, or the walnut planting habit. Some public school officials in northern Michigan made an effort to teach the school children the moral and character lesson involved in planting black walnut trees now and waiting and watching for their development in later years. They sent to Mt. Vernon for thirty bushels of walnuts to be distributed among the school children for planting. The children were interested in the whole project, because they knew the story of Mt. Vernon.

Children know the habits of their parents, and justly or not, they associate the blessings or ills of their existence with their parents. If the prayer habit is well grounded, it is not difficult to teach the children the value of it.—W.

SUNDAY SCHOOL LESSON

"SIN." I John 1:5; 2:6.

Read Also: Gen. 3:1-24; 6:5-8; Mark 7:14-23; Romans 1:18-32; 3:10-18.

GOLDEN TEXT: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:8-9.

Teaching the Lesson

Sin is much more subtle than we imagine. It does not consist in actions. These are only the outward manifestations of a deep lying radical internal disorder.

1. *The presence of sin.* Vs. 8 indicates clearly the presence of sin. Sin is not an invention of the church. It cannot be anodyned by theory. It is not a twentieth century simulacrum posted in the fields of time. It is a grim, hideous death dealing, soul destroying fact. It cannot be wafted away on the wings of a verbal performance. It cannot be heaped upon the head of a scapegoat and sent off to perish in some philosophical wilderness.

We cannot smile it or deny it out of existence. Rough on Rats is not wholesome if it is labelled sugar, and a rattle snake is not made harmless by tying a baby ribbon around its neck.

2. *The power of sin.* Read Hawthorne's Scarlet Letter for a discussion of the power of sin to blight life. George Eliot's Adam Bede teaches the same thing, where Arthur Donathorne says, "There's a kind of damage that cannot be made up for."

3. *The pardon of sin.* Vs. 9 deals with this. Hawthorne did not know his New Testament as well as he might. He doesn't point out the great pardoning power of Christ. We must be careful to make it clear that it isn't easy for sin to be forgiven. It isn't bought with the wave of the hand. It cost Calvary. Discuss the confession of sin. To whom shall we confess? To God, not to a person.

The ground of our assurance of forgiveness is God's plain promise. It doesn't depend upon our feelings.

It is Satan who tempts us to sin. The serpent in the Genesis story is in reality Satan. This is made clear by I Cor. 11:2, Rev. 12:9, and 20:2, I Tim. 2:14, John 8:44, I John 3:8. The temptations that assailed Eve are exactly those that assailed Christ and that assail us. Compare I John 2:16, the lust of the flesh, the lust of the eye and the pride of life. Point out the difference between temptation and sin. It is no sin to be tempted. Righteousness is much greater than innocence. Innocence is untried goodness, righteousness is tested and established goodness. The class will appreciate an intelligent discussion of the temptation of Christ and of the meaning of the phrase, "tempted in all points like as we are." Was he tempted like the drunkard, like the libertine, like the miser is tempted? No! Every temptation approaches us either through desire or fear. Christ's temptation in the wilderness was through desire. In the garden it was through fear. So he was tempted in all points like as we are.

For illustration of the cumulative power of sin, the teacher will do well to read Richard the Third, Act IV, Scene 2: "I am in so far in blood that sin will pluck on sin." MacBeth having once started on a course of murder was compelled to continue it. Sin chokes the religious life. MacBeth, Act II, Scene 2, "I could not say, Amen. Amen sticks in my throat." Hamlet Act III, Scene 3, "I cannot pray."

Helpful Reading

Hawthorne—"The Scarlet Letter."
George Eliot—"Adam Bede."
Gray—"Christian Worker's Commentary" on Gen. 3:1-24.

SERMON TO YOUNG PEOPLE

TITLE: *Keep on Praying.*

TEXT: "And Jesus spake a parable unto them, to this end, that men ought always to pray, and not to faint." Luke 18:1.

Our Lord's parable was the story of a poor widow, who wanted justice in the law-courts against someone who had done her a great injury. But

the judge of that city was a bad man, who did not fear God: and as the widow had no money, she could not bribe him to hear her case. But she did not lose heart: she bothered the life out of the unhappy man, until at last, in sheer self-defense and desperation, he granted her plea. The lesson which Jesus drew from His story was that if even an unjust judge can be so greatly moved by the persistent prayers of a poor widow, how much the more will God, the just Judge of all the earth, listen to us, if we "always pray, and not faint."

A gentleman who often crosses the Atlantic told me not long ago of what happened on a recent voyage to America. A little girl on board made great friends with the captain, and was even allowed to go up on the bridge, that "holy of holies" which passengers, as a rule, are not allowed to tread. While she was playing there one morning, her favorite doll fell overboard. She rushed to her friend the captain, and asked him to ring his telegraph bell to stop the engines, and lower a boat to rescue her toy. But of course that could not be done: gently but firmly her request was refused. The child's eyes filled with tears: she ran down to her cabin, and for the rest of the voyage she refused to return to the bridge, or even speak to the captain at all. When the liner reached New York, she went off with her parents to one of the hotels. A few hours later the captain appeared in their apartment with a much more beautiful doll which he had bought for his little playmate in the city. So the broken friendship was made up, and the child gained in the end more than she had lost. Many of us are like her in our impatience and lack of faith. We ask God to give us something, and we expect Him to alter all His plans, to put everybody else about, to stop the ship which He, the best Pilot, commands and steers, in order to grant *our* selfish prayer. When He does not do so, we lose faith, and even think He is no longer our Friend. But if, as Jesus tells us, we "pray and faint not," we shall find Him answering our request in His own time and way, giving us some blessing far greater than we had hoped for,—if not on this life's stormy sea, then when our ship has reached at last the harbour of eternal love and peace.

SERMON TO CHILDREN

TITLE: *Excuses.*

TEXT: Luke 14:18.

In the story from which this text is taken, Jesus told of a rich man who made a great supper for many invited guests. On the evening of the supper he sent a servant to remind them that he was expecting them as they had promised to come. Three made excuses. One man said he had bought a field and would have to go and see it. He should have looked it over before he bought. Another had bought five yoke of oxen and said he must try them out. He should have tried them out as to their pulling power and their quickness to obey commands before he bought them. A third man had just been married and did not want to leave his wife. He could have brought her along. In short, none of these men had a good reason for not carrying out their engagement. They simply did not want

to go; they wanted to do something else; and so they tried to excuse themselves. They broke their promises. They hurt the feelings of their host. But they hurt themselves most because they broke their word, and injured their character.

Boys and girls make excuses for themselves, for failing to master hard lessons, for being careless about keeping their word,—for not doing the things they know they ought to do. Marion Lawrence, one of the greatest American Sunday school leaders of this century, had a good rule for daily living. It was this: "I cannot do everything but I can do something; what I can do, I ought to do; and what I ought to do, by the help of God, I will do."

Even the hardest lessons can be learned, if we but try. When President Garfield was a student in Hiram College, he was surpassed in Latin by only one boy, Garfield thought that that boy did not seem to be any brighter than he. He wondered why the other boy excelled him. One evening, as Garfield was ready at ten o'clock to blow out his light and go to bed, he happened to look across the campus to the building where his rival roomed, and saw that his light was still on. Garfield concluded that the reason he was being beaten was that the other boy studied longer and perhaps harder. So Garfield changed his mind about going to bed, studied as long as he saw the other boy's light burning, and then ten minutes longer. Next day he was head of the Latin class, and stayed there. You can do it, if you will!

Perhaps you remember one of President Eliot of Harvard's mottoes: "It can't be done; it never has been done; therefore I WILL DO IT."

And Paul said, "I can do all things THROUGH CHRIST who strengtheneth me."

MID-WEEK TOPIC

TITLE: *Prayer and Spiritual Service.*

TEXT: "He is able to save to the uttermost . . . seeing He ever liveth to make intercession." Heb. 7:25.

Service shallow, influence superficial, if no unselfish prayer.

PRAYER ENLARGES SYMPATHIES:

Friends' need discloses own poverty. Luke 11:6.

"When ye pray say '*Our* Father.'" Four friends of paralytic. Mark 2:3-5.

PRAYER REVEALS NEED FOR DEEPER CONCERN WITH GOD'S PURPOSES:

Any nation stagnant, all civilization remains immature. If tropical tribes are not awakened, America will drowse. Everyone is hindered by the mentally and morally dwarfed.

"No man liveth to himself!" The welfare of each one of us is bound up in the welfare of all. "God hath made of one blood all races of men."

OUR GREATEST SERVICE IS INTERCESSION:

When McCheyne died, it was said, "The heaviest blow to his brethren, his people and his land, is the loss of his intercession."

How much we owe to prayers of others we shall never know until "we stand with Christ in glory."

Christ links Himself to our weak prayers and makes them effectual.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: *A SONG FOR THE NEW YEAR.*

TEXT: Psalm 121:1—"I will lift up mine eyes unto the hills, from whence cometh my help."

INTRODUCTION:

The Psalmist rises to a supreme height of his hope and confidence in One who not only created the hills but also the soul of man. This introductory verse is the secret of the Psalmist's confidence.

1. Some one is speaking. Maybe an exile in Babylon, longing for homes across the desert. Perhaps a pilgrim approaching the city of the Kings, catching first glimpse of the Holy Mountain. No matter who is speaking nor the circumstances, the hills always symbolical of strength, refuge and rest.

2. The next thought loses some of the preceding force. A question. "From whence cometh my help?" His need of help, however, quickly answered. Lifts his thought of help above all material symbolism. "From the Lord."

Here is a loftier glance up to and beyond the hills to the Maker of the hills. Well to see God in nature, but we must not stop there. He who sees alone in nature, his God, fails to see Him as He is.

Find help in His power to create, but greater help is in His power to Save. Aim beyond the hills to God.

3. At this point a change in the subject not "I" and "my," but "He" and "Thee." Psalmist begins with a voice of longing and quickly passes to a voice of assurance. An assurance that the hills bring him of God's certainty. What ever the New Year brings of failure or success, blessings and burdens, changes of life, all these may and will come, but there is no change in His certainty. "He that keepeth thee will not slumber."

4. An attitude of the Psalmist today in our hearts will lift us over many rugged paths. The one thing a pilgrim wants is a firm footing. A sure pathway to travel to his destination. Protection along the way. "The Lord is thy shade upon thy right hand."

5. The security of the Psalmist finds itself summing up things. "The Lord shall keep thee from all evil." He could not enumerate all blessings. His protection extends to all phases of life. "Shall preserve thy going out and thy coming in from this time forth and even for ever more."

CONCLUSION:

Sing it with the Psalmist, let its beauty and harmony and assurance cheer your soul on its way.

PSALM: 89.

THE OLIVET OUTLOOK

CALL TO WORSHIP: "Ascribe unto Jehovah Glory and honor. Ascribe unto Jehovah the glory due unto His name: Bring an offering and come into His courts. Oh worship Jehovah in holy array." Ps. 91.

HYMNS: Nearer My God to Thee.—*Bethany*
Come Ye Disconsolate.—*Alma Redemptoris Mater*
My Faith Looks Up to Thee.—*Olivet*
Jesus, Thou Joy of Loving Hearts.—*Germany*

PSALM: 121.

ANTHEM: Second Sunday after Epiphany, "God that madest earth and heaven."—*Naylor*

OFFERTORY SENTENCE: "He hath not dealt so with any nation; and as for his ordinances, they have not known them. Praise ye Jehovah." Psalm 147:20.

OFFERTORY PRAYER: We abide here on earth, Gracious Father, because Thou hast work for us to do among our fellow men and in our service to Thee. Cause us to grow in grace according to the diligence we show in our work, teach us to view our cares and trials as a privilege to serve Thee, and make us truly generous in our giving. We present at Thy altar a part of the plenty with which Thou hast entrusted us, and we ask Thee to bless our gift unto service of the Kingdom of Heaven on earth. Amen.—W.

SCRIPTURE: Luke 19:28-29, 41-44; 21:5-8, 29-38.

THEME: The Olivet Outlook.

TEXT: Acts 1:11-12.

OTHER TEXTS: Luke 22:39. Zech. 14:4.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: *THE OLIVET OUTLOOK.*

SCRIPTURE: Luke 19:28-29, 41-44; 21:5-8, 29-38.

TEXT: Acts 1:11-12.

I. INTRODUCTION.

1. The pressure of life and its tendency to crowd out religion. We allow this world's affairs to eclipse the interests of the spiritual life. We need both but we need a clear view of their proper relations. In order to have this we must be able to see both. We must have a point of view from which we can see both.

2. The Mount of Olives overlooked Jerusalem. It was one of Jesus' favorite retiring places. It represents life's greatest need, a divine outlook.

Jerusalem represents the world and its affairs. We need to learn th relation of the two and their teachings.

II. DISCUSSION.

1. The Mount of Olives in the Bible and the life of Christ.

a. Location. East of Jerusalem on the road from Jordan, Jerich and the East, in full sight of the city, beyond the valley of Jehoshapha The tombs of David, Gethsemane, the Temple, and the Roman Castle, an the mountains that "are round about Jerusalem."

b. Events in Christ's life at Olivet. 1. The triumphal entry 2. The mourning over Jerusalem—"If thou hadst known." 3. The inter view with the disciples on the destruction of Jerusalem, and the futur of the world. 4. Customary retreat from the city at night. 5. Experienc of Gethsemane and the betrayal. 6. The Ascension—(text).

c. Significance: To Christ Olivet was a convenient spot to whic He could retire, not too far from the city where lay his work, but fa enough for Him to escape its turmoil and discouragement and yet hold i in view. At the close of the day the shadows of the great temple lay o the Olivet slopes, so upon his soul still rested the stern sense of his tas and its demands even while apart from its activities. On Olivet He coul see the city, but He could also there see some things He could not se while in the city. He could see the hills about it, the tomb of its nobl dead, the sky of God overhead. As a result the task that well nigh over whelmed Him while in its streets and temple courts, here gathered per spective and background and larger meaning. He was able to see th bitter present in the light of a far stretching and noble past, and in th fuller light of an outreaching and more glorious future. It was a plac to Him where He could see at the same time His own work and Hi Father's face and in that double view keep His own faith and courag Olivet was also a habit. He went there daily. It was a "Sabbath Day' journey," a significant phrase. Furthermore Olivet was to him and to Hi followers the place where He worked out and gave to them and to us th Program of Christianity for all time and lands. The thing we need toda more than anything else is to get the Olivet outlook and enter more thor oughly into the meaning of Christ's program for His church, for Hi followers, and also for the nations of the world.

2. Applications to us.

a. Olivet is any place where we can see both daily life and Go 1. Men say a man cannot do business today and be a Christian. There ar trouble burdened folk whose eyes are blinded to God by the pressure o their tasks and sorrows. They refuse to take time for an Olivet in the lives. They are unwilling to see anything but business or pleasure. N man can do business or anything else in the world and succeed in an true sense who is not taking God into account and viewing his life fro a bigger standpoint than the shop, the store, the office, a committee luncheo or a place of amusement. So with women in the home, the need of a Olivet apart from children, cooking, and visiting. 2. Some possible Olivet a "morning watch" with God and the Bible. With some this can be don

before rising, with others while dressing. Some can take time to be holy while on the trolley, or the walk to business, but it can be done. A book that gives some fresh view of life, a brief walk in the country, the garden or the park. Better something that will show us humanity, especially with people of other groups than our own. Above all something that will make God real. A scientific study which brings us in contact with nature, birds, flowers, astronomy, etc.

b. Olivet is a religious habit. Christ went out to Olivet each evening. The church service, the mid-week prayer meeting, where we can have God interpreted to us in relation to life, but it must be regular and it must be persistent. Nothing can take the place of these things in our life. Many Christians are losing their Christian lives through secularizing the Sabbath. Men are saying that they can worship God in the fields playing golf, and the Sunday auto trip, but as a matter of fact they don't. The Sabbath is not only an Olivet for the soul but its observance is a patriotic duty. Nations that have forgotten the Sabbath and left God out of their lives have lost their souls. Without the Sabbath and the church American history could never have been as high and fine a thing as it has been.

c. Olivet as the revealer of a program for the church and for Christian workers. 1. Christ's words on Olivet bear an emphasis needed for His followers now as much as then. He saw the terrible sin of Jerusalem and its inevitable fate. In the great commission He reveals His understanding of how the kingdoms of the world were to become the kingdoms of His Father, and the teaching that His disciples must ceaselessly emphasize. 2. The omissions of Olivet. Many of the things that the church has emphasized, He said nothing about: creeds, organizations, codes of morals, sacred architecture, liturgics, movements and methods. These were needed but He spoke only of the great essentials. 3. What were the essentials of the program and teaching of Jesus? The first answer to this lies in a study of the great thoughts that moved Him in His own life. They were His big ideas. These were at least six, and are His contribution to the religious thought of the world: His thought of God as His Father; of men as His brothers; of Himself as the Son of God and Savior of the world; of the kingdom of God on earth and as the highest concern of life; of life as self sacrificing service; and of the life beyond the grave. These were all in His Olivet outlook and should be the basis of our meditation in hours of rest and thought. We must take these great ideas of Jesus and think them through and make them our own as the great motives of our life and the true inspiration to our service.

II. CONCLUSION. The lesson of the Olivet outlook.

1. It brings a message to parents, to teachers, to comrades in business, to young people planning their lives, and to all who would rightly judge their relations to the world and themselves.

2. Especially is it a message to all charged with the responsibility for

religious leadership of others. Old or young, let us take our stand today with Christ on Olivet, and share the enterprise for humanity that He undertook, and learn to consult Him constantly in the evening quiet of Olivet, that we may have strength and wisdom for our task.

"Go, speak to Jesus first,
Then to the child! Go, let Him speak to thee,
Who taught on earth in Judah's waning days,
On mountain slopes, along the pebbly beach,
And on the joyous billows of the sea!
Yes, in the closet hear His voice, Who spake
As never man did speak! Ask for His mind,
Whose patience bore the burdens of a world!
Ask trustingly; the promise is to thee:
Thou shalt receive! Then meet the child as one
For whom the Savior died! That ransomed soul—
God knows!—it may be given thee to lift
The little fledgeling to an angel's seat.
O touch not heedlessly the chords that thrill
To gladness or to woe! Lay gentle hands
On things that tell the tale in other worlds!
Go, speak to Jesus! Wait His answering word!
Then tell the trusting child like one who comes
Transfigured from the mount of prayer!"—Selected.

ADDITIONAL OUTLINE

Psalm 1:1. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

THEME: THE SCORNER'S SEAT.

1. Literary realists attacking Christians and their institutions.
   a. No need to fear attacks.
   b. Experience of Christianity shows uselessness of intolerance.
2. Hebrew Psalmist met attacks with Benediction instead of refutations.
   a. Consciousness of God's presence leaves no room for defiling lies of the scorner.
   b. We a nation free from debt, typranny and peril and our gratitude should leave no room for the voice of the scorner.
   c. Fools only make sport of the blessings we receive at the hand of God; they have paradise at their elbow, but eyes fixed on perdition.
3. Blessings gained through the teachings of the Chrisitan Church are lavished on all alike; yet the voice of the scorner turns sweetness of life to acidity; divides homes and communities.
4. Nothing vital in abuse and intolerance; a boomerang which hits the one who hurls it.

5. Christ's sublimest teaching was not given in the Sermon on the Mount, but from the cross when He looked down and prayed, "Father forgive them for they know not what they do."—S. Parkes Cadman.

SEED THOUGHTS

"I recall a very distinguished man in a great state who assumed the role of the scorner. His brilliant mind was busy coining sarcastic epigrams, barbed sayings, sour quips and hurtful sneers. Men chuckled over them, but they either feared or hated him. He was admittedly a master of public speech, yet not a persuasive one. His utterances contained a cocksureness and insolent assumption of superiority which weakened their appeal and ended his usefulness.

"Contrast him with the illustrious President who said as he approached his martyrdom, 'I have never willingly planted a thorn in any man's bosom'. If we could all repeat with equal truth what Lincoln testified, we should be living in a different America."—S. Parkes Cadman, The Christian Herald.

Henry Wardlaw, Archbishop of St. Andrews, at the beginning of the fifteenth century, was a prelate of such unbounded liberality, that the masters of his household, apprehensive that his revenues might be exhausted by the expense of entertaining the great numbers who resorted to his palace, solicited him to make out a list of persons to whom the hospitality of his board might be confined. "Well," said the worthy archbishop to his secretary, "take a pen and begin. First put down Fife and Angus," two large counties, containing several hundred thousands of people. His servants hearing this, retired abashed; "for," says Spottswood, "they said he would have no man refused that came to his house."

SUNDAY SCHOOL LESSON

"CHRIST THE SAVIOR." Luke 15:3-7; Rom. 5:6-10.

Read also: Luke 2:11, 30-32; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Phil. 2:5-11; II Tim. 1:9-10.

GOLDEN TEXT: "And thou shalt call his name Jesus for it is he that shall save his people from their sins."—Matt. 1:21.

Teaching the Lesson

George Eliot, in her book "Scenes from Clerical Life," has this passage: "Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in their vapour and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame."

This is a beautiful description of the incarnation. Christ came to make clear and unmistakably plain to men the great love of God. He came to be the Savior. The teacher should read Thompson's "Hound of Heaven" as it is discussed in Trevor H. Davies' book, "Spiritual Voices in Modern Literature." The great gospel verse, John 3:16 is included in the devotional reading for the day's lesson. Notice how the verse may be analyzed.

1. God—the greatest lover.
2. So loved—the greatest degree.
3. The world—the greatest company.
4. That He gave—the greatest act.
5. His only begotten Son—the greatest gift.
6. That whosoever—the greatest opportunity.
7. Believeth—the greatest simplicity.
8. In Him—the greatest attraction.
9. Should not perish—the greatest promise.
10. But—the greatest difference.
11. Have—the greatest certainty.
12. Eternal life—the great possession.

Christ saves from sin in every shape and form. Sin has a multitude of disguises but it is always the same black damning thing.

In one of the word pictures that fell from the lips of our Savior, there is one black spot. In his story of the shepherd seeking the lost sheep, we find the expression, "if so be that he find it." It is possible for man to bury himself in the sepulchre of his own self will and thus utterly and finally defy and evade the great seeking heart of God.

A judge passing along a river bank heard the cry of a man for help and plunging quickly into the stream, brought safely in rescue to the shore the one who was in peril. Some time later a prisoner was brought before the judge to be sentenced. In amazement he recognized the convicted one as the same man whom some time before he had saved from the river. The recognition was mutual. When asked if he had anything to say before sentence was passed, the prisoner reminded the judge that he had saved him from the stream and said, "Judge, you would not now sentence me to death." "Certainly," the judge replied. "My dear fellow then I was your Savior, now I am your judge." So Christ now is our Savior; the time is coming, however, when He will be our judge. And if we persist in resistance and opposition to Him, sentence must be passed upon us.

Helpful Reading

Thompson—"Hound of Heaven."

George Eliot—"Scenes from Clerical Life."

Harold Francis Branch—"Sermons on Art," "Plockhorst picture, 'The Good Shepherd'."

SERMON TO YOUNG PEOPLE

TITLE: *Moving Pictures.*

TEXT: "They say, the Lord shall not see."—Psalm 94:7.

It was very foolish of the wicked men of whom the Psalmist speaks to ay any such thing, for "He that formed the eye, shall He not see?" The ves of the Lord are on the ends of the earth, and nothing escapes them. le is the spectator of the whole great moving picture of human life.

I expect you boys and girls sometimes go to what is usually called he movies" or "the pictures." The Cinema is certainly a wonderful vention, though we should be careful never to see films unless they make s happier or wiser or better. One kind of moving picture which has eveloped greatly in recent years is the Slow-motion Film, in which some ery rapid kind of action (running, jumping, diving) is shown in very ow time. There is a great fascination in pictures of this kind, which veal the grace and beauty of the human body and its movements, a race we often miss when we view them with the ordinary vision.

Even so does God see our life. He notices all the little tricks, the evil eeds which human eyes miss in the hurry and bustle of life. But He es also all the kind acts and lovely thoughts which escape other people's tention—that grace and beauty of holiness so often hid in the speed of ur swift passing days.

There is another kind of film just the opposite of slow-motion: for ant of a better name we may call it "quick-motion." It shows a flower panding its petals, or a bulb growing into full beauty, or a bare twig ving forth its leaves, actions which to ordinary sight are very slow and ng drawn out, but which the magic of the silver screen reveals to us in few minutes.

God views our life in this way also. If He sees quick actions slowly, e can also see slow processes swiftly, for with Him there is no "time" the human sense. He is Eternal in the heavens, and so can know the utcome of our lives. We, in our short-lived impatience, long to grasp e fruits of our labours. We fret and murmur and rebel because progress so slow. But in God's eyes a thousand years are but as a day. "He all bring every work into judgment, with every secret thing, whether it good, or whether it be evil."

SERMON TO CHILDREN

TLE: *The Treasuries of the Snow.*

TEXT: Job 38:22.

We who live in the North are very apt to take snow in winter for anted. It is a commonplace of that season with us; but when persons rn in the South come North and see snow for the first time they are pressed by its whiteness and beauty and revel in the outdoor sports it akes possible, with even more enthusiasm than Northerners. I know me young people, born in Florida, who, when they saw their first snow-orm in Ohio, thought it as beautiful and as wonderful as the gorgeous wers of their native state.

The snow is beautiful. Have you ever looked at a snowflake through microscope? You will have to observe it quickly because it soon melts.

You will see that it is made up of many star-like forms, variations of a six-rayed star, and all very lovely. Some of them look like a cross, and make us think of the Cross Jesus bore for us. These beautiful snow crystals ought to make us think about the Great Artist, God. He is a lover as well as maker of the beautiful.

Farm children will tell us, too, of one of the useful services of snow. It spreads a "coverlid" over the winter wheat, under which it grows because the snow covering saves it from being killed by frost. So, much of our "daily bread" depends upon the protection the snow gives the winter wheat.

Dread diseases like yellow fever are killed by frost, first cousin of the snow. And now-a-days, even tuberculosis patients are benefited, and often cured, by living in a cold climate where there is plenty of snow.

When snow falls on mountain-tops in great quantities, it hardens into glaciers. These grind down the rocks and help to build up the soil of the valleys below. The melting glaciers feed the rivers which water and make fertile the lands through which they flow.

What jolly times boys and girls have in winter! Such sports as snow-shoeing, ski-ing, bob-sledding, etc., are fine exercise, build up vigorous bodies and add to our joy in living. The treasuries of the snow show God's love of beauty, his care for the people's food, and his provision for our healthful and happy living.

MID-WEEK TOPIC

TITLE: *Prayer and Spiritual Attitude.*

TEXT: "It is good that a man should hope and quietly wait for the salvation of Jehovah."—Lam. 3:26.

Prayer supreme help in attitude of soul.

A LISTENING ATTITUDE:

Listening to God of first importance. It is active. "I will incline mine ear." A good listener.

God speaks to us in Bible, through one another, in the happenings of life, with still small voice.

Dangers of pre-occupation, indifference, neglect.

"Today if ye will hear His voice . . ."—Heb. 3:7-8.

A TRUSTING ATTITUDE:

"*Once* I doubted for five minutes."—George Muller.

Trust is an active thing. It is the experience of mind, will and heart. The conviction that God rules. Communion with Him. Giving Him place in our lives.

AN EXPECTANT ATTITUDE:

"Expect great things from God; attempt great things for God."—Wm. Carey.

Christ teaches us to expect great things. "Whatsoever."

A CONTINUING ATTITUDE:

"Men ought always to pray and not to faint." Intimacy requires development.

"Praying always . . . in the Spirit."—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A NEW YEAR'S RESPONSIBILITY.

TEXT: Deut. 33:25—"As thy days so shall thy strength be."

INTRODUCTION: God's Grace brought us to this New Year. That same Grace started us on that journey. New resolves need to be strengthened. As the days and months go by He is ever ready to give us that needed strength if we apply each day that power that is in Him.

I. ITS MESSAGE OF HOPE.

1. For the individual. Beginnings are always interesting. Birth of a child, possibilities to unfold a life. The responsibility that is ours to unfold a life of service for Him. Christianity is a religion of hope. Touches every heart with a magic wand and regenerates hopelessness into hopefulness.

Jesus so regenerated the sad, downcast, abandoned, penitent, the Publican, taxgatherer, leper, Magdalene, thief, Paul, MYSELF.

2. For society. So He regenerates with hopefulness, the pessimist, rapehanger, jingoist and calamity howler. Every age needs to recognize their responsibility to Him. That responsibility increases as do our days.

God still in His heavens and "all is right with the world" if it knows Him. His name not "I WAS," but "I AM." God is not a God of the dead but a God of the living.

II. ITS MESSAGE OF RESPONSIBILITY.

1. Tasks. Tasks await us. Some not easy. The Master's command "bear" suggests an active Christianity. A passive religion worse than none. He faced His tasks and bore them. We cannot but do the same.

2. Temptations. Must of necessity come. But not faced alone. "Too much for me," no excuse, recall His "Lo I am with you alway." We fail only when we fail Him.

3. Sorrows, sickness, death, problems great and small. Distracting cares, tiresome "daily dozens" of petty problems that worry. Our days they be days with Him will give us the necessary strength.

3. Joys. We turn to Him in sorrow, why not in joy. Thankfulness a responsibility as well as petitioning His care in the specific.

CONCLUSION: Failure and accomplishment are waiting just out beyond. Recognize our responsibility, His presence, and have a consciousness of growing strength with the passing of the days. A simple and effective rule for the years He holds in store for us.

Psalm 91.

THE CHRISTIAN LIFE

CALL TO WORSHIP: "Make a joyful noise unto Jehovah, all the arth; break forth and sing for joy, yea, sing praises for He cometh to udge the earth with righteousness; and the peoples with equity." Ps. 98.

HYMNS: How Sweet the Name of Jesus Sounds.—St. Peter
The Lord My Shepherd Is.—*Durham*
Jesus the Very Thought of Thee.—*St. Agnes*
Abide with Us, Our Saviour.—*Ach Bleib Mit*

PSALM: 37.

ANTHEM: Septuagesima. "Blessed are the pure in heart."
—*Macfarren*

OFFERTORY SENTENCE: ". . . even as the son of man came not to e ministered unto but to minister, and to give his life a ransom for ıany."—Matt. 20:28.

OFFERTORY PRAYER: We have learned that giving freely of the ounty, which Thou hast entrusted to our keeping, is the first and most ecessary expression of our sincerity in Thy service. We come to Thee ow with our gift for today, bless it to Thy use and through this gift ause us to understand the meaning of Christ's statement "it is more lessed to give than to receive." Amen.—W.

SCRIPTURE: II Cor. 5:20; 7:1.

THEME: The Separateness of the Christian Life.

TEXT: II Cor. 6:14; 7:1.

OTHER TEXTS: II Cor. 6:17. II Cor. 6:4.

BENEDICTION: Grace be unto you, and peace, from God our Father nd from the Lord Jesus Christ.

SERMON

THEME: The Separateness of the Christian Life.

SCRIPTURE: II Cor. 5:20; 7:1.

TEXT PASSAGE: II Cor. 6:14-7.

SPECIAL TEXT: II Cor. 6:17, f. c. "Come ye out from among them nd be ye separate."

INTRODUCTION.

1. The Christian in the world. The difficulty of his position. Its ıtanglements, obligations and rewards. How shall he solve the questions ıat arise and keep his Christian life healthy?

2. The Theme in the passage and text. Presents the nature, the obli-ations and the rewards of a separated Christian life.

. DISCUSSION.

1. The Nature of Separateness.

a. Christ's prayer: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." In the world and for the world, but not of the world. The boat in the water, but the water must not be in the boat.

b. The five distinctions of the text. 1. Between righteousness and iniquity (verse 14 m. c.). These are abstract principles but no two things are more mutually exclusive; they appeal to the conscience of man and all agree to this distinction in a general way. 2. Between light and darkness (14 l. c.). Representing the difference between truth and error. 3. Between the Christ and Belial (15 f. c.). This personal to the heads of the Christian life and of the world. Belial is the embodiment of evil, the opposite of which Christ represents. Compare Christ at His temptation: "The prince of this world cometh and findeth nothing in me." 4. Between believer and unbeliever (15 l. c.). This personal to us as individual Christians. The distinction grows sharper and more distinct as we proceed. Believer and unbeliever are distinct in motives, purposes, deeds and destiny. Christ is the dividing point. 5. Between the temple of God and idols (16 f. c.). This refers to the church as an organization and is drawn from the idol temple and churches in Corinth, with which Paul's readers are familiar. The idol temples of the present day are not so clearly defined as in Paul's day. The spirit of them can be found in business, pleasure, society, politics and materialistic philosophy. The church represents the spirit of the loving God of which it is the temple. It must live the separate life. (Study the Greek words for fellowship, communion, concord, portion, agreement.)

2. The obligations of separateness.

a. The negative obligation of separateness from some things. 1. "Be not unequally yoked together with unbelievers" (14 f. c.). This might apply to marriage to non-Christians; and separateness so far as possible in the matters that require association, such as friendship, business relations and social connections. 2. "Touch no unclean thing" (17 l. c.). Christian life is a sifting process. Applies to dishonesty, impurity, drink, compromise of Christian principles for worldly advantage. 3. "Let us cleanse ourselves from all defilement of the flesh and spirit" (7:1 m. c.). This is deeper than our service to the outside world and goes into the individual heart and habits of life.

b. Positive obligation of "Perfecting holiness in the fear of the Lord" (7:1 m. c.). Perfecting holiness means progress and growth and requires continual attention. The best plan for a Christian life is to fill it so full of God that there will be no room left for the world and its attractions. The power of a high and holy aim definitely chosen and adhered to leaves no room for lesser things. In Romans 1:1 Paul speaks of himself as "separated unto the Gospel of God"—a life dedication.

3. The Rewards of Separateness.

a. Spiritual rewards are not attractive to a worldly minded man; they seem intangible and far away. God, heaven, love, holiness, etc., go "over his head" as he expresses it. Yet the world does not satisfy the human heart-hunger for just these things. The child loves its toys for

time but soon tires of them and cannot be satisfied until it rests in its other's arms. God Himself is the chief reward. "I am their shield and ceeding great reward." "I will dwell in them and walk in them; and will be their God and they shall be my people" (6:16 l. c.). "I will ceive you, and will be to you a Father, and ye shall be to me sons and ughters," saith the Lord Almighty (6:18). "I go to prepare a place for u that where I am ye may be also." This the supreme eternal reward be with Christ, and with Christian friends forever separated from nptation and the world of sin.

I. CONCLUSION.

1. Brief review and summary of nature, obligations and rewards of parateness.

2. Our separateness from the world is not for its own sake nor our yn selfish culture. As another has stated, our chief aim is not to make iritual works of art out of ourselves. It is a separateness of the heart d inner life in order that the activities of hand and outer life may be ore effective in the service of God in the world. The diver seeks to save e treasure from the sunken ship. He is clothed to keep out the sea that esses around him; he is also connected with the fresh air above. So e must do our work of saving God's treasures in the world which are man lives; but we must keep out the world from our hearts and keep nnections with the source above of our spiritual life.

SEED THOUGHTS

LOYALTY: When one of the kings of France solicited M. Bougier, no was a Protestant, to conform to the Roman Catholic religion, promising him, in return, a commission or a government, "Sire," replied he, "if could be persuaded to betray my God for a marshal's staff, I might be duced to betray my king for a bribe of much less value."

SUNDAY SCHOOL LESSON

"THE HOLY SPIRIT." John 16:7-11; Rom. 8:12-17, 26, 27.

Read Also: Joel 2:28-29; Luke 11:9-13; John 3:5-8, 14, 16, 17, 26: :26, 27; Acts 2:1-21, 32, 33; Rom. 8:1-11; I Cor. 12:1-13; Eph. 1:13-14; 4-21; 4:1-6, 30.

GOLDEN TEXT: "For as many as are led by the Spirit of God, ese are the sons of God." Rom. 8:14.

Teaching the Lesson

The Holy Spirit is a person. He is not an influence. The Bible contently speaks of him in terms of personality. (John 14:16; Acts 5:3; Cor. 3:16; 12:4-6; John 16:7.)

The Holy Spirit has the attributes of God. (Rom. 15:30; Eph. 4:30; b. 9:14.) The Holy Spirit does the work of God. Gen. 1:2. (Marginal ding: The Spirit of God was brooding upon the waters.) (Matt. 12:28; hn 16:8.)

In teaching this lesson a discussion of the unpardonable sin spoken in Matt. 12:31, is almost certain to arise. There is much misunderstanding about it. The unpardonable sin is not some particular act which especially heinous, so grossly wicked that God cannot forgive it. It unpardonable because the sinner has lost the desire to ask for forgivenes It isn't as though God said, "Did you do that? Then you can never forgiven!" But it is by our continued resistance to the loving, persuasi invitation of the Holy Spirit we gradually and imperceptibly, but none t less surely, lose our power to respond to that invitation. The sinner m so destroy his receptivity that while the whole universe is uttering God truth, he may be unable to hear a word of it. If a man deliberately pu out his own eyes, he cannot see and nothing can make him see. So if man by obstinate wickedness, destroys his power to believe in God's fo giveness, he is in a hopeless state. God is utterly gracious but the m cannot see it and so cannot take to himself God's forgiveness. We mu not consider the unpardonable as an isolated act, but simply the state a heart which is so radically and finally set against God that no pow which God can consistently use can save it. This sin is the culmination a long course of self-hardening and self-depraving. If one mistreats h radio set, the time will come when it will refuse to function. The air still full of beautiful music, but not a sound is heard. So if one continu to harden his heart against the wooing of the Spirit the time comes wh the power to respond is lost.

Divine grace is never refused to anyone who in true penitence see forgiveness of sin, but he who has hardened his heart until the heart los the power to respond, is in a condition where he cannot fulfill the su jective conditions upon which forgiveness is possible, namely: in peniten and faith asking for forgiveness. Thus he goes through life and throu eternity unpardoned.

Every minister knows what it means to have people, in great distre tell him they think they have committed the unpardonable sin. The ve fact that one is distressed about one's condition is evidence that such one has *not* committed the unpardonable sin. Those who have committ it are entirely placid and calm. There is no trouble or anxiety or que tioning in the heart.

"Alexander VI, the father of Caesar and Lucrezia Borgia, the pope cruelty and lust, wore yet to the day of his death the look of unfaili joyousness and geniality, yes, of even retiring sensitiveness and modes No fear or reproach of conscience seemed to throw gloom over his li as in the cases of Tiberius and Louis XI. He believed himself under t special protection of the Virgin, although he had her painted with t features of his paramour, Julia Farnese. He never scrupled at false w ness, adultery, or murder."

Helpful Reading

Torrey—"The Holy Spirit."
McConkey—"The Three-fold Secret of the Holy Spirit."

SERMON TO YOUNG PEOPLE

ITLE: *The Telephone Box.*

TEXT: "And the Lord came . . . and called. Samuel, Samuel. Then amuel answered, speak, for Thy servant heareth." I Sam. 3:10.

The other day I had to go by train to Glasgow. When I reached the ailway station, I found I had forgotten to leave a message at home, and I decided to ring up the Manse, and entered a public telephone call-fice. You all know these fascinating little glass houses, which, when you ep inside, are suddenly lit up in the most fascinating way, as if by a nd of "white magic." After I had given the number required, and obeyed ie command "Two pennies, please," I started to speak, but I found I ould not hear the voice at the other end of the line. I had not quite osed the door after me, and the box was full of the noise of the busy ation, the tramping of passengers on the concrete, the puffing of steam id the whistling of the engines, the clanking of couplings, the shouts of orters and newsboys. Seeing what was wrong, I pulled the door tight ut, and instantly the din died away. I was still in the midst of the bustle. could see it all through the glass, but I was shut off from it by invisible arriers. It reminded me of what our Lord said, that Christians were to *in* the world, but not *of* it. Stillness fell upon the little telephone box, id now I could hear quite plainly what was being said. If you want to ear, you must close the door.

That is just a parable of life. Our text tells us of the young boy amuel sleeping in the Temple at Jerusalem. Why did he hear the voice God, when the high priest did not, so that, as the hymn says,

"What from Eli's sense was sealed,
The Lord to Hannah's son revealed?"

The answer is that the old man had allowed the noise of this world, pleasure, its business, its money and worry, to break in upon him, even the Temple, and drown the still, small voice of God.

In the meetings of the General Assembly of the Church of Scotland, e first thing the Clerk says each morning, before the Moderater leads in rayer, is "Lock the doors!" Nobody is allowed to come in until the ayer is ended. So let us shut the world out when we pray to God, and en, when He calls, we shall be able to say, with little Samuel, "Speak, ord, for thy servant heareth."

SERMON TO CHILDREN

ITLE: *The Stamp Paster.* (Whatever is worth doing is worth doing well.)

TEXT: Eccl. 9:10.

Neatness, quickness, and accuracy in the doing even of simple tasks, one for doing more important things. This is shown by two stories, any others could be given.

First: A leading New York banker tells us how he got his first pro-otion. It was due to his becoming the best stamp paster among the boys

who were employed in a certain office to affix stamps to envelopes. Qui an humble job, but it gave the great banker his start. There were n sponges provided for wetting the stamps; the boys had to lick them. Th particular boy licked them the fastest, put them on the neatest, and licke them just enough to make them stick. His work was observed by his bos and he was promoted to a better-paid job. The same habits of quickne and thoroughness and of working hard, finally made him one of the gre bankers of New York City.

The second story is of a black boy who wanted an education so bad that he was ready to work for it with all his intelligence and stick-to-i iveness. He applied at Hampton Institute, Va., for a chance to work h way through school. He was tested by being asked to sweep and dust certain room. He swept it several times carefully and dusted it thre times, until a clean white handkerchief rubbed over the furniture showe not a speck of dust! He got a job, on the strength of this thoroughnes He was thorough and conscientious in his studies as well as in his jo and built up his character just as conscientiously. He afterwards built u a great school for Negroes at Tuskegee, Alabama, and became one of th greatest leaders of his race, and one of the noted men of this country. H name was Booker T. Washington.

MID-WEEK TOPIC

TITLE: *Prayer and Spiritual Requirements.*

TEXT: "When ye spread forth your hands, I will hide mine ey from you; yea, when ye make many prayers, I will not hear." Isa. 1:1

What is required in effective prayer?

HONOR THE HOLY SPIRIT:

Assures of nearness and power of Christ.
Sense of oneness with other Christians.
Intercedes for us, transfiguring our prayers.
Regenerates our natures.

UTILIZE THE WORD OF GOD:

God speaks to us in the Bible.
It helps us to know the love of God.
It recalls God's promises.
It tells of Christ's atonement.

PRACTICE MUCH INTERCESSION:

Removes selfishness.
Enlarges sympathies.
Brings us in line with God's purposes.
Our friends and others need it. I Sam. 12:23.

MAINTAIN HABITUAL AND METHODICAL PRAYER:

Make time for prayer, in the family, as individuals.
Have method in prayer. Prepare the heart. Be definite in petitio using names, etc.

Samuel Rutherford's three petitions: Lord, make me believe in Thee! ord, make me love Thee! Lord, make me keep all Thy commandments!— m. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE MASTER'S BOYHOOD.

TEXT: Luke 2:52—"And Jesus increased in wisdom and stature and favor with God and man."

INTRODUCTION: Scripture knows when to speak and when to be ent. Detailed account of birth, then silence for a period. Impressive ence of Scripture compared with the Apochryphal accounts of His ildhood. Imaginative, interesting, some irrational and silly. Great dif- rence between Scripture and the Apochryphal indication of the former's spiration. Gospel hides nonessentials and records essentials. Luke the ysician comments upon His physical perfection; Luke the inspired iter speaks of His spiritual perfection.

I. THERE WAS GROWTH. Growth is a law of greatness. Jesus obeys at law. Not other than a helpless infant, then a growing child, subject- g Himself to all the physical laws of man's growth in stature. Parental ibition curbed by a natural law of growth. There is a lesson for parents, the child take its natural growth unimpeded by parental ambition. ildren are children, not "little men" and "little women." Not every ild will show signs of greatness at 12 years. That is the exception. ozart outstanding example of the exception. Growth is His law.

II. THERE WAS OBEDIENCE. "Subject unto them." Received guid- ce, yielding in obedience. No element of bondage. True obedience to thority is the only real liberty. Steel rails limit the locomotive's move- ents but also grant its only freedom. The home must teach obedience, ere is the first place in which to learn it. Disobedience in the home the ed of all lawlessness.

III. THERE WAS SYMMETRICAL DEVELOPMENT. Physical ength, intellectual training, moral and spiritual forces developed. Rela- onship to man and God. This is the foundation for the building of all rthwhile lives.

IV. THERE WAS A PERSONAL RESPONSIBILITY. "Wist ye t that I." The Mother misunderstood her Child. But the Child was owing into a consciousness of His personal responsibility to His Father. child cannot too early learn that he has some little duties of his own at he is responsible for. Little things lead on to larger. From merely mmonplace duties to those of greater weight. From those of this life his responsibilities to his God.

CONCLUSION: The child in his growth may ofttimes fail the parent, use disappointment and bring heartache, parents may fail to give the ild the opportunity to develop, delegate it to those unworthy and then nder why they have failed as parents. His boyhood gives us the key favor with God and man."

PSALM 1.

THE DEATH OF CHRIST NEEDFUL
(Communion)

CALL TO WORSHIP: "Oh give thanks unto Jehovah, call upon His ame: make known among the peoples His doings. Sing unto Him, sing aises unto Him: Talk ye of all His marvelous works, Glory ye in His oly Name."—Ps. 105.

HYMNS: Lord Jesus Christ, We Humbly Pray.—*Grace Church*
O Living Bread from Heaven.—*Aurelia*
Jesus, Thy Love Unbounded.—*Everts*
Now May He Who from the Dead.—*Vienna*

PSALM: 51.

ANTHEM: Sexagesima, "Ho, every one that thirsteth."—*Martin*

OFFERTORY SENTENCE: "While we look not at the things which e seen, but at the things which are not seen; for the things which are en are temporal; but the things which are not seen are eternal."
II Cor. 4:18

OFFERTORY PRAYER: Almighty God, we come to Thy altar knowgly with this gift of love, and we thank Thee for the grace to discern at which is in keeping with divine teaching. Thou hast taught us in any ways the blessings resultant from generous giving, especially rough the gift of Thy dear Son, Jesus Christ, and we ask Thee to abide our hearts to the end that we may have a share in bringing Thy ngdom nearer to earth. Bless us in Thy service. Amen.—W.

SCRIPTURE: Luke 24:13-27; 44-49.

THEME: Why Is the Death of Christ Needful for My Sin?

TEXT: Luke 24:25, 26, 46-47.

OTHER TEXTS: Rom. 5:6. I Cor. 15:21 a.

BENEDICTION: The grace of our Lord Jesus Christ be with you all. nen.

SERMON

THEME: Why Is the Death of Christ Needful for My Sin?
SCRIPTURE: Luke 24:13-27, 44-49.
TEXT: Luke 24:25, 26, 46-47.

INTRODUCTION.

1. Context.
2. Text—Gr. "dei"—Christ's compulsion of spirit. "I must be about Father's business," "I must preach," "Son of man must suffer," "must delivered into the hand of sinners," "must go to Jerusalem."

DISCUSSION.

1. The Meaning of Sin.
   a. General notion of sin. 1. Erroneous ideas. Human weakness.

Hereditary or environmental compulsion. Mistakes and failings and pit able and pardonable stumbling in the dark. The fruitage of a lifting o emphasis on judgment and making of God's love a sentimental indulgenc 2. Scripture presentation: a. Sin as an act of choosing contrary to bett knowledge and judgment. John 3:18. b. Lawlessness. I John 3:4. Knowledge to do right and doeth it not. James 4:17. d. Believeth not o me. John 16:9. 3. The strict contrast and conflict between the higher an spiritual self devoted to God and the welfare of others, and the lower an carnal self devoted to passing enjoyment and self-centered motives an action. "Our modern life needs a call to moral discontent. We are su fering from indifference to everything but creature comforts. We are to complacent, too ready to think we are good because we are prosperou We may not be as conceited as the Pharisee, but most of us cannot unde stand the humility of the publican. Much of the appeals made today in th more progressive pulpits overlook the fact that multitudes of people ar bad. God is a Father we are told, and men should come to him, becaus he is loving. That is true; but no religion ever has long gripped humanit that has deceived itself into believing that men are better than they ar It is not safer to trifle with disease of the soul than with disease of th body, but it is hard to make men believe that they really need a spiritu physician. They would prefer to be amused. It is a sense of the realit of sin that alone can make of the Gospel anything more than a graduat course in Christian ethics. A religious message that never stirs sinne to repentance is not the Gospel of the New Testament."—From Shaile Matthews.

b. Consequence of sin. (Necessary to understand relation of Christ death.) 1. Loss of self respect. The sense of guilt and self reproac Well if it ripens into repentance and confession. 2. Loss of sense of rig and wrong, if continued. The power of habit and its blinding effect o conscience and judgment. 3. Loss of harmony with God. The Go terminus of all sin; personal, social, and divine. Vast importance of th as the very heart and soul of the whole discussion. Parable of the Prodig Son. Our obligation and accountability to God. This in modern scientif view of universe vastly intensified. God everywhere and ever-active ther fore nearer to us than in old time conception. This brings us directly t the subject of Christ's life and death and its indispensable relation to u and our sins.

2. Meaning of the Death of Christ.

a. To Him. 1. More than mere termination of earthly life. 2. I cludes all the suffering and hardship of His life of which it was the clima and conclusion. His crucifixion began with the baptism. 3. A person defeat and the destruction of all humanity's hopes in Him, if His dea ended it all. 4. Quote Hebrews 12:1-3.

b. To Me and My Sin. 1. Relation of this to my sin as a rebuk A revelation of the best and highest of which I am capable. Contra comparing myself with other men and with Christ in its effect on my ow knowledge of self and need.

"When I survey the wond'rous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

It is a revelation also of the awful sinfulness of other men, e. g., late, priests, disciples, crowd, men who reject Him today. His cross the sting point of the ages for all men. 3. Basis for God's forgiveness. This volves His relation to God as well as to us. What is God's forgiveness? estoration of reconciled relations between us and Him. Word "recon-iation" in New Testament. The representative and humanity-wide rela-on of the Son of Man, and the divine relation of the Son of God. These o in one person establish representatively the reconciliation and atone-ent as between the two, and opens the way for personal and distributed conciliation with individuals. 4. As source of power for right living. rist not only opens the way to God's forgiveness, but gives us the power live more freely from sin. The blood as the agency of salvation used Scripture. His "blood" means His spiritual life, tested and perfected in im and made directly available for us through His Spirit in touch with rs. His present resurrection life and unlimited being the real medium application to us of the effect of His earthly life and death.

I. CONCLUSION.

1. "There is none other name given under heaven among men, whereby must be saved, but the name Jesus."

2. The desperateness of my need and the peril of my situation without m. Heaven and Hell ahead as well as the priceless opportunities of the esent life.

3. "The wages of sin are death, but the gift of God is eternal life rough Jesus Christ our Lord."

4. "What think ye of Him?" "What shall I do with Him?"

SEED THOUGHTS

A young soldier was shot on the battle-field, and dragged by a com-de aside to die. He shut his eyes, and all his past life flashed before n. It seemed but an instant of time. He looked forward and saw *rnity*, like a great gulf, ready to swallow him up, with his sins as so ny weights sinking him deeper and deeper. Suddenly a lesson, which pious mother taught him when a little boy at her knee, stood before n in shining letters. It was a lesson he heard repeated again and again d again; she was never tired of imprinting it on his memory before she d; it was her only legacy. In the gaiety of life he had forgotten it. had lost his hold on it, but it had never quite lost its hold on him; d now, in the hour of peril, it threw out to him a rope of mercy. What s it? "God so loved the world, that He gave His only begotten Son, t whosoever believeth in Him should not perish, but have everlasting ." He caught the rope; it seemed let down from heaven. "Lord, I ieve," he cried; "save me, or I perish!" Till he died, a few hours after,

he said little but this one prayer: "Lord, I believe; save me, or I perish!" a prayer never uttered by the penitent soul in vain.

A boat went over the Niagara cataract with two men in it, leaving another clinging to a log which lay against a pier, just above the edge of the descending flood. The morning which rose upon the night of disaster revealed the imperiled man.

Thousands gathered upon the banks of the river, and every invention was tried to save him. Life-boats were swept away until the day began to decline. At length a frail skiff was brought by ropes from each shore to his side. Hope shed its light upon all faces, and shone on no feature so brightly as upon his who lifted his foot to step into the last means of rescue. With the footfall the boat shot upward and backward into the boiling waters, and then downward to the abyss of destruction below went the victim of pleasure. Almost saved! What agony of feeling that expression declares!

SUNDAY SCHOOL LESSON

"The Holy Scriptures." Psalm 19:7-14; II Tim. 3:14-17.

Read Also: Deut. 6:4-9; Josh. 1:8-9; II Kings 22:8-20; Neh. 8:1-8; Luke 24:25-32; Acts 17:10-12.

GOLDEN TEXT: "Open my eyes that I may behold wondrous things out of Thy law." Psalm 119:18.

Teaching the Lesson

In the first part of this 19th Psalm, David gives us a vision of God's glory in the rising and coursing of the sun. In the second part he describes God's glory as revealed in the personal revelation to His people. There is no passage in the Bible that has a more majestic and rhythmic beauty. It is poetry of the deepest insight.

"The entrance of Thy word bringeth light." Such is the inscription in an old Bible. It is true. Some Indian chiefs were visiting Washington for the purpose of conferring with the President. They were brought into a religious convention then in Session. One of them spoke to the convention through an interpreter saying, "What is the secret of all of this happiness I see? Your men do not look like ours. The faces of our people are sad and our hearts are heavy. Our women are not like yours. Our children are growing up in ignorance and our homes are miserable. Tell us if you can, what is the medicine we must take?" The grand old General O. O. Howard, with his empty coat sleeve, one arm having been left on the field of battle, sprang forward with an uplifted Bible in his hand exclaiming, "Mr. Speaker, tell him this is the good medicine."

What is the Bible? What are these Holy Scriptures? They are a progressive revelation of God, inspired by Him and authoritative in the field of religion. God is its author. Eternity is its object. Truth is its subject matter. It goes to the cottage of the poor and the palace of the king. It is woven into the literature of the greatest libraries. It is heard on the street. The ships of the merchant cannot go to sea without it. No

hip of war goes to conflict but it is there. It enters men's closets, and valks with them in their work. It is present in sorrow and happiness, ickness and health. There are no songs comparable to the songs of Zion. There are no orations like those of the prophets. There are no politics ke those of the Scriptures. It comes into the palace to tell the monarch nat he is the servant of the Most High. It comes into the cottage to ssure the peasant that he is the son of God.

A discussion of inspiration is almost certain to arise in the class. nspiration is that influence of the Spirit of God upon the mind of the cripture writers, which made their writings a record of progressive ivine revelation, sufficient, when taken together, and interpreted by the ame spirit which inspired them, to lead every honest inquirer to Christ nd salvation. Every part of that definition is extremely significant and ruitful for thought.

We know the Bible is inspired because: 1. Although made in the far ast it fits all men. "It finds me where I live," said Coleridge. This is mazing to one who is familiar with the wide divergence among men as o mental habits and inclinations. 2. With a great diversity, it has a vonderful unity. 3. It loses none of its force in translation. This is not rue of other great literary productions. John 14 and Psalm 23 are as eautiful and comforting in the dialect of the African Bushman as in the riginal. 4. It inspires men, and makes them Christlike. No one has ever uccessfully conducted a mission for the regeneration of men using xclusively as a text the work of Shakespeare!

Helpful Reading

Smyth—"How God Inspired the Bible."
Smyth—"The Bible in the Making."
Smyth—"How We Got Our Bible."
Smyth—"Ancient Documents and the Modern Bible."
Goodspeed—"The Story of the New Testament."

SERMON TO YOUNG PEOPLE

ITLE: *God's Open Hand.*

TEXT: "The eyes of all wait upon Thee: and Thou givest them their eat in due season. Thou openest Thine hand, and satisfiest the desire of very living thing." Psalm 145:15.

The sheaves of corn, the fruit and flowers and vegetables which decrate the church today remind us that this is a service when we remember nat "the earth is the Lord's and the fullness thereof." How wonderful is nis yearly provision of God for our needs! Every year the whole of ankind is at the point of starvation, though we do not realize it. If all ne harvests of the world were to fail, man would die. But God never ails. The seeds of corn are planted in the earth, watered by the rain, ieltered by the snow and strengthened by the winds. At first they grow n the dark, hidden below the ground; then one day they peep above the

surface, and get bigger and stronger, till at last they are cut down to make flour and meal and all the other foods which are needful for the life of man.

One summer before the War I was living in the province of Saskatchewan, "the granary of the world," during the time of harvest. It was a wonderful sight to see mile after mile of yellow, rustling wheat under the bright blue sky. We all worked from sunrise to sunset, and even the minister (myself!) lent a hand by driving a binder, to which were yoked three horses and two mules, round and round a field two miles long and a mile broad. Then the wheat was "threshed"—separated from the straw in steam mills, and driven twelve miles in big wagons to the nearest elevator, from which it was loaded onto the railway cars which carried it to the busy cities. But in spite of all these human hands which helped to sow and gather the grain, it was God's wheat, not man's. The wisest man cannot make a single grain of it, for it is a gift from our Heavenly Father.

The picture which the psalmist draws in our text is that of a family of children sitting round a table, and looking towards their father at the head, who is distributing to each his or her portion. That is just what God does, and that is why we should say "grace," ask for a blessing, before we eat our meals. All good things come from God, Who gives liberally, and in the right way "in due season."

Moreover He gives more than we are sometimes willing to take. He gave us His own Son to be the Bread of our life, and how many refuse Him still! Let us all try to spread the Gospel at home and abroad, so that every hungry soul may be filled with this manna from heaven.

SERMON TO CHILDREN

TITLE: *Be Courteous.* Story of a Salesman.

TEXT: I Peter 3:8.

Girls are apt to be more courteous than boys. Some boys think that if they are honest, truthful, and kind at heart, it does not matter whether their speech and manners are polite. Girls are trained to be gentle, well-behaved, careful in their observance of the rules of courtesy and what we call good breeding. The poorest boy may be and ought to be a gentleman, especially if he is a follower of Jesus Who was the world's greatest and most perfect gentleman.

Courtesy plus ability will open doors that would otherwise remain shut in business as well as in social life. One day in a great New York store the clerks in the furniture department were gathered in a group discussing the weather, which was very rainy. They did not expect to do much business that day. They noticed a plainly dressed little old lady coming towards them from an elevator. Most of them thought that this old lady would not be able to buy much, if anything, in a high-priced store like theirs. So they turned their backs to her and pretended to be busy, all except one who stepped forward and addressed her pleasantly, took care

of her dripping umbrella, and asked her if she would like to take off her rain-coat while she was looking at the furniture she had inquired about. He gave her courteous and intelligent attention. He spent more than an hour in showing her various styles of furniture. She thanked him graciously and while she made no purchases she told him that he would hear from her later. She did not leave her name nor address. His fellow clerks made fun of the salesman for "wasting his time" on such an evidently poor old lady, but he said that courteous attention should be given to all who asked to be shown goods whether or not they bought anything.

About two weeks afterward this same clerk was summoned by the head of the firm to his private office, and was introduced to Mrs. Andrew Carnegie, the wife of the multi-millionaire. She was the plainly dressed old lady to whom he had been so courteous and attentive. He was surprised to learn who she was. She told him that she wished to furnish her castle in Scotland, and wanted him to look after the whole matter for her, which he did, to her satisfaction. She told the head of the firm about her previous visit and of this clerk's polite and intelligent service, as well as of the studied neglect of the other clerks.

This clerk rose to be one of the department heads of the store. He owed his success to his habit of politeness and attention to every customer he served, as much as to his intelligence and industry.

MID-WEEK TOPIC

TITLE: *What's Up?*

TEXT: Col 3:1-5.

Nothing is so helpful or so hopeful as to live in Christ. To live in Christ is to live on the heights. The words "up" and "down" are relative terms or mental attitudes. We speak of "raising" potatoes when they actually grow under ground. We talk about "waking up," "washing up," "cleaning up," "falling asleep." Paul is thinking about the Kingdom of Christ, which is the kingdom of Height, because it is the higher life.

I. To live on the heights with Christ is to live as Christ lived. It is to live a life of service. "I will get even," said an angry man. Not if you are on the heights with Christ. If you are up where Christ is, there will be many things beneath and below you.

II. Such high service is costly, but it is worth more than it cost. Such is the result of living on the heights. To assume His Christ-likeness, to manifest His glory, to live with the assurance that He is our life, that is "What's Up?"

EVENING SUGGESTIONS

THEME: LIFE'S COMPASS.

TEXT: Phil. 4:8—"Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; . . . think on these things."

INTRODUCTION: Mariner of old guided by constellations and sun. Science changes. Compass, sextant chronometer, wireless. All, however, compelled to read aright the instruments. Two vessels set out, one reaches port the other shipwrecked, one read the instruments aright, the other failed to read so. Will you reach the port? Only if you read aright life's compass. The nautical compass has 32 points, reading it around its points called "boxing the compass." We shall "box Life's Compass."

I. THE POINT TRUE. Pilate's question at the portal of the Cross. Answered before it was asked, "I am the Way the Truth and the Life." Need no other answer through life's journey. This is the North of the compass of life. All other points related to it. Needle must ever point there. Truth the basis of all right living and doing. "Thy Word is truth."

II. THE POINT HONEST. Greek word means "honorable," "venerable," "worthy of reverence." Christian decorum, self respect. Reverence for God. His Law, His Day, His Word. More than honest conversation and dealings. a real indwelling honesty. Honest with self, "To thy self first be true," may put "honest" in its place. Spartans' idea of honesty was faulty, dishonor in detection alone. Things are honest or dishonest in their very nature. Not in accidental circumstances. Keep eye on this point of the compass.

III. THE POINT OF JUSTICE. Practical relations with fellows. Coordinating my rights with the rights of others. Things are just or unjust. do not compromise. Justice lets open the flood gates of love and sympathy.

IV. THE POINT OF PURITY. Pure food laws strict, the list of ingredients, would we be willing to have our "list of ingredients" published. "The pure in heart shall see God," not only in the next world but in this world. Hearts are His temple, bring nothing impure therein. Reading matter, companions, amusements, all need censuring. A good thing out of place is a dangerous thing. Example, fire and water may be servants or tyrants, serve or destroy.

V. THE POINT OF LOVELINESS. Not alone as to appearance. "Beauty is as beauty does." Lovable as to essential characteristics. Gentleness, humility, charity, modesty, wholeheartedness. Cicero says, "Nothing more lovely than virtue."

VI. POINT OF GOOD REPORT. "Well speaking" and "well spoken of." An ancient philosopher says "Virtue is the crowning voice of good." "What you are speaks so loud that I cannot hear what you say." Scripture says, "Let your light so shine that men may SEE."

CONCLUSION: Having boxed the compass hear Paul's advice, "Think on these things." What we think colors our deed. "Jesus Savior pilot me."

TRUTH AND SHAM IN RELIGION

CALL TO WORSHIP: "Praise ye the Lord. Oh give thanks unto the Lord for He is good and His mercy endureth forever." Psalm 106.

HYMNS: Open Now Thy Gates of Beauty.—*Neander*
Jesus, My Truth, My Way.—*Lyte*
Chief of Sinners Though I Be.—*Redhead*
Lord, Dismiss Us With Thy Blessing.
—*Sicilian Mariner's Hymn*

PSALM: 62.

ANTHEM: Quinquagesima, "The Lord is my Shepherd."—*Smart*

OFFERTORY SENTENCE: "But as ye abound in everything, in faith, and utterance, in knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

OFFERTORY PRAYER: Gracious Father, we come to Thee with this gift as an expression of our faith and love in and for Thy Word. We give because we desire earnestly the advancement of Thy kingdom on earth. We are Thine to direct in Thy service as Thou choosest. Bless us and keep us in the name of Thy precious Son, Jesus Christ. Amen.—W.

SCRIPTURE: James 1.

THEME: Truth and Sham in Religion.

TEXT: Verse 27.

OTHER TEXTS: Matt. 5. Mark 4:1-20.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: Truth and Sham in Religion.

SCRIPTURE: James 1.

TEXT: Verse 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I. INTRODUCTION.

1. One of the signs of our times is the passing away of concern for stated forms of religion, but the human mind is so constructed that it seems to need visible images about which to center its religious thinking and life.

2. We need to get and hold the real things in religion as in art, health and education. The book of James is a study on our theme, "Truth and Sham in Religion."

II. DISCUSSION.

1. Sham forms of religion.

a. James presents five different forms: 1. Talkative, 1:19, 26; 3:1-12. 2. Auditory, 1:22-25. 3. Class interest, 1:27; 2:9. 4. One-sin, 2:10-13. 4. Intellectual, 2:14, 18, 26.

b. Specific modern forms as contrasted with real forms. 1. Services vs. service, Matthew 15:8-9; Isaiah 1:10-17. Church going vs. Christian living. Dramatic thrill of church services or practical thrusts of service.

2 Creed vs. deed. Importance of what a man believes. The greater importance of what man uses of his belief. The Apostles Creed, first statement. Meaning of belief as trust, committal, practical confidence in God. Bank, boat, insurance company, etc. The gamble of life. The command to love and sympathize. "Christian is one who loves those he does not like," and its implications to a human relationship.

3. Morals vs. Righteousness.

a. Morals comes from an old Latin word that means customs and conventionalities and deals with the outside aspects of character. Righteousness is an inner motive and purpose for good.

b. Contrast average conformity to standards of the community and the church with conversion to Christ.

c. Character values are the supreme values of life because based on motives. Two men give $10 each for Community Chest or Hospital drive, or for the church. What is their motive? Habit, popularity, good business or I Cor. 13? The good fellow or the good man. A mighty common passport for godless, affable, opulent, genial, back-slapping, banquet-eating, booster type of round-town citizen. These are not faults in themselves; they are admirable qualities, but do we affect them as our way of getting a stand-in, or is there a deeper motive of desire to play an unselfish, serviceable part in the life of the community. We need a little heart-searching to see whether our smug prosperity and self-satisfied good-fellowship is the real thing or a thin bit of hypocrisy. What is our real impulse and purpose when we let ourselves acknowledge it and let it come out of its well-veneered closet in the soul and show itself for what it really is?

4. True religion, pure and undefiled.

a. Not denomination, creeds, sermons, moral code, philosophy, though these are all good and have their place in the scaffolding of religion.

b. James' definition of religion. (Text.) 1. The Godward side. "Before God and the Father." No such thing as religion with God left out. And no such thing as Christian who overlooks the thought of God as Father. It is a personal relation between our Father and His children. The first and great commandment is to love God the Father with our whole being. Faith, character, conduct, all depends upon this. All church sacraments and services mean this, or mean nothing. If God is left out, they become graven images. What place does God have in your religion? 2. The manward side. a. Others. "To Visit." One might stop right there, just to "visit." The social side of life and the place of religion in it.

"Fatherless and widows." Compare with this the thought of the Father expressed above. God is "Father of the fatherless and judge of the widow." Compare the parable of the sheep and goats, and of the good Samaritan. Henry Ward Beecher once saw a little newsboy on the street shivering with the cold. He stopped to speak to him kindly, asking, "Are you cold, little fellow?" The boy looked up and said, "I was before you passed."

c. Self. "Unspotted from the world." This deals with the world and its constant tendency to pull us away from God. Spotted goodness is our saddest sin. A bit of dirt on a window, or a lamp or a collar is all the more conspicuous because of the usual cleanness of the things it defiles. Note the case of Noah, David, Solomon, Peter. Keeping oneself unspotted from the world is not merely a matter of doing or refraining from doing certain specified things. The church has often made the mistake of making certain things or habits the test of a religious life. The real test is a mood of worldliness, a spirit of compromise with godless living. Just at present it is peculiarly marked. Our business is to be unspotted from the world in which we must live and work. We must be like Him who was different from the world. It is a matter of our religion and of our obligation to serve Christ, love our fellows and keep clean. The present mood is one of flippant and defiant reaction against restraint. It runs through everything. In business, in youth; in music it is jazz; in art it is Cubism. It obeys the law it chooses, and ignores the rest. It has developed the movie-conscience which says, "Well, I must see that picture." It is not in all cases, or in perhaps most of them, a deliberate doing of conscious wrong. It is reflected in the mass, or rather mess, of putrid magazines that blaze at us from the news stands, justifying their dirt by the plea that if young people know all about dirt, they will let it alone; which is no more true than the opposite idea that if they know nothing they will be protected. More often it represents a lowering of the standards of refinement, genuine culture and good taste. With youth, it means the loss of everything high and fine that is like the rubbing of the bloom from the ripening fruit. Once lost it cannot be restored. It can only be regretted. Sometimes it leads to moral tragedy and life-long remorse. By no stretch of the imagination or of well meant tolerance can it be harmonized with a religion pure and undefiled. To think of Jesus as a modern man offering a drink or a smoke or a shadowed comment to the women with whom he associated is to make the whole matter vivid and clear.

III. CONCLUSION.

1. Constant watchfulness alone can save deception in our own religious life. The spirit of Christ is an acid test. If we have not this, we are none of His.

2. There is such a thing as pure gold and there is such a thing as pure religion. There is also such a thing as a mineral which is called "Fool's gold," iron pyrites. It is yellow and shines in little particles, but

it is not gold. It must be tested in the laboratory. So let us test our own religion to know whether it be sham or true.

ADDITIONAL OUTLINE

Matt. 11:29. "Take My Yoke.

THEME: THE SUGGESTION OF SERVICE.

1. "My yoke" suggests lowly service.
2. "My yoke" suggests love for fellowman.
3. "My yoke" suggests love for unfortunate.
4. No material reward expected.
5. The motive alone worthy of analysis.

SEED THOUGHTS

Devotion to Duty

Sir Matthew Hale, when chief baron of the exchequer, was very exact and impartial in his administration of justice. He would never receive any private addresses or recommendations from the greatest persons, in any matter in which justice was concerned. One of the first peers of England went once to his chamber, and told him, that, having a suit in law to be tried before him, he was then come to acquaint him with it, that he might the better understand it when it should be heard in court.

Upon which, Sir Matthew interrupted him, and said he did not deal fairly, to come to his chamber about such affairs; for he never received any information of causes but in open court, where both parties were to be heard alike, and would not suffer him to go on. The duke went away, and complained of it to the king, as a rudeness that was not to be endured. But his majesty bade him content himself that he was no worse used, and added, "I verily believe he would have used me no better, if I had gone to solicit him in any of my own causes."

Integrity

When Columbus, after having discovered America, was, by order of the King of Spain, brought home from America in chains, the captain of the ship, who was intimately acquainted with his character, his knowledge, and his talents, offered to free him from his chains, and make his passage as agreeable as possible. Columbus rejected his friendly offer, saying, "Sir, I thank you: but these chains are the rewards and honours for my services from my king, whom I have served faithfully as my God; and as such I will carry them with me to the grave."

Dignity

An Englishman once on a hunting party, hastily struck a Peon, or East India foot soldier, for having let loose at an improper time a greyhound. The Peon happened to be a Rajah-pout, which is the highest tribe of

Hindoo soldiers. On receiving the blow he started back, with an appearance of horror and amazement, and drew his poniard. But again composing himself, and looking steadfastly at his master, he said, "I am your servant, and have long ate your rice." And having pronounced this, he plunged the dagger into his own bosom. In these few words the poor man pathetically expressed, "The arm that has been nourished by you, shall not take away your life; but in sparing yours I must give up my own, as I cannot survive my dishonour."

Through dim stained glass
The tempered daylight steals;
The congregation bows
In padded prayer.
Before the flower-laden
Altar where
The silk-robed ministrant
Intones and kneels;
Upon the perfumed air
The organ peals—
Ah, what if Christ Himself
Should enter there,
The weeping Magdalene
With streaming hair,
And all His rough disciples
At His heels,
Would we not stare
And stir uneasily,
If such a motley crew,
One so unfit
To enter should be
Ushered in to sit
Beside us in our
Cushioned piety,
Might He not come—
And sorrowfully go
From us, His worshippers—
And we not know.

—Montgomery.

SUNDAY SCHOOL LESSON

"REPENTANCE AND FAITH." Acts 2:32-39; Luke 15:11-24.

Read Also: Isa. 1:10-20; Ezek.18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; Heb. 11:1-10.

GOLDEN TEXT: "Repent ye and believe in the gospel." Mark 1:15.

Teaching the Lesson

Acts 2:32-36 give the great message of the Christian church. The disciples preached the death and the resurrection of Jesus Christ. We are

prone to neglect it. This message was the secret of their power. They declared it fearlessly in the face of bitter opposition.

Christ is the heart of Christianity.

One of his students asked him at one time, "Mr. Brooks, is a conscious personal relationship with Jesus Christ a part of Christianity?" He replied after thought, "Conscious personal relationship with Jesus Christ *is* Christianity." It was the message of the Resurrection, of His victory over all that men's hatred and malice could do, which pricked the conscience of those who heard the disciples speak. It is the only message which will stir men's conscience today.

He is a master of literature. He whips my conscience!

There are four great imperatives of life. 1. I should, Eph. 6:26. 2. I can, Phil. 4:13. 3. I will, Luke 15:8. 4. I have, II Tim. 4:7.

In the passage in Luke printed in today's lesson, we have the third of these four great imperatives.

Sin can be forgiven but there are some of its losses that can never be replaced. The scar is left. The prodigal returned home, but he had lost (1) his inheritance; (2) his clean memory; (3) his influence and opportunity.

The story may be dealt with under the heads, (1) his folly, (2) his famine, (3) his forgiveness, and (4) his loss.

God stands ready to pardon like the father in the story, and, like him, His motive is compassion, his method—that of running, his measure—full sonship restored.

Repentance is a saving grace whereby a sinner out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grieving and hatred of his sin, turn from it unto God with full purpose of and endeavor afterward new obedience.

SERMON TO YOUNG PEOPLE

TITLE: *Casabianca.*

TEXT: "Occupy till I come." Luke 19:13.

When I was a small boy at school, I had to learn a poem which I have never altogether forgotten. Its first verse ran something like this:

"The boy stood on the burning deck,
Whence all but he had fled:
The flames that lit the battle's wreck
Shone round him o'er the dead."

I don't suppose children learn that poem today. No doubt Mrs. Hemans, its author, would seem very old-fashioned now. But though it may not have been great poetry, and rather lends itself to irreverent parody, it tells a brave tale, and a true one.

Its date was the 1st of August, 1798, and its scene the Battle of the Nile, in which the British admiral Nelson gained a great victory over

Napoleon and the French. Many deeds of daring were done that day, but this special one concerns a French boy of only ten, a midshipman on the man o'war *L'Orient,* of which his father Casabianca was flag-captain. It was a fine ship of 120 guns, Admiral Bruey's own command. The French never dreamed that Nelson, with a much smaller and weaker fleet, would dare to attack them, but that is just what he did, with the famous words, "Before this time tomorrow I shall have gained a peerage or Westminster Abbey." Ship after ship of the enemy's fleet was sunk or disabled. Finally, about 9 o'clock at night, the flagship *L'Orient* caught fire, and its blaze lit up the whole bay. Nelson, though badly wounded, ordered boats to be lowered to save the brave Frenchmen who had fought so well. The survivors jumped into them, and then found that the little midshipman was still aboard. They called on him to join them, but he replied, "No, I am where my father stationed me, and he told me not to move from here save at his call." In vain did they tell him that his father lay dying on the deck, and the ship might blow up at any moment. "I must obey my father" was the brave reply. Delay was dangerous, and so the boat pulled away, the flames lighting up the boy as he tied the motionless form to one of the shivered spars. Then came an explosion like thunder, when the fire reached the powder-magazine, and burning fragments of the doomed ship fell upon the water far and wide. Several boats were now making for the scene. For a moment the dying captain was seen floating in the water, with his gallant son swimming by his side, but in the darkness they were soon lost, and never seen again.

I always think of that story when I read the words of Jesus, "Occupy till I come." They are found in a parable which tells of a nobleman who goes into a far country, and bids his servants be faithful till his return. That is the story of Jesus Himself. He has gone away, back to His heavenly home. But one day He will come again, and He expects to find us waiting for Him, still at our posts. Whenever the world tempts us to come down, to desert our Master, to leave the work He has given us to do, let us say in the words of this brave French boy, "I must obey my Father, He has put me here, He has told me not to leave the post of duty, save at His call." If we are faithful, even unto death, then one day the Master will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

SERMON TO CHILDREN

TITLE: *Honesty—"Honest Abe."*

TEXT: Rom. 12:17.

Abraham Lincoln was not only one of the greatest Americans but he was one of the greatest men the world has known. All through his life he was very careful to be honest in all his dealings. That is why people called him "Honest Abe."

Many stories are told of him, which show his absolute honesty. For example, when a boy he borrowed one time a book, "The Life of Wash-

ington," from a neighbor. Lincoln was a great reader of good books. There was no book-shelf in his home. So at night, he put the book between the logs of the cabin wall. Unfortunately, one night it rained hard, and the book was soaked through and almost ruined. Lincoln offered to pay his neighbor for the damage, by "working out" its price. This took two days of hard work, pulling fodder.

Two other stories are told of his honesty, when he was a clerk in Salem, Illinois. One day he found that he had made an overcharge of six and a quarter cents to a customer. That evening, after the store was closed, Lincoln walked three miles to return this small amount. On another occasion, he found that he had "short-weighted" a customer four ounces on a half pound of tea which she had bought. He closed the store at once and took the amount of tea that was lacking to his customer, thus making right his mistake. His character and reputation for honesty won him public confidence, and was one of the reasons for his election to public office, including the Presidency. The public felt he could be trusted with the nation's business.

Lincoln was a sincere Christian. He believed in God. He used forty-nine different titles altogether in his writings, when he referred to God, showing how much he had reflected on the character and greatness of God. He believed in prayer; he prayed himself, and asked others to pray for him and for the nation, especially during the Civil war. He cherished his mother's Bible, out of which she had read to him when he was a little boy. Shortly after his mother's death, when he was about ten years old, he wrote his name in it. He carried it with him through life, he used it in the White House. This Bible is now in a Lincoln Memorial Collection in Washington, D. C.

MID-WEEK TOPIC

TITLE: *Beasts that Never Bite.*

TEXT: Gen. 37:33.

This is a natural inference, but a false one, and like most such instances, it adds to the endless miseries of life. Someone has said that the false inference is that life is destroyed and ended because the garment it wore is discovered to be spoiled and empty.

The blood on the torn coat, and the half-lie of the brothers spoke eloquently into the old man's ears, and he immediately drew a conclusion without considering all the facts. Let me warn you of at least four modern inferences that have a paralyzing effect upon the vigorous growth of Christianity.

1. A dead body mistaken for a dead soul. Jesus felt it keenly, and his warning was that we should fear not them that could kill the body, but were not able to kill the soul.

2. A dead membership mistaken for a dead Christianity. Do not look at a dying institutionalism, or ecclesiasticism, or denominationalism. Rather

crusade with Christ in the everliving way. A wise sentence of the sage was: "In the fellowship of the redeemed, there is no death."

3. A dead letter mistaken for a deathless revelation. You should be more interested to know how Christ has spoken than in hearing some theologian tell how He should have spoken. It is more important to know what the Bible has in it for you than to know what Mr. Commentator has in it for everybody.

4. A decaying theology mistaken for a decaying life. It is the best evidence obtainable that man's spirit grows. The garment fades; the spirit flowers.

EVENING SUGGESTIONS

THEME: FIRST THINGS FIRST.

TEXT: Deut. 12:14—"But in the place which the Lord shall choose."

INTRODUCTION: Here is a bit of holy philosophy. First things defy the scales of life. Outrun the largest definitions. They are inherently of first importance. Shine in their own beauty, not a reflected light. Reaching their height in Him who lifted all beauty and truth into a matchless combination and put before our eyes a faultless ideal.

What commands our attention as first things? What demands our full allegiance? How do they compare with the first things of the Master?

1. Nature calls to First Things. God has placed us in a large world. The many complications of life confuse us. The world and its interests so large that we must admit our limitations. What then shall be our interests? Day by day Nature unfolds herself in perfect beauty. Night by night the pageantry of the stars. The call of all this is to the things of beauty. A good test of first things. The devil never inspired anything that was beautiful.

Is man to leave out of his life this factor of beauty that Nature so honors. Beautiful things enrich our life. Deepen it and make it exemplary. May not be able to define it, but we can experience it.

2. To put first things first we must not be satisfied with the circumference of our faith, but go to the very heart and center. The depth of Christianity ofttimes missed and misunderstood. It is above all Christocentric.

3. The Creator's intentions were that first things go in first place. Life not to be a little spot of but few flowers, a great sky with but a pole star, but a spacious garden of many colors and beauty, a sky of infinite glory of the stars. Life not to be a careless indifference classification of things, but a "seek ye first" affair.

4. Perspective and proportion have their place. Devotion, service, worship all must be focused, not in things temporal. We are not concerned with coal where diamonds are. Nor with our goods 'til our family is safely out of the burning building. First things first. We do not hire a Raphael to paint our garage, nor engage a Dante to write our adds for breakfast foods. Men do not construct a steam shovel to dig a post hole, or a trip

hammer to crack a nut. A lack of the sense of proportion sets our life out of tune with His life.

5. A Sense of Values must also figure in our placing things. Our scale of values needs revision. See, touch, feel, weigh, count. Other values of the spirit must be constructed after His scale of value. Isa. spoke wisely: "Wherefore do you spend money for that which is not bread." Second things in first places always an indication of a lack of the understanding of real life values.

CONCLUSION: The Psalmist put God first, "I have set the Lord always before me." That should be our deliberate act and rule for all acts.

PSALM: 71.

FEBRUARY 17, 1929

RELIGIOUS INFLUENCE OF WASHINGTON AND LINCOLN

CALL TO WORSHIP: "Make a joyful noise unto the Lord, all ye lands serve the Lord with gladness; come before His presence with singing—enter into His gates with thanksgiving and into His courts with praise." Ps. 100.

HYMNS: Awake, My Soul, and with the Sun.—*Morning Hymn*
Before the Lord We Bow.—*Darwall's*
Before Jehovah's Awful Throne.—*Old 100th*
God Bless Our Native Land.—*America*

PSALM: 147.

ANTHEM: First Sunday in Lent, "Seek Ye the Lord."—*Roberts*

OFFERTORY SENTENCE: "And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

OFFERTORY PRAYER: We come to Thee this day with worship and song in our hearts, because we know Thou hast an abiding service in store for each and everyone of us. Each human heart and soul is precious in Thy sight, each has a sphere of work, and only through diligent co-operation and example can we attain the grace necessary to gain eternal life. Guide us in Thy service for Christ sake. Amen.—W.

SCRIPTURE: Heb. 11:10, 39-40.

THEME: The Religious Influence of Washington and Lincoln.

TEXT: Heb. 11:39-40.

OTHER TEXTS: I Tim. 2:1-4. Rom. 13:1-8.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: The Religious Influence of Washington and Lincoln.
SCRIPTURE: Heb. 11:1-10, 39, 40.
TEXT: Heb. 11:39-40.

I. INTRODUCTION.

1. Review Heb. 11.

2. Definition of theme; not eulogy of personality, or record, nor of moral character or outstanding greatness. An effort to understand and estimate the bearing of their religion upon them and others. What is the message of their religious life to us, and the present day?

II. DISCUSSION.

1. Illustrations from Washington's life.

a. Emphasize Washington because of the tendency of late among some groups to cast a shadow on his reputation and religious life. This is fair to say, that every man is entitled to be judged by the main tendencies and achievements of his life, not by the exceptions. Cynicism dotes on the exceptions; history and appreciation will always dwell on the main tendencies and achievements.

b. Horace E. Scudder, Historical Biographer: "He received not visits on Sunday. He went to church with his family in the morning, and spent the afternoon by himself. The evening he spent with his family and sometimes had with him an intimate friend." Powerful lesson to the busy men of today on use of the Sabbath.

Washington's Home Life. It is said that with the single exception of Speaker Trumbull, who at one time was Washington's secretary, and who for years spent an hour with him each Sunday evening, no visitors were admitted to the Washington home. It was the custom of Washington to spend the afternoon in his room and in the evening he frequently read a selected sermon to Mrs. Washington in her own apartment. She was fully as devout as her husband. After breakfast each morning she retired to her chamber for an hour to engage in the reading of the Scripture and prayers and it is said that during a half century of her life she never omitted this practice under varied conditions.

c. Vestryman in two churches. Story of building new church. Old church of the parish inadequate and badly located for congregation. Meeting of vestry; Mr. Mason eloquently defended old site. Washington said nothing but presented a complete diagram of the parish demonstrating the superior desirableness of the new site.

d. At Morristown no Episcopal Church. Washington desirous of attending church. Presbyterian church, Dr. Timothy Johnes pastor; "Doctor, I understand that the Lord's supper is to be celebrated with you next Sunday. Are communicants of another denomination admitted?" "Certainly; this is not a Presbyterian table; the invitation is to all His followers of whatever name." "I am glad of it; that is as it ought to be. I propose to join you. Though a member of the Church of England, I have no exclusive partialities." Note the last two words.

e. His prayer life. Prayers morning and night in camp. Henry Cabot Lodge: "He made no parade of his religion, for as in other things he was perfectly simple and sincere. He was tortured by no doubts or questions, but believed always in an overruling Providence and a merciful God to Whom he knelt and prayed in the day of darkness, or in the hour of triumph with a supreme and childlike confidence."

Bas-relief on U. S. Sub-treasury building. Washington at prayer in woods of Valley Forge. Compare Wall Street surroundings.

2. Material on Lincoln.

a. The iconoclasts have not yet quite dared to attack the character of Lincoln. His position in the opinion of men has become a sacred tradi-

tion and they know he is beyond their reach. Lincoln's exaltation in human estimation is based on a somewhat different foundation than Washington's. The latter has the rather cold gleam of a distant lighthouse, high and lifted up. He emits glory, power, a certain might and masterfulness that holds us a bit at a distance. That type of a hero is always more in danger of a fall. Lincoln, however, dwells in our homes and close to our hearts like a familiar table lamp by which we read of an evening. We are a bit in awe of Washington. We love Lincoln. We would be very respectful to Washington if he came into our homes. Our children would not be afraid to play with Lincoln. Lincoln did the thing for the slaves that Washington deeply desired.

b. Like Washington there is plenty of quotable material from his lips on religious matters, as well as on public questions. But he never united with a church, and so far as we know his religious life seems to have come to the full flower of personal experience rather late in life, while he was president, and confronted by the tremendous, unbearable strain of the Civil war.

c. But there is one subject tremendously alive today on which Lincoln had some things to say that need repeating, and that is prohibition. Space does not permit its quotation here, but it can be secured by writing to the Anti-saloon League Headquarters of any State or to the National headquarters at Washington, or to Westerville, Ohio.

d. One is especially constrained to recall that time of bitter anxiety in the life of Abraham Lincoln when during the battle of Antietam he, like the Master, prayed all night, pledging the Lord that if the battle were won he would proclaim emancipation to the slaves.

e. After the Revolution, Washington faced the construction of a nation. After the Civil War, Lincoln's successors accomplished the stupendous task of reconstructing the Nation. Today after the World War we are trying to reconstruct the world on a new basis of peace on earth and good will to men. America with her polyglot populations living under one government in good will and peace is a prospectus of what we pray may be the world's condition before another war can devastate the materials and the hopes of such an achievement. The working out of the detail of world stabilization belongs to statesmen controlled by the will to have peace. The creation of that will in the world and in the minds of its statesmen rests with the leaders of religion.

III. CONCLUSION—Roosevelt's great statement.

1. "Widely though the problems of today differ from the problems set for solution to Washington when he founded the nation and to Lincoln when he saved it and freed the slaves, yet the qualities they showed in meeting these problems are exactly the same as those we should show in doing our work today. There have been other men as great, and other men as good; but in all the history of mankind there are no two other great men as good as these, no other two good men as great."

2. The supreme influence of the religion of Washington and Lincoln upon what Roosevelt calls their greatness and goodness.

SEED THOUGHTS

Unjust Criticism

"We made a great mistake," said Gen. Lee to Mr. Hill, "in the beginning of our struggle, and I fear, in spite of all we can do, it will prove to be a fatal mistake."

"What mistake is that, General."

"Why, sir, in the beginning we appointed all our worst generals to command the armies, and all our best generals to edit newspapers. As you know I have planned some campaigns, and quite a number of battles. I have given the work all the care and thought I could, and sometimes, when my plans were completed, as far as I could see, they seemed to be perfect. But when I have fought them through, I have discovered defects in advance. When it was all over, I found, by reading a newspaper, that these best editor-generals saw all the defects plainly from the start. Unfortunately, they did not communicate their knowledge to me until it was too late." Then, after a pause, he added: "I have no ambition but to serve the Confederacy; I do all I can to win our independence. I am willing to serve in any capacity to which the authorities may assign me. I have done the best I could in the field, but I am willing to yield my place to these best generals, and I will do my best for the cause editing a newspaper."

Lincoln's Religion

Dr. Newton Bateman, an Illinois contemporary of Lincoln's, had this to say of the great man's faith:

"Abraham Lincoln believed in the God of the Bible, in the Christian religion, in the efficacy of prayer, and in the necessity of that moral and religious training of the young for which I plead. I know it because I heard it from his own lips, in many forms of expression, again and again.

"I shall never forget an interview with him, one calm October evening, shortly before his first election. Referring to the momentous issues of the contest, just closing, he said to me with great solemnity of manner: 'I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know that I am right, because I know that liberty is right, for Christ teaches it. I have told them that a house divided against itself cannot stand, and God and reason say the same, and they will find it so. I may not see the end; but it will come, and I shall be vindicated; and these men will find that they have not read their Bibles aright.'

" 'Does it not appear strange,' said he, 'that men can ignore the moral aspects of this contest? A revelation could not make it plainer to me that either slavery or the government must be destroyed. The future would be something awful, as I look at it, but for the rock on which I stand (meaning the Bible which he held in his hand).

" 'It seems,' he continued, 'as if God had borne with this thing (slavery) until the very teachers of religion have come to defend it from the Bible,

and to claim for it a divine character and sanction; and now the cup of iniquity is full, and the vials of wrath will be poured out.'"

Dr. Bateman adds: "No words of mine can describe the tender religious tone with which he uttered these words. The conversation was continued for nearly an hour, in the course of which he repeatedly spoke of faith in the Christian's God as an element of successful statesmanship, and the only assurance of ultimate success."

This testimony was put in print sixty years ago, and has never been overthrown. At the time Doctor Bateman was Superintendent of Education for the State of Illinois. Later he was president of Knox College. His testimony is beyond refutation.—Christian Advocate.

Service a Quality of Greatness

During the American Revolution, it is said that an officer, not habited in his military costume, was passing by where a small company of soldiers were at work, making some repairs on a small redoubt. The commander of the little squad was giving orders to those who were under him, relative to a stick of timber which they were endeavoring to raise to the top of the works. The timber went up hard, and on this account the voice of the little great man was the oftener heard, in his regular vociferations of "Heave away! There she goes! Heave ho!" The officer before spoken of stopped his horse when he came to the place, and seeing the timber sometimes scarcely move, asked the commander why he did not take hold and render a little aid. The latter appeared to be somewhat astonished, and turning to the officer with the pomp of an emperor, said, "Sir, I am a corporal!" "You are not, though, are you?" said the officer; "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal!" Upon this he dismounted from his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When the timber was elevated to its proper station, turning to the man clothed in brief authority, "Mr. Corporal commander," said he, "when you have another such job, and have not men enough, send to your commander-in-chief, and I will come and help you a second time." The corporal was thunder-struck: it was Washington!—Paxton Hood's "Uses of Biography."

SUNDAY SCHOOL LESSON

PRAYER: Matt. 6:5-13; Luke 18:9-14; I John 5:14-15.

Read Also: Gen. 18:23-33; Ex. 32:31-32; Neh. 1:4-11; Dan. 6:10; John 17:1-26; I Thes. 5:17.

GOLDEN TEXT: "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." John 15:7.

Teaching the Lesson

Matthew 6:6 gives to us the following outline for our thought:

1. The period of prayer. (When thou prayest.)

2. The place of prayer. (Enter into thy closet.)

3. The privacy of prayer. (And when thou hast shut thy door. "In the secret of His presence how my soul delights to hide.")

4. The personality of prayer. (Pray to thy Father.)

5. The promise of prayer. (Thy Father which seeth in secret shall reward thee openly.)

The instinct of prayer is older than the Christian religion. Jesus Christ did not create it while here upon the earth. He placed it in the heart of man when man was created. The prayerless man is a curiosity in the museum of human life. In fact, there is no such individual. We all pray in some form or another.

"Prayer is the soul's sincere desire unuttered or expressed, the motion of a hidden fire, that trembles in the breast." Jeremy Taylor said, "Prayer is the peace of our spirits, the stillness of our thoughts." "Prayer is a desire for power to see and courage to do the will of God," David Brainerd.

Prayer is not all asking. It is an attitude, a spirit, an opening of the sluice ways into the infinite, the eternal and the heavenly. Prayer carves a channel from the heart of man to the heart of God, through which sweep the sweet silver streams of God's grace. It takes us to heaven before we arrive, and brings us to God while we are still on our way. The man who has had the experience of satisfying prayer cares little for theories of prayer or objections thereto. Science may stare, philosophy may ponder, and unbelief may jabber like a full grown idiot. He is calm and unmoved because he knows. He does not pray long in public and he is seldom violent in his prayers, because *the man who has seen the king is not garrulous.*

Prayer is sometimes difficult.

a. Because of sin in the life. The Ancient Mariner could not pray, because of his sin—"A wicked whisper came and made my heart as dry as dust."

b. Because of our changing moods. Cowper, the great hymn writer said at one time when he was asked to write a hymn, "I seem to be banished from the presence of God into a remoteness compared to which the distance from east to west is vicinity and cohesion."

c. Because of evil companions. In Goethe's Faust, Marguerite says of Mephistopheles, "When he is near, I cannot pray."

True prayer involves a pledge. It calls us to a strenuous life, not a round-about life such as Ibsen's Peer Gynt was living.

We are to pray (a) with submission to God's will; (b) in Christ's name (which means in His Spirit); (c) thoughtfully, and (d) reverently.

Helpful Reading

Ibsen's—Peer Gynt.
Goethe's—Faust.
Coleridge—The Ancient Mariner.

"The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

"My soul, thou, too, should to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.

"The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

"So thou shouldst kneel at morning dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear."

—Anna Temple.

Chinese Gordon was accustomed to observe every day a period of prayer. When his men saw a white handkerchief on the ground outside his tent, no one entered. It was a signal to his entire army that Gordon was in prayer.

SERMON TO YOUNG PEOPLE

TITLE: *God's Bugle Calls.*

TEXT: "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets: and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." Num. 10:9.

When Moses led the children of Israel through the Wilderness to the Promised Land, he made them observe strict army discipline, as a protection against their enemies, and also that the great host of men and women and children might readily and quickly obey his orders. They were divided into "tribes" or battalions, and companies, with proper leaders. Every night they pitched camp in an orderly manner and marched together instead of straggling by the way. All their movements were regulated by certain blasts on the trumpet, what today we should term "bugle calls." We, too, like these Jews of old, are marching through the deserts of life towards Heaven our fatherland, with like dangers to meet and overcome, and we serve in a great army, the Christian Church. God has still His trumpet calls for us, though they do not sound upon the outward ear, but ring within our hearts.

The first of them is the "Reveille," the rouse-up in the morning (the name comes from the French "reveille," meaning "to wake"). It is not a

very popular bugle-call in the army. To those who have heard it it brings up memories of cold mornings when the soldier unlaces his tent-door and peers out, to find the weather so wet that he would gladly crawl back again into his warm blankets, but he knows it is his duty to rise and begin the day's work. And so, in human life, God calls us to wake from the sleep of indifference and laziness and sin, to be up and doing in His service and warfare. That voice comes sooner or later to all of us, telling the soul to arise, to be reborn, that we may go about our Father's business.

A second call, mentioned in our text, is the "Alarm." Even after we have got up, and put on our uniform and equipment, and seized our weapons, we must still be ever on our guard against surprise attacks from Satan, always hovering around, ready to take advantage of our smallest weakness. God often sounds His "alarm" to warn us of such sudden danger. We may call it "conscience," but it is really the Holy Spirit speaking to our soul. We are in the greatest danger if we do not listen to that voice within. Let us be always on guard against temptation and weakness.

The other call about which I want to speak to you is the "Last Post," the most beautiful of all: that which ends the day, and tells the warrior to lie down and sleep. That is why, in this country, it is sounded over the graves of dead soldiers, because they have fallen into the last sleep of all, and their warfare is ended. If we serve our Master loyally and well, then the Last Post, when it sounds for us, will mean rest from life's labours, and a call to higher and better service in God's great army above, the Church triumphant in Heaven.

SERMON TO CHILDREN

TITLE: *Prayer*—Washington Praying at Valley Forge.

TEXT:: Matt. 6:6.

On this Sunday, nearest to Washington's birthday anniversary, we ask ourselves what were some of the things which made Washington a great man, a patriot and a statesman. He was a great American, leader of our Revolution, and "Father of his Country," as you have often heard. What made him so great? Well, we have not the time to tell all the things which made him great, but one of them, certainly, was his habit of prayer. Our government thinks so, for it has issued a new postage stamp with a picture of Washington praying at Valley Forge. That shows what our government thinks both of Washington and of prayer.

In the winter of 1777-78, Washington with the American army was encamped at Valley Forge. The outlook for the success of the Revolution was dark. The soldiers were ragged and many of them without shoes. As they walked over rough, icy roads, their feet were cut, and bloody and sore. Many soldiers were discouraged. Washington felt that unless God was with the Americans, their cause would be lost. So he prayed often to God for guidance and help. One of his places of prayer was a grove of oaks. You will see this pictured on the postage stamps I have mentioned. God

answered Washington's prayers. A new spirit of courage and faith came to the soldiers; and you know, of course, what happened then. The colonies triumphed and America became a free nation.

Washington made prayer his daily practice. In 1891, a little book of prayers, in his own handwriting, was sold in Philadelphia, at an auction of Washington relics. These prayers were written before he was twenty years old. Professor Upham of Drew Theological Seminary wrote of these prayers: "They reveal to us the real life of the great patriot, and attest his piety." Surely, this example of Washington is good for all to follow. Like him we believe in a Heavenly Father. Let us seek every day his guidance and blessing. We know he hears and answers our prayers, perhaps not often in the way we want but always in the way that is best for us and for others.

MID-WEEK TOPIC

TITLE: *The Fraternity of Friendship.*

TEXT: John 15:13.

Here Jesus measures the length of true friendship. Some one has defined a fraternal organization as the "outward expression of a great fundamental" or an answer to the age-long cry of the first murderer: "Am I my brother's keeper?"

A great fraternalist said the other day: "The church endeavors to determine and establish in human consciousness the relationship between God and man as father and son."

Then he said: "The fraternal order endeavors to determine and establish in human consciousness the relationship between man and man as brothers."

Is not this comrade order, this brother-counsel, the supreme objective of the church:

1. To inculcate in the fertile soil of the mind, lessons of friendship, charity, benevolence, love of right, defense of the weak, uplifting the fallen, the amelioriation of human woe and distress and the education of the orphan?

2. To make the world brighter and better, to bring sunshine and gladness to hearts in gloom, to aid in dispelling the clouds that at times gather around and darken the lives of all men?

3. To dramatize the human and divine reach of love? "Greater love than this hath no man."

EVENING SUGGESTIONS

THEME: THE FIRST WORD FROM THE CROSS.

TEXT: Luke 23:34—"Father, forgive them for they know not what they do."

INTRODUCTION: The Seven Last Words of the Master like windows, look into the soul of the Savior of men. Each one a new point of view.

All distributed over the Gospels. 1. A prayer for forgiveness; 2. Absolution to the sinner; 3. Thoughts of His mother and John; 4. A consciousness of God's hatred of sin; 5. A personal cry; 6 and 7. His confession of accomplishment and faith in His God.

Perhaps 9 A. M. when nailed to the Cross. Hung to three P. M. His death bed a cross with His arms outspread as if to embrace the whole world. In anguish as he was atoning for the world's sins, he breathed a prayer for those who tortured Him. This first word is the very heart of His message, *forgiveness.* Into that silence broken only by the hammer and jeers of the mob, no single outcry of pain but a prayer for forgiveness. We can never rise to that height, but we can look upon Him that we may imitate His spirit.

I. AN INTERCESSION FOR HIS ENEMIES. The prayer was not for Himself. His prayer was in the Garden. No prayer even for a speedy death, not as Elijah's prayer: "It is enough now, O Lord, take away my life." First word not for mother nor for Disciples. But for the swarthy Roman soldiers, cruel, heartless in their deed. It was a prayer not only for the actual murderers but all those who throughout the night "knew not what they did." The Scribes, Priests, Pilate, Herod, Jews, all of them.

That prayer recognizes extenuating circumstances, ignorance, but it was not the cause, forgiveness comes alone because Christ dies and prays.

It is a prayer for us as well as those who stood near the Cross. Nor do we always "know what we do." Our disinterest, carelessness, unChrist-like ways call forth that prayer. Thank God that it avails.

II. AN EXAMPLE FOR US. He taught by precept and example. As He taught so would He that we live. To forgive is not easy, but if Stephen learned to forgive his enemies so can we. John Huss as flames carried his soul to its God prayed for his enemies. So can we.

We pray for forgiveness, but in the Lord's Prayer we put a measure upon the forgiveness that we desire, "as we forgive." Do we mean it. Not many of us are satisfied with the measure we give. Let's make our willingness to forgive commensurate with our desire for forgiveness.

CONCLUSION: This prayer has a twofold encouragement. 1. That He is now ready to forgive us as we stand in the same need of forgiveness. 2. That He has taught us the true ratio of receiving and bestowing forgiveness. May that sublime example shame us to the depths of our hearts and inspire us to pattern more earnestly these lives of ours after that Life which the world hated, yet which gave itself for that same world.

PSALM: 143.

HELP IN TROUBLE

CALL TO WORSHIP: "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118.

HYMNS: Holy, Holy, Holy! Lord God Almighty.—*Nicaea*
O Help Us, Lord! Each Hour of Need.—*Dundee*
In the Hour of Trial.—*Penitence*
I Need Thee, Precious Jesus.—*St. Christopher*

PSALM: 48.

ANTHEM: Second Sunday in Lent, "Here by Babylon's Wave."—*Gounod*

OFFERTORY SENTENCE: "There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth and honor so that he lacketh nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity, and it is an evil disease." Eccl. 6:1-2.

OFFERTORY PRAYER: Through Thy Word, we know how the Son of Man wrought our salvation through suffering and anguish, and how he ascended into heaven to a place at the right hand of God. Teach us to accept all our trials and disappointments in the light of a privilege to follow in His steps along the path to Glory. To this end we offer Thee, a portion of the fruits of our toil, and ask Thee to bless it in Thy service. Amen.—W.

SCRIPTURE: Psa. 45.

THEME: "A Very Present Help in Trouble."

TEXT: Verse 1.

OTHER TEXTS: Heb. 13:6. Ps. 146.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: "A Very Present Help in Trouble."

SCRIPTURE: Psalm 46.

TEXT: Verse 1.

I. INTRODUCTION.

1. This is Luther's great Psalm. On this is based his great hymn "Ein Feste Berg," "A Mighty Fortress." When he heard any discouraging news he said, "Let us sing the 46th Psalm."

2. It is supposed to have been written with reference to Sennecharib's army on which is based Byron's famous poem "The Assyrian came down like a wolf on the fold."

3. The Psalm is divided in three strophes or stanzas, emphasizing respectively God as our refuge from the menace of Nature; of human society; and as a challenge to our faith. The first verse gives the keynote of the psalm. The Hebrew word trouble means a narrow place, a pit or a well into which one has fallen.

II. DISCUSSION.

1. Meaning of Trouble.

a. As we see it in experience. The troubles of a child; hurts, things forbidden, injustice, real suffering. The troubles of youth: chiefly themselves, awakening forces that puzzle and dismay; misunderstanding; results of folly and sin; demands of work and others. The troubles of maturity: ceaseless struggle with life's opposition and obstacles; the battle for a home, and in it; the pressure of sickness, toil, finances; results of sin and folly. The troubles of age: weakness, pain, neglect, loneliness, fading ambition, disappointment, etc. The added and useless trouble of anxiety. Paul's phrase: "The fellowship of suffering."

> "Men die, but sorrow never dies;
> The crowding years divide in vain,
> And the wide world is knit with ties
> Of common brotherhood in pain."
>
> —Susan Coolidge.

b. As classified under three forms.

1. Burdens. This concerns daily work that makes up our daily program of life and that we must carry as a matter of plain duty. Illustrated as in the case of Paul. II Cor. 11:24-28.

2. Thorns. These are handicaps, physical or mental weakness, limitations of any kind that make it hard to carry our burdens. Illustrated in the case of Paul. II Cor. 12:7-10.

3. Crosses. We wrongly apply this word to burdens and thorns. It has only one meaning, what it meant to Christ: namely, suffering and sacrifice voluntarily assumed for the highest good of others. It is the distinctive mark of a Christian life because it is interested in promoting Christianity. It is illustrated in Paul's case in Colossians 1:24-25.

2. How God helps in trouble.

a. By removing our difficulties. No road without a turn. "He will not suffer you to be tempted above what you are able." This is the help we most often pray for and desire, but the least often granted and the least valuable to us.

b. By support in bearing our trouble. No burden greater than his grace. We cannot over-strain God. 1. By external support. Christ sank under his cross but Alexander was there to help Him bear it. So God often helps by providing a friend to share the load. 2. Internal and spiritual support. This the heart of the topic. Our attitude toward our trouble. This fundamentally psychological. God helps us by changing our feeling toward a matter. It is a matter of prayerful opening of the mind so that

God can lodge truth. We look at it wrongly and see it too narrowly. The following story by Dr. John Hutton illustrates the point:

I remember one day preaching in New York. After service one of the elders asked me if I would give him there and then the title of the subject I hoped to preach on the following Sunday. I rather demurred telling him, what is strictly my experience, that if I commit myself in such circumstances to a subject, by the time the day comes round that is the last subject I feel disposed to take up. He persuaded me, however, saying that at that season there was a great population passing through New York; that it was customary among them to announce subjects.

Now, I had been reading a terrible Russian story a little while before, which had given me a subject. So I said: "Let it be 'The Breaking-point.'"

The day arrived. I preached on "The Breaking-Point." That very night I set out for North Carolina, returning on the Saturday evening following. There was a large mail waiting for me, which on that August night I sat up in bed and read. One letter had the effect of making me get on to my feet. I have the letter among my papers. It was to this effect:

A young man from the west had come east to New York to be married. His fiancee and he were doing a little shopping on the Wednesday in preparation for the wedding which was to take place on Friday. As they stepped off the side walk, his fiancee was killed! She was buried on Friday. He told me that he was quite calm, quite cold and silent. He resolved to "leap out of life by the forbidden door." He took a room on a very high story, looked out of the window, and decided that it would do. By some strange freak of his mind, as he supposed at the time, he agreed to put it off until Sunday. On Sunday morning he took up the "New York Times," and read among the church notices: Preacher: Rev. John A. Hutton, D.D., Glasgow. Subject: "The Breaking Point."

He said with a kind of contempt: "I'll go and hear what a parson knows about that sort of thing." And his letter was to tell me that something came to him as he sat there which softened his heart, and cast out the cold dumb devil. He bade me good-bye. He assured me that something had got hold of him which would always keep him from any desperate edge. He repeated the two last things I had said. I had never used the very words before. I had not planned to say them. They were these.

First: "It is always possible to hold on a little longer!" And second: "In a world like this, which is not forsaken of God, you never know what good thing is waiting around the corner!"

If burdens, thorns, or crosses become unduly straining upon us it is because we think wrongly. "This is my infirmity." Ps. 77:2-10.

3. Support and present help come through the thoughtful study of the Bible, the reading of the experiences of others, the effort to get His viewpont of life, the suggestion He makes to us of His interest in us, His love for us, His mighty strength to help, His boundless resources, His assured wisdom and knowledge of the real truth in all its aspects.

He uses all sorts of means and ways: the counsel and companionship

of friends, the example and teaching of Christ, but chiefly and most deeply the leading of ourselves into a more true and courageous attitude.

III. CONCLUSION.

1. The assumption of a cross is the best cure for burdens and thorns.

2. We are saved by service. Devotion to the needs of others is the highest form of relief God gives for lesser troubles.

3. If you have a burden that you cannot bear a minute longer, or a thorn you think cannot endure, just ask God to give you a cross that you can carry for His sake in the world and you will find the deepest possible relief.

Saved by Service

Forbid for me an easy place,
O God, in some sequestered nook
  Apart to lie,
To doze and dream and weaker grow
  Until I die.

Give me O Lord, a task so hard
That all my powers shall taxed be
  To do my best.
That I may stronger grow in toil,
For harder service fitted be,
  Until I rest.

This my reward, development
From what I am to what Thou art.
  For this I plead;
Wrought out, by being wrought upon
By deeds reflexive, done in love,
  For those in need.

—Charles C. Earle.

SEED THOUGHTS

The Other Things Which Jesus Did. John 21:25.

The Apostle's unconventional ending. The suggested apology for lack of space to record the account in full. Yet he states the simple fact. Four Gospels, but historical record is brief. The vast structure of Christian church builded upon the slender foundation. Evangelists aimed at selection of important facts, rather than accumulation. Supreme fact of the Gospels is the inspiring and enduring picture of the Master.—N. M. C.

The Fortress of God

An old low caste woman in India was once asked the price of a temple in the process of building. She turned to the missionary in surprise and said:

"Why, we don't know! It is for our god. We don't count the cost."

This woman understood the meaning of loyalty and sacrifice.—Record of Christian Work.

The Life of Gardiner

No more romantic missionary life was ever lived.

A lieutenant in the British navy, he was converted by reading his father's record of his mother's last days.

He became a missionary enthusiast after seeing the work in the South Seas, and a visit in his ship to South America filled him with longings for the salvation of the Neglected Continent.

He solemnly dedicated himself to the service of God beside the coffin of his dear wife.

After remarkable missionary labors in South Africa, in 1838 he returned to South America, for which he toiled unremittingly till his death.

His journeys were incessant, his toils endless, his escapes from death at the hands of the Indians and others miraculous and many.

Finally in 1851, with a small, heroic party, he endeavored to establish a mission on the bleak coast of Tierra del Fuego. After nine months of miserable existence there, the entire party perished of slow starvation. When the rescuers arrived, too late, they found painted upon a rock Psalm 62:5-8: "My soul, wait thou only upon God: for my expectation is from Him."—Endeavorer's Daily Companion.

Found Out

During the usurpation of Cromwell, Sir ——, of Surrey, who was one of Cromwell's knights, and a man zealously attached to his party, was sued by the minister of the parish for his tithes. While the dispute was pending, Sir John fancied that the parson preached at him, as he called it, every Sunday; whereupon he made his complaint to the Protector, who, at his request, summoned the minister to appear before him. The poor man denied the charge, saying he had done nothing but his duty, and had only preached in general terms against vice and immorality, against drunkards, liars, thieves, and robbers; and defied Sir John to instance any particular allusion to himself. After Cromwell had attentively heard both parties, he dismissed the knight with this memorable reprimand: "Sir John, go home, and hereafter live in good friendship with your minister; the word of the Lord is a searching word, and I am afraid it has now found you out."

SUNDAY SCHOOL LESSON

"CHRISTIAN GROWTH." John 1:40-42; Matt. 16:15-18; John 21:15-19; II Pet. 3:18A.

Read Also: Luke 2:40, 52; Eph. 4:11-16; Phil. 1:6; 9:11; 3:12-16. Col. 1:9-11; Heb. 6:1-3.

GOLDEN TEXT: "But grow in grace and knowledge of our Lord and Saviour Jesus Christ." II Pet. 3:18a.

Teaching the Lesson

There are three things necessary for physical growth. They are food, rest, and exercise. Likewise in the spiritual realm these three things are necessary: food, by which we mean Bible Study and prayer; rest, which is faith; and exercise, which is definite Christian work. Food without exercise leads to lethargy and finally to disease. So in the Christian life if we do no work, we become morbid, introspective and unhealthful in our spiritual life, and finally give birth to heresies, just as the overfed, dormant physical body gives rise to serious disease. John 1:40-42, 21:15-19, point out the importance of work in Christian's growth. These disciples had been growing in grace and knowledge until Peter could say, "Thou art the Christ, the Son of the Living God." Do not fail to notice the word play in Matt. 16:18. Christ says to Peter, "Thou art Peter (Petros—literally a little rock) and upon this rock (Petra—neuter gender) I will build my church." He doesn't promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us in I Pet. 2:4-9. The church of Christ is built, not upon Peter, but upon *the confession* which Peter made.

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Now know themselves wretched and lost.
Some style Him the Pearl of great price,
And say He's the fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its toys.

* * * * *

"If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all."

We may well wonder who Christ is and marvel (1) when we consider the mighty works done before His birth, "By Him were all things made which were made." (2) When we consider the mighty works done by Him at His birth. "Who, being in the form of God, thought it not robbery to

be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. (3) When we consider the character of the things done by Him after His birth, (a) in the material realm, (b) the physical realm, and (c) the spiritual realm. We grow in the Christian life by assuming the obligations of the Christian life. Obedience is the key. "If any man will do my will he shall know the doctrine." All Christian growth roots itself in the *great facts* of the Christian faith. Mythraism taught many doctrines of as beautiful and sympathetic a nature as does Christianity, but mythraism died out because it was not based upon rugged historical facts. All of the tenderness and helpfulness of Christianity is permanent because it is rooted in the changeless facts of the birth, life, death and resurrection of Jesus Christ. "Christ died for our sins according to the Scriptures." A strong tree cannot root iself in a fog bank. We cannot cut loose from the rugged historical facts of Christianity and retain for very long time our growth and benefit in the tender and helpful doctrines of the faith.

Helpful Reading

McAfee's "Faith, Fellowship and Feality."
Sidney Lanier's "The Crystal Christ."

SERMON TO YOUNG PEOPLE

TITLE: *Life's Ball Game.*

TEXT: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12:1-2.

When I lived in Canada, I used to like to go and see a big game of baseball. As you may know, we do not play it in this country, though the children have a game called "Rounders," out of which baseball really grew. Whenever I read these words of Paul I always think of a large "ball" field, with its rows of "bleachers" rising one above the other, crowded with eager spectators. Indeed it was something very similar that was in the apostle's own mind— a Greek athletic contest, such as the Olympic games. He said that life on earth was such a contest, and its spectators, looking down in silent approval or disapproval, were the unseen host of the dead who had passed into the next life, but still took a deep interest in this one they had left. Many baseball "fans" have themselves been players in younger days, and are very critical of how their successors shape. And so it is natural to think of our forefathers in the Christian church as anxious to see how we succeed in the game of life.

Our text also tells us that if we are to play properly, we must "lay aside every weight." Baseball players do not appear upon the pitch in

heavy overcoats and thick clothes. They are stripped down, so as not to be impeded in their running from base to base. Sometimes we Christian players forget the need of this. We think of our religion as something to put on like our Sunday clothes—and you all know how stiff and uncomfortable Sunday clothes can be! But the game of life is a hard contest, a real struggle, in which we must throw away every besetting sin and useless, outward show.

And we are to run "with patience." That means "with endurance," with staying power. It is a fatal thing to ease up in the last few minutes of the game of life. That is just when our opponents will seize their chance. If you treat the Devil's pitching too lightly, he will score heavily against you. We are to be "triers" to the very end.

Last and best of all, we are to "look unto Jesus." The good player keeps his eye on the umpire, the judge of his play. Even so must we ever obey the firm though gentle guidance of "the author and finisher of our faith."

SERMON TO CHILDREN

TITLE: *Overcoming Evil with Good.*

STORY: The White Blood Corpuscles.

TEXT: Rom. 12:21.

Boys and girls often wonder how they can overcome bad habits, and bad tempers. Bad habits, like laziness, telling lies, speaking evil of others, and putting off to some other time the things we ought to do at once, can be overcome best by practicing the opposite good habit, diligence, truth telling, speaking the good we know about people, and doing our duty promptly. As for bad tempers, if you are grouchy and scowl, smile and see how soon you feel happy; if you are a winner, "count your blessings," and you will soon be singing. And if you think people don't like you, try being kind to everybody, and you will soon be popular!

Do you know how your body overcomes disease germs? Suppose you catch a cold. How do you "catch" it? From someone who has a cold, and sneezes without first covering his mouth and nose with his handkerchief. Then you breathe in those germs. They get into your blood. They begin to make you ill. You soon have a fever. Your mother puts you to bed, gives you a drink of hot lemonade. What happens then? Well, thousands of the white cells in your blood (the policemen of the body) rush to where the bad cold germs are, and when they find them, they arrest them; but instead of taking them off to jail, they shoot out little tongues (at least they look like tongues) and swallow them! Then, good-bye cold germs! Or suppose, you cut your finger, and dirt gets into the wound. These white blood cells hurry to the spot, surround these bad germs, eat them up and soon the wound heals. Sometimes, before it heals, pus forms, and drains away, and soon after the cut heals. What is "pus"? Just the bodies of the white blood cells, the good policemen, who have died in the fight with the disease germs. What has happened in these two cases? This: the

white blood cells have cleansed the body of disease germs; they have overcome evil with good.

If some one does you an injury, return good for evil by doing him "a good turn." Usually this makes the evil-doer ashamed, and willing to make amends.

One's own meanness and bad habits, too, are best rooted out by practicing goodness, kindness, courage, faith, love. The way to sound moral health is to overcome evil with good. Set your moral policemen to work!

MID-WEEK TOPIC

TITLE: *Stop That Thief.*

TEXT: Luke 10:25-37.

There is a similarity between the experiences of the man who went the Jerusalem way, and all humanity as it travels in quest of conquest.

Dr. Charles Reynolds Brown draws from this story three most practical and universal lessons, and I submit them here as Dr. Brown's outline and not my own. Every man has a philosophy of life.

I. The philosophy of the robber was: "What's yours is mine; I'll take it." This may be done incidentally, or it may be a long-drawn-out process. It may be done at the point of a gun, or by allowing the sale of impure milk. It may be done by a loan shark, or it may be done by a land shark. It may be done with a gun; it may be done with greed.

II. The philosophy of the priest and the Levite—"What's mine is my own; I'll keep it." Having gathered all the statistics, they expressed a regret, and with the pent-up energy and information pulsing and panting for expression, they passed by on the other side.

III. The philosophy of the Good Samaritan—"What's mine is ours; we'll share it."

"Not what we give but what we share,
For the gift without the giver is bare."

EVENING SUGGESTIONS

THEME: THE SECOND WORD FROM THE CROSS.

TEXT: Luke 23:43—"Verily I say unto thee, "Today shalt thou be with Me in Paradise."

INTRODUCTION: On the tomb of Copernicus in Frauenburg, Prussia, is a Latin epitaph composed by himself, freely translated it reads, "I ask not such favor as St. Paul received, nor yet such grace as St. Peter obtained, but what, on the Cross, to the dying thief thou didst give, O Jesus, I fervently pray, grant to me." What a beautiful sentiment and prayer. Appropriate for all tombs. For we have no more claim than the thief. Let us begin the meditation with that humble confession of guilt in our hearts. The first words were addressed to those that did not care, the second word to that one who had learned to care.

I. Vs. 39. The last to mock Christ were the malefactors. At first

both, then but one. One called to be saved for this life, the other for life eternal.

Vs. 40. Shows clearly the heart of the thief, rebukes his companion in crime and a penitential cry to Christ.

Vs. 41. A delicate sense of justice recognizes his unworthiness. Displays no revengeful spirit against the law's taking its course. A confession but not an excuse. He was suffering because he had caused some part of society to suffer first. He was justly punished. His sense of justice further shown in attributing to the Master sinlessness.

Vs. 42. A confession of faith followed by a prayer. He looks forward to the coming of Christ in His Kingdom. A striking trust is displayed. Asks no special blessing but merely remembrance.

Vs. 43. Jesus answered no taunts. But He answered this prayer. Answer to a believing prayer is always assured. A desperate cry for help and a believing soul's petition for mercy always finds a ready response in the Master.

II. The steps in his redemption were these: Confessed his guilt, acknowledged need of the Savior, recognized in Him that power to forgive, sought His pardon and grace.

III. The means of his conversion may have been many. Saw title over the Cross. Heard the priests recite the claims of the Master. Heard the Master's first Word from the Cross. Really saw Jesus as he never saw Him before. Saw His composure, trust and forgiveness. All this may have shown the thief that other than mere man hung upon that Cross. This is the grand secret of availing oneself of pardon. To see Jesus. "I would see Jesus" we sing, do we mean it? To see Him is to know Him. It is to submit our lives unto Him. To prepare our lives now to meet Him after a short time. Seek Him while He may be found. This may have been the sinner's only chance.

CONCLUSION: His eleventh hour repentance is not an example but his repentance is. Confession precedes pardon. Turning to Him in prayer precedes receiving a gracious and sympathetic forgiveness from Him. Our whole lives, not merely the closing moment should be prayers for pardon.

PSALM: 32.

MARCH 3, 1929

THE CHRISTIAN RACE

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122.

HYMNS: I Love Thy Zion, Lord.—*St. Thomas*
Awake, My Soul, Stretch Every Nerve.—*Beatitude.*
Jesus, Still Lead On.—*Seelenbrautigan.*
Guide Me, O Thou Great Jehovah.—*Pilgrim.*

PSALM: 19.

ANTHEM: Third Sunday in Lent. "Have mercy upon me, O God." —*Barnby*

OFFERTORY SENTENCE: "Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." I Tim. 6:17-18.

OFFERTORY PRAYER: As children of Thy faith, we have entered the race for eternal life which is the goal for all the faithful. Teach us to remain true to the rules of the race; allow us to pass by unmindful of that which does not concern the salvation of our souls; keep us cheerful through the rough and treacherous places; and cause us to remember the privilege of extending a helping hand to those who struggle along the path at our side. To this end, we come to Thee with this gift and ask Thee to bless it to Thy use. Amen.—W.

SCRIPTURE: Heb. 11:10, 20, 27, 39, 40; 12:1-3.

THEME: The Christian Race.

TEXT: Heb. 12: 1-3.

OTHER TEXTS: I Cor. 9:24-27; Eccl. 9:10-12.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: The Christian Race.
SCRIPTURE: Heb. 11:10, 20, 27, 39, 40; 12:1-3.
TEXT: Heb. 12:1-3.

I. INTRODUCTION.
1. Scripture figures of the Christian life.

II. DISCUSSION.
1. Its General Character.
a. Not a contest between Christians. No rivalries in the race for

heaven, this the curse of organized Christianity. Not a race between denominations or churches or ministers or societies or in any way a worldly spirit.

b. A race against time strictly, a race for eternity.

c. A race for which we need not expect the world to applaud us, silent applause of the cloud of witnesses, joy in heaven, approval of conscience.

d. A daily, hourly, momentary race in home, school, shop, farm, solitude.

2. Its Goal and Prize.

a. An incorruptible crown, the crown of righteousness, what we are struggling for all the time, crown in Bible used not of king's headgear but the athlete's wreath. Paul's crown of joy, glory, righteousness, life, the upward calling of God in Christ Jesus.

b. Perfection of character in Christlikeness. Heb. 2:10; 5:9.

3. Its hindrances and how dealt with.

a. Lay aside weights and sins. Sin, longing for indulgence, habit unconquered, discontent, selfishness, self-satisfaction, flagging love for Christ, ideals unreached, the diverting power of earth's baubles, goal lost sight of in watching others. The impossibility of running fast when burdened and diverted, the spectacle of Christians who try it. "Ye cannot serve God and mammon, fashion, business, pleasure, popularity.

b. Weights as distinguished from sin. The self discipline of the racer for ten months to reduce his weight and get in physical condition. Sin always wrong, weights may be right for one, wrong for another; right at one time, wrong at another. Dr. Alexander McLaren's statement: "What are these weights? The first step in answering that question is to be taken by remembering that, according to the image of this text, we carry them about with us, and that we are to put them away from ourselves. It is fair to say then that the whole class of weights are so much external circumstances which may be turned to evil, as the feelings and habits of mind by which we abuse God's great gifts and mercies and turn what was ordained for life into death. What are the things which may become weights? Everything. It is an awful and mysterious power, that which we all possess, of perverting the highest endowments, whether of soul or of circumstances into occasions for faltering and falling back in the divine life."

c. Sins as distinguished from weights. Above become sins when not laid aside. Meaning of "beset" (Gr. euperistaton) "skillfully surrounding," as by ambuscade. Note: Saints in Ch. 11: Noah, intemperance; Abraham, prevarication; Isaac, indecision; Jacob, dishonesty, trickiness; Moses, hastiness. Their faith and holiness did not prevent them from having besetting sins. Their besetting sins did not prevent them from having faith and holiness.

4. Its Spirit and Inspiration.

a. The discouragements; weariness, lack of sympathy, fault finding and nagging of those who ought to help us, seemingly greater difficulties for us than others, low standards of those about us, unreality of Christ and

our ideals, our failures, doubts of our own experiences of Christ and of the worthwhileness of the whole thing.

b. "Run with patience." Getting our second wind spiritually, the bringing into play of unsuspected powers of endurance. Things that make for patience; one day at a time, one burden at a time. Merely a matter of the mind and its faith in the race. Is the race worth while?

c. Our Highest Inspirations. 1. The cloud of witnesses. What they suffered and accomplished for God and in themselves. Their observation of us, case of Moses and Elijah with Christ on Mt. Transfiguration. Their interests and feelings for us, father, mother, sister, brother, wife, husband, friend, they are watching the race and chiefly interested not in our money or social success, or any other earthly attainment, but in the things that count for character and God. They have His viewpoint. 2. Christ. Look away from weights, sins, self, earth, witnesses, race, everything. The beginner and perfecter of "faith": "faith" as a system of truth. His "faith," how He began and perfected it; our faith, how He holds it and how we must hold it in Him. His present glory and authority at the right hand of God, having the joy set before Him of saving us.

III. CONCLUSION.

1. Christ our Trainer and Teacher.
2. Our prayer for every age of life's race.

Train me, O God, in life's brave early day,
While skies are clear and all the world is gay;
So many hurtful blooms my vision greet;
So many paths diverge to lure my feet
Far from the peaceful sinless road astray.

And when the morning can no longer stay
And songs are mute, and noontide's fervent ray
Upon the weary track must fiercely beat.
Train me, O God!

Nor leave me when the eventide shall lay
Upon life's happy field its vapor gray;
Clasp my hand in thine more close and sweet
Than Thou hast ever held it; and, while fleet
The night is falling down the unknown ways,
Train me, O God!

SEED THOUGHTS

The Race for Service

Dr. Alexander Whyte of Edinburgh used to give this advice to his assistants and other young ministers: "Be careful of your health, but be careless of your life." These two bits of advice are closely related. One

of the greatest enemies of health is too much self-concern, which easily runs into introspection. The cure for this is to give one's self to abandon to people and causes. A person who is gloriously careless of his life will not dwell questioningly and calculatingly on consequences. He will have the spirit that is conducive to every form of health. There will be no place for self-pity or solicitous self-concern.—N. W. Christian Advocate.

Outward Signs

Sir Richard Steele having one day a large party of distinguished individuals to dinner, surprised them with the number of servants in livery who waited at the table; and after dinner, one of the inquired of Sir Richard how such an expensive train of domestics could be consistent with his fortune? Sir Richard said he must confess there were, perhaps, more than necessary, but that he had no objection to get rid of them. "Why do you not discharge them?" said his friend. "Why, to tell you truly," said Sir Richard, "these fellows are bailiffs, who have entered my house with an execution; and, as I found I could not get rid of them, I thought I would deck them in livery, for the double purpose of concealing their vocation and doing me honor." Sir Richard's friends laughed at the expedient, and, paying the debt among themselves, dismissed a whole retinue of his unwelcome attendants.

The Believer's Joy

Charles Bradlaugh was the greatest English orator and the most pronounced atheist of his age. In my chamber of imagery I have a picture of him which has been, to me, a priceless treasure for forty years. I was a young soldier. I had joined the army to learn to read. It was the only way—the only open door. One Sunday afternoon I was seeing the sights in a garrison town, when I noticed a large poster announcing a lecture by Bradlaugh. I made my way to the hall, where three thousand people were gathering to hear the iconoclast. I got a seat in the back part of the gallery. The bent of my mind at that time was toward religion. My conception of God was a curious mixture. If I had been asked to define my belief in Deity, I think I would have described him as a big man in the skies, sitting on a crossbar called a throne, manipulating the universe.

I hated the name of Bradlaugh. He stood for things which I imagined were inimical to the welfare of the human soul. He was for progress. I was for *status quo*. I had never used my reason—I really hadn't much to use. I was born in poverty and ignorance, and yet I would have given my life for the forces, parties and policies which were responsible for those conditions. Bradlaugh was the first great speaker I had ever heard. His word-painting, his fine voice—whispering softly like a gentle zephyr through the trees at times; and then he would raise the tone and it sounded like the reverberations of far-off thunder. Atheism is a spent force now everywhere, but Bradlaugh made it a cult and created something akin to enthusiasm over it. When he had demolished religion to the satisfaction of this great crowd, the chairman called for questions.

The Christians present were few and, like myself, feeble. Their questions only gave the great orator an extra chance to entertain the crowd. "Doesn't the Bible say that God made man in his own image?" was one question. "Yes," came the quick reply, "and the man returned the compliment and made God in his image." The crowd roared with laughter.

I arose in my place. I had a question. My knees shook. I trembled from head to foot. My scarlet uniform made me somewhat conspicuous, but I was far back in the gallery, and the chairman didn't see me. A hope flashed through my mind that he wouldn't see me at all. Suddenly the great hulking figure of the speaker lurched to the front of the platform. "I see a soldier up there—what is your question?" he said. The words stuck in my throat. I was stage struck. Again that voice: "Come down here to the platform."

When I reached the platform and put the question, the effort was too feeble. Bradlaugh came close to me, told me to take my time. "A few months ago," I began, "I became a soldier that I might learn to read. I can't read much yet, and I am ignorant, but I have a joy in my heart. It comes from belief in God. Would Mr. Bradlaugh take that away and put nothing in its place?" He came close beside me, and put his arm around my shoulders, and said: "No, my lad; Charles Bradlaugh would be the last man on God's earth to do a thing like that. Stick to your joy." The applause was deafening in the extreme. He warmly clasped my hand, and I vanished into obscurity, bearing love in my heart for the man I had hated.—From the "Methodist Times."

SUNDAY SCHOOL LESSON

"THE CHRISTIAN CHURCH." Mark 4:26-32; Eph. 1:22-23; 4:4-6, 11-16.

Read Also: Matt. 16:13-20; Rom. 12:4-8; Eph. 1:15-21; 2:13-22; 5:22-27; I Tim. 3:15.

GOLDEN TEXT: "So we, who are many, are one body in Christ." Rom. 12:5.

Teaching the Lesson

There are three uses of the word church: 1. The building in which the meetings are held. 2. The invisible body composed of all who have lived and have loved Christ; all who are yet to live and yet to love Him, together with all who are now alive: the entire company of reverent persons of all times and ages in heaven and on earth. 3. The smaller company of reverent persons, who in a given community unite themselves voluntarily, according to Christ's laws, for the purpose of seeking the complete establishment of His Kingdom in themselves and in the world.

The church is not primarily a social organization nor a benevolent organization. It is the only institution in the world founded, sustained and propagated by the Holy Spirit. It is intended: 1. To minister in Christ's name to the world, discovering Christ's people and bringing them into relationship with him. In discovering them the church uses four

great search warrants: a. the search warrant of preaching; b. the search warrant of prayer; c. the search warrant of loving friendship; d. the search warrant of a high example. Having discovered them, they are to be nourished by the Word Sacraments and Prayer. God's house is the salvation of any community. a. Socially, giving an uplifting meeting place. b. Mentally, forcing the people to use their minds on the greatest themes. c. Morally, building up standards of noble living. d. Spiritually, presenting Jesus Christ the only Savior, the eternal hope of lost men.

Dr. James B. Brady says that if we love God's house, we will try to get others to go there with us. "Suppose one day you went out on Columbus Avenue and saw the cars flying up and down and not one of them stopping at the white painted poles for passengers. You would say the management of the company had gone mad. And yet there are plenty of so-called Christians running to and fro to church that never think of taking a passenger with them."

If we love God's house, we will speak of it with loving enthusiasm. We shall be working for it all the week and not merely on Sunday. Our prayer for it will rise constantly and all our hopes and ambitions will center in it.

"Arise, Oh Church of Christ, arise!
Shake off thy slumbers now.
God's conquering strength within thy heart,
His calmness on thy brow."

Helpful Reading

McAfee's "Faith, Fellowship and Fealty," the chapter on "Becoming a Church Helper."

SERMON TO YOUNG PEOPLE

TITLE: *The Boy on the Cliff.*

TEXT: "Lay hold on eternal life." I Tim. 6:12.

When I was at school, I read in one of my books about the adventure of an American boy, who afterwards rose to be a great and famous man in the United States. I am sorry to say I have quite forgotten his name, though perhaps some of my readers may be able to supply it. But I can still clearly remember the story, and the picture which illustrated it. One day this boy, along with some companions, determined to climb a very steep and dangerous cliff which towered straight up like the side of a house for many hundreds of feet. At first they managed not too badly, but soon they could no longer find any hold for hands or feet, and they began to feel like turning back, and wished they were safe at the foot again. But their leader urged them to climb on, and warned them on no account to look down, or they might grow giddy and fall to a certain death. Pulling a clasp-knife from his pocket, he cut steps in the soft sandstone, one above the other. Upwards they went, but it was a terrible task. Soon the blade of the knife was worn completely away, and now

indeed the state of the boys was perilous in the extreme. They could go neither up nor down, and their strength was fast ebbing away. Fortunately some men had noticed their plight, and, hurrying to the top of the cliff, they let down ropes with running nooses at the end, which they slipped over the heads of the fainting lads and pulled them up to safety in the nick of time.

It was a foolhardy prank, though it had a happy ending. But I think it has a lesson for us all. Life is a climb and a struggle and an adventure, in which we must keep going. If we look down, if, as Jesus says, we "turn back," we are lost. Our only hope is always to look up. At first we try to climb in our own strength, or follow in the footsteps of other men and women who have gone before. But sooner or later we are brought to a standstill. And in that hour our only safety, as Paul tells young Timothy in the words of our text, is to "lay hold on eternal life," to grasp the help which Jesus so freely offers, and so be brought up safely to His side on the mountain-tops of God.

SERMON TO CHILDREN

TITLE: *DUST: Has it any use?*

TEXT: Isaiah 40:12; Gen. 3:19.

Dust is generally regarded as a nuisance. Girls don't like it, especially when they have to dust the furniture every day. Boys don't like it, particularly when they have to wash their hands or operate the vacuum cleaner. Dust makes a lot of trouble for mothers, because no matter how well they sweep the dust off the floors and wipe it off the furniture, next day the work has to be done over again.

Far out at sea, away from land, dust falls on ships. Up in the air, above the clouds, dust falls on airplanes. Along country roads, paved or unpaved, it often flies in clouds. Worst of all, in far eastern lands, where there are deserts, there are often terrible dust-storms which hide the light of the sun, sometimes for days at a time.

What use is dust, anyway? Can anyone say a good word for it? Yes, it has both use and beauty.

Mist, cloud and rain are made possible by dust. When the air cools to a certain point, its moisture condenses on the dust particles and forms clouds and rain. So dust makes possible our refreshing rains, without which, in one form or another, we could not have our lovely flowers, our grains, fruits and vegetables; worse than that, man could not live at all if the moisture drawn up from the earth by the sun were not sent back to the earth as rain or snow; and remember, the dust has a necessary part in the falling of rain and snow.

Again, in the dust of the air there are many living things useful to man. Some of them are harmful, like those which turn milk sour, and others which fall upon bread and turn it mouldy. Some of the good germs in the dust of the air are for example yeast which makes bread-dough rise. Before man knew how to make the yeast grow, he knew that some-

thing in the bread-dough, made it "rise," when he left the dough in a warm place. It was the yeast-plant, which is very, very small, too small for us to see without a microscope.

Then, too, all our lovely sunrises and sunsets, with their gorgeous colors, are due to the effect of the dust on the light rays in the air. Our beautiful blue sky would not be blue at all, if there were no dust in the air. Most wonderful of all, man himself is made of dust—only it is living dust!

MID-WEEK TOPIC

TITLE: *Love and Life.*

TEXT: I Cor. 13:4-5.

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle and took him in."

I. "Love envieth not." Do you look grudgingly at the accomplishments and superior qualities of your friends? There are some insects which insert their eggs into the bodies of others, and at first, the insertion seems to be comparatively harmless, but the inserted life begins to develop and to feed upon the body in which it dwells. It matures and strengthens itself by the entire destruction of others. Envy drags after it a whole brood of evil spirits. Envy is the parent of malice and ill-will. Though at first it may appear harmless, if you do not choke it, it will eventually choke your spiritual life. Love alone can kill envy.

II. "Love vaunteth not itself; it is not puffed up." What do you think of the qualities in others that lead them to enlarge their own accomplishments and qualities, and belittle the accomplishments and qualities of others? Do you ever inventory yourself in quest of such a concealed spirit?

III. "Love does not behave itself unseemly." Love is never out of shape. When we become shapeless, we flee from love and from the finest in life.

IV. "Love seeketh not her own." True love takes an unselfish stand. She can take no other and remain love.

"Here is the truth in a little creed,
Enough for all the roads we go:
In love is all the law we need,
In Christ is all the God we know."

EVENING SUGGESTIONS

THEME: THE THIRD WORD FROM THE CROSS.

TEXT: John 19:26—"Woman, behold thy son." Luke 19:27—"Behold thy mother."

INTRODUCTION: After a sleepless night in Gethsemane; anguish of the morning's repeated trials; standing for hours with no rest; scourged, crowned with thorns, smitten by the soldiers; at last on way to the Cross; fell under the burden; crucified in complete exhaustion and physical pain; the travail of His soul for the atonement of the sin of the world. All this the Savior suffered and yet there was: A prayer for His enemies, pardon for the thief, and now a word for His mother. As He lifted his eyes to look on her who bore Him, a flood of memory came, home in Nazareth, His mother's voice, her tender care, her reverent wondering, as she saw Divinity shaping itself. All the past rose before His eyes. The future also as it concerned His mother. She for whom He cared made more lonely in her widowhood, her poverty and anguish of soul. But the Beloved Disciple stood near,, "Behold thy son," "Behold thy mother," to John.

I. There was to be a heavenly home for the thief, there was to be an earthly home for the mother. Mary lovingly removed by John appears but once more.

II. How different this word of the Master from the other two. We saw Him in the first and second words in a priestly prayer, opening the gates of heaven. Here making final arrangements for the earthly comfort of His mother. No detail of His mission was to be overlooked.

III. These thoughts stand out clearly: Jesus is interested in our temporal welfare, in our home life. Should it not be so? The homelife of one is fundamental to all other life. No reform may take hold on us as a nation that does not first begin in the home. Jesus did not let His concern for His own personal home keep Him from His ministry. He had no place to call His own. Yet He did not forget that a home was necessary to His mother's comfort. No religious claims can justify a neglect of filial duty and concern. He exemplified the commandment, "Honor thy father and mother." He had no money to leave a legacy, but His last thoughts on the Cross included those for His loved one. Here is a rebuke for many a child who is unconcerned about its parents welfare.

IV. And still there is another priceless legacy in this word. He turns to John, the Beloved Disciple, and asks him to care for His mother. A blessed charge to John. A legacy of love to fulfill. There are still those that need our care. Jesus is asking us to care for them. Another legacy of loving service. Orphans, aged, crippled, defectives, all who need special care. He is calling us as He did John. How are we hearing His call. What provisions are we making for carrying out His wishes that the needy be lovingly cared for?

CONCLUSION: As we behold the Suffering Savior speaking words on the Cross, let them be spoken for us, and our lives given to the fulfillment of His requests.

PSALM: 23.

MARCH 10, 1929

THE FIGHT FOR FAITH

CALL TO WORSHIP: "Praise ye the Lord! Praise Him, O ye servants of the Lord, Ye that stand in the house of the Lord, in the courts of the house of the Lord, Praise the Lord, for the Lord is good." Ps. 135.

HYMNS: Soldiers of Christ, Arise.—*Silver Street*
The Son of God Goes Forth to War.—*All Saints New*
Jesus, I My Cross Have Taken.—*Austrian Hymn.*
May We Thy Precepts, Lord, fulfill.—*Meribah.*

PSALM: 35.

ANTHEM: Fourth Sunday in Lent. "Send out Thy Light."—*Gounod.*

OFFERTORY SENTENCE: "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed: but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want, that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack." II Cor. 8:12-15.

OFFERTORY PRAYER: Almighty God, we come to Thee with this gift for the service of the kingdom of God on earth. Bless it and use it to Thine own ends, and take us to Thyself in Heaven when Thou hast done with us on earth. Amen.—W.

SCRIPTURE: II Tim. 4.

THEME: The Fight for Faith the Real Fight of Life.

TEXT: II Tim. 4:7-8.

OTHER TEXTS: I Tim. 6:12. I Cor. 24. Phil. 6:10-20

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: The Fight for Faith the Real Fight of Life.
SCRIPTURE: II Tim. 4.
TEXT: II Tim. 4:7, 8.

I. INTRODUCTION.

1. The fight of life. What is yours: health, a living, an education, a life purpose, moral character, a bad habit, an infirmity, a bereavement, a home condition?

2. The common human interest of the theme. Our common salutations based on it, How do you do? How are you? How goes the battle?, etc.

II. DISCUSSION.

1. The nature of the fight as interpreted by Paul.

a. Passage and text. 1. Paul's situation and Timothy's. I Tim. 1: 18, 19; 6:11, 12. 2. Analysis of text. Time of departure, offered good fight ("beautiful fight"), finished course, the faith kept. The laurel crown RIGHTEOUSNESS, a gift at that day, to all, to US. Paul's whole career based on this idea of the fight for faith as the fight of life.

b. The great fight for us is to keep our sense of the fact that life is worth while; that no matter how hard life goes the great moral purpose that God has in all things makes any suffering, any pain and struggle, any sacrifice, any cross worth while if our purpose be the same as God's. Many lives not worth while, but if our hearts are set on God's will and we are following Christ as best we can then the great fight is to keep the faith, to keep confidence that our struggle is of concern to God, worthwhile for us and makes a difference to others. Doubt, fear, self-pity, or self-belittlement are the enemies. Despair, hopelessness are the denial of God, the refusal of Christ, and the suicide of the soul. The fight of life, therefore, is the fight for faith. With that kept the fight of faith becomes a comparatively simple matter.

2. Faith as a Fundamental Force in Life.

a. In common life as business credit, human intercourse, self development.

b. In the life of the mind and heart as courage, hope, optimism, etc.

c. It must be more than faith in a system, or a code, or a principle; there must be a personality behind these to make it valid. Illustrate by school and teacher.

d. Place in Scripture: used over 1,000 times; 600 in New Testament; 102 in John's gospel alone. Classic passage is Hebrews 11, 12. Jesus the "author and perfecter of faith." Author in temptation, finisher at cross. "Consider Him."

3. Application.

a. To faith as theology—"The faith." 1. Difficulties, miracles, inspiration, Christ's person, future life, etc. 2. Emphasize your positive beliefs. Have sympathy for honest questioners. Have the courage of your doubts. 3. Two things: a. Religion a thing of life not of intellect nor speculation—"I know whom I have believed, etc." b. The character of Jesus as the revelation of God and self. Is God as good as Christ? God is surely as good as the best He has made. "He that hath seen Me hath seen the Father." Take Christ as far as you can; follow Him up to your understanding of Him, and the Spirit of God will teach you the rest, step by step. The fight for faith here: Go through to the other side of a more rational and workable faith. But the difficulty with most not speculative, but practical. Do we believe that the life program of Jesus is possible and worthwhile for us today and are we willing to trust it and live it even at the price of the cross?

b. To personal affairs. 1. Sin. Not so much sin in general, but your sin and mine. Sin does not conquer us, but we surrender to sin. We are saved from sin by surrendering to Christ. A drowning man's fight is

first against the waves, then when the rope comes to cling to the rope. Faith in Christ which is able to save us from sin is the real fight. Men sin and continue because they want to sin. They lose faith in the peril of sin; then take a chance. They do not believe they can overcome it. The fight with a habit is the fight to keep faith in the power of Christ to break it. 2. Trouble. The problem of a loving God plus trouble, bereavement, illness, disappointment. Here the fight for faith becomes a fight for a philosophy. Can one believe God is love in spite of these? The answer is the experience of Christ, who had more trouble than any of us and yet God loved Him supremely, and He was the manifestation of God's love toward us. Dr. W. R. Taylor, of Rochester, wrote to a bereaved wife. "It would seem impossible that a living Heavenly Father could have anything to do with a sorrow like yours, but it would be infinitely more terrible to think that He really did not have anything to do with it." 3. Christian Service and Life's Work. Are all our trials and struggles worth while? Not unless our motives include God and humanity. If it be merely myself, my family, my business, my country, it is not. Note Matt. 6:33. The whole matter of Christian work and a life devoted to Christian service demands high faith in God. The Sunday school teacher, pastor, parent, must have three faiths: Faith in self, God and men. In self that God can use him; in God that God will use him; in men that they are worth the effort.

III. CONCLUSION.

1. Paul said, "I have fought a good fight" and then defined it as keeping the faith and finishing the course. Once the fight for faith is won; the fight of life becomes simple.

2. Moody, desiring to teach his child faith, set him on the table and bade him leap into his arms. The child looked down to the floor and drew back afraid. Moody said, "Look at me and not at the floor. I will catch you, don't be afraid." After the first leap the child wanted to continue it and what first had been fear became fun. The first leap was the fight for faith. After we have once found God's sustaining arms the life of faith becomes enjoyment.

SEED THOUGHTS

The Law-Breaker's Voice

A recent cartoon, astoundingly coarse and brutal, which the Chicago *Tribune* printed one Monday morning, made a savage attack on the W. C. T. U., as an organization which condoned, if it did not defend, the killing of suspected violators of the Volstead Act. But the cartoon had a poor setting. Directly under it, by one of those unintentional coincidences which can be so terribly revealing, was a headline, "Drunken Driver Kills Mother and Baby." This stood over a news report telling how a drink-crazed man drove through a crowd of people just getting off a street car.

It is not the W. C. T. U. which condones any sort of killing; all the organization asks is that if violence occurs in connection with the enforcement of law, the law officer shall have a fair chance to do his duty. If he had, there would be less need for the *Tribune* to say, "Drunken Driver Kills Mother and Baby." But when it comes to the killings which are directly traceable to the booze traffic's brazen disregard of all laws, the *Tribune* cannot escape some of the responsibility. By its persistent use of its news columns, and particularly its headlines, to discredit and prejudge the work of law enforcement, it has given incalculable aid and comfort to the lawless.

Those actual and potential lawbreakers who read the *Tribune* are not without excuse if they think that all enforcement officers are brutes, sluggers and killers. Little is ever said of the scores of officers who have been shot down by booze gunmen, and the gunman easily persuades himself that when he has bumped off a "dry sleuth" he has done a really meritorious deed. As to such killings as that listed under the cartoon, who cares? About so many people will be killed by automobiles every year, so what's the difference?

The *Tribune* is a great and prosperous paper. It has the sort of success it covets.—N. W. Christian Advocate.

Strength for the Test

In the summer of 1822, a poor woman in the environs of Oncille, in the Duchy of Genoa, of the name of Marie Pittaluga, was in a field with three young children, one of whom was at the breast. Suddenly a ferocious wolf, of an enormous size, sprang upon her and attempted to tear the infant from her arms; the mother at first repelled the furious animal, and immediately placing the infant in the cradle, and the two other children between her legs, she sustained a contest with her terrible assailant, and after having been bitten several times, she at length succeeded in grasping the wolf firmly by the throat, and preventing him from doing the least injury to the children. The husband of this intrepid female, drawn by her cries, and those of the children, hastened to her assistance; but on his appearance, the wolf made an effort, disengaged himself from the woman's grasp, and took to flight.

SUNDAY SCHOOL LESSON

"BAPTISM AND THE LORD'S SUPPER." Matt. 28:19-20; I Cor. 11:23-29.

Read Also: Matt. 3:12-17; Acts 2:38, 41; Rom. 6:1-14.

GOLDEN TEXT: "This do in remembrance of me." I Cor. 11:24.

Teaching the Lesson

Baptism and the Lord's Supper are the only two Sacraments of the church. They were instituted by Christ. Baptism is a Sacrament wherein

e washing with water in the name of the Father and of the Son, and of e Holy Ghose (Acts 10:47; Matt. 28:19) doth signify and seal our grafting into Christ and partaking of the benefits of the covenant of race, (Gal. 3:27; I Cor. 12:13) and our engagement to be the Lord's Rom. 6:3-6).

Baptism supplanted the old symbol of circumcision. It is the emblem the new covenant as circumcision was that of the old. There are three odes of baptism, all of them honored and blessed by the Holy Spirit. Spurgeon was immersed; the Holy Spirit used him. Wesley had the ater poured upon his head; the Holy Spirit blessed him mightily. Calvin as sprinkled; the Holy Spirit honored him and used him in the kingdom. aptism is a symbol, being simply the outer token of an inward fact. is to typify the cleansing power of the Holy Spirit operating in and on the heart of the individual. Baptism does not save any individual. he thief on the cross was not baptized. Christ, however, directed those ho love Him and follow Him to be baptized. The earnest and sincere hristian will obey the direction of his Master.

The Lord's Supper is a Sacrament wherein by giving and receiving read and wine according to Christ's appointment (I Cor. 11:23, 26; Matt. 26:27, 29) His death is showed forth. And the worthy receivers e, not after a corporal and carnal manner, but by faith (John 6:63; ph. 3:17, I Cor. 12:13), made partakers of His body and blood, (Matt. 6:26, 28) with all His benefits to their spiritual nourishment and growth grace (John 6:54-56, I Cor. 10:16).

We are directed by Paul in I Cor. 1:28 that a man should examine mself before partaking of this Sacrament. Certainly the earnest follower of Christ will examine himself (1) as to the *chemistry* of his hristian life (his motives for becoming a Christian); (2) as to the *story* of his Christian life (reviewing the blessing and the comfort that as been his); (3) as to the *geography* of his Christian life (carefully nsidering the progress that he has made on the road to heaven); (4) as the *mathematics* of his Christian life (thinking of those he has influced for Christ and led to him, considering the right angle of the hristian life as a relationship runs upward to God and outward to his llowmen).

The elements used in the Communion are symbolic. I Cor. 11:24, This is my body which is broken for you." Here is the incarnation—my dy. "Every idea that would mould the world must get for itself a dy of some sort." Here is the crucifixion (broken). Here is appropriaon (for you). In this lesson a discussion of the matter of "coming to e Supper unworthily," against which we are warned in I Cor. 11:29 is rtain to arise. The teacher should carefully point out that this does not fer to the sinful condition of the individual who comes. Many good ople are troubled because they feel they are not *good enough* to come the Lord's Supper. If it is placed on the basis of goodness, no one ould dare come. "Unworthily" here refers to the *attitude* of the one who mes. *It means coming in a flippant and trivial spirit* without any real ought as to the solemn significance of the Holy Feast. Because many

of the Corinthians were coming in that spirit, Paul declares that judgment and frequent sickness and death in the church at Corinth resulted. Treating the Sacrament as a common meal is coming unworthily. No earnest believer should be deterred from participation in the Lord's Supper by any feeling of his personal unworthiness, so long as he trusts Christ and sincerely desires to obey Him. All the fitness we require is that *we feel our need of Him.*

SERMON TO YOUNG PEOPLE

TITLE: *The Forgotten Factor*—(A Sermon to Young Men).

TEXT: "And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." II Kings 6:17.

This early Hebrew story may deal with "old, unhappy, far-off things, and battles long ago," but it brings to our own age a timeless and eternal message.

Ben-Hadad, king of Syria, is making war on Israel: but his plans are repeatedly and mysteriously brought to nought. At first he suspects a traitor in his own camp. His officers, however, assure him that it is Elisha, divinely inspired, who keeps warning King Jehoram of "the very words that thou speakest in thy bed-chamber." A strong expedition is accordingly fitted out to capture this troublesome prophet—a whole army to surround and destroy one daring man, "horses and chariots and a great host. And they came by night, and compassed the city round about."

Rising early next morning, and mounting to the flat roof of the house, Elisha's servant is terrified by the sight which meets his gaze. From every quarter comes the gleam of camp-fires and the flash of spears. Rushing down, he wakens the prophet with the alarming news. "Alas, my master, what shall we do?" is his despairing cry. "Fear not," comes the calm response, "they that be with us are more than they that be with them." Then, seeing the look of bewilderment on the other's face, Elisha prayed, and said, "Lord I pray Thee, open his eyes, that he may see." And the Lord opened the eyes of the young man: and he saw: and behold, the mountain was full of horses and chariots of fire round about."

It is, then, of the invisible realities of the eternal world, our unseen spiritual environment, the factor too often forgot in everyday life, that our text speaks. Its message is often repeated elsewhere in the Bible: "The angel of the Lord encampeth round about them that fear Him, and delivereth them:" "As the mountains are round about Jerusalem, so the Lord is round about His people:" "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place."

This thought of an unseen host of heavenly protectors has comforted

God's people in every age. They may not be shielded from all earthly peril. A loving father does not coddle his children. But what is assured us, if we continue loyal, is spiritual security. Our invisible resources are always available: but the eyes of our understanding must first be opened, if we are to perceive them.

One of the most moving stories in the New Testament is that of two young men walking along a country road, heartbroken at the recent tragedy of Calvary, hardly daring to believe the later, impossibly good news of their Master's rising from the dead. His body, indeed, was gone, as the women has said—"but Him they saw not." At that very moment, if they had only known it, He of Whom they spoke was walking by their side, but "their eyes were holden, that they should not know Him." It was only as He entered their home and prayed for a blessing on their frugal meal, that God opened the eyes of the young men, and the radiance of His Presence folded them round. Even so, we read in Hebrews, Moses "endured as seeing Him Who is invisible"—because he had never lost the glimpse of God he gained upon the hilltops of Sinia.

Or come down to our own times. Some of you may remember, at the very beginning of the Great War, that haunting story of the Angels of Mons. Some think it all arose out of a tale called "The Bowmen," by Mr. Arthur Machen, which describes the immortal retreat of the "contemptible little army," Britain's eighty thousand men, and how one of them has a vision of St. George of England bringing his archers of Agincourt to fight for their country in its hour of need. "And, as the soldier heard these voices" (I quote from the story itself) "he saw before him, beyond the trenches, a long line of shapes with a shimmering about them. They were all men who drew the bow, and the cloud of arrows flew singing and tingling through the air toward the German hosts." It may be only fiction: yet how many men firmly believed that it had happened! In so doing, they testified to this faith, as old as the Greek stories of the gods who fought for men, the legend of Castor and Pollux, who, mounted on white steeds, led the Roman legions on to victory at Lake Regillus—the faith that we are sometimes helped from heaven in the day of our sore need by an angel host, compassing us round.

I can never forget a summer's day after the war, spent in the great military cemetery of Tyne Cot, on the bloodsoaked summit of Passchendaele. The night before I had slept at the Menin Gate of Ypres, known so well of old under very different conditions, the heart of that grim salient where a quarter of a million British dead lie buried. I could not sleep for the sheer incredibility of it all—to be sleeping in a real bed, in a real house, at the Menin Gate! My thoughts went back ten years, and the quiet street below the hotel window seemed lit in fancy with star-shells and flares and gun-flashes, filled with a silent company, the rain glistening on steel helmet and waterproof cape, white faces drawn with fatigue and haggard with anxiety, guns and wagons rumbling along the broken causeway, slippery with mud and blood. . . . . There came into my dreaming thoughts the refrain of an old song, "The Deathless Army."

"'Twas deep, still night in the city square,
Gone were the drums, and the trumpet's blare,
But a gallant host were mustering there,
The men of our brave old army."

And next morning, on the famous Ridge itself, the sunshine glowing over the great plain of Flanders lying at our feet, larks singing in the blue sky above waving cornfields "where poppies blow," this sense of the unseen presence of "a gallant host" was even deeper. As we stood amid the silent rows of eleven thousand white stones, so many of them bearing only the inscription "An unknown British Soldier. 'Known to God.'" one felt their spirits very near, a great cloud of witnesses looking down upon the scene of their last agony which is now the peaceful resting-place of their honored dust. Passchendaele, that day, for me, was "a mountain full of horses and chariots of fire round about."

And if that is true of human souls gone home to God, "ministering spirits, sent forth to minister for them who shall be heirs of salvation," how much more deeply should we feel it true of our Master Himself! You recall that strange, moving experience of Captain Scott and his two comrades on their last tragic journey back from the South Pole; how, as he told the world in the diary found in the tent which became the shroud of their frozen bodies, these three men, pushing their way with ever-weakening strength, through the Antarctic blizzard, had each the instinctive feeling that a *fourth* Companion walked by their side. They never saw Him: but they knew He was there. Dying men have often strange fancies, but also, one believes, glimpses vouchsafed to them of what lies beyond the veil, denied to other eyes. "Only imagination," says the sceptic; but that explains nothing. Who created the imagination? Who inspired the dream?

Certainly the lives of God's saints in every age are full of the serenity which comes from a firm assurance of this unseen Presence. "Lord, lap the skirts o' Thy coat ower puir auld Sandy:" cried Alexander Peden, the prophet of the Covenanters, as he looked down from his rocky pulpit on the summit of Ruberslaw, and saw the redcoats spreading out to hunt him like a partridge on the moor below. Down came the mist, God's mantle was drawn round him, and the aged saint went free. "Pray for me!" said a poor lad of fifteen, who was being burned at Smithfield, in the fierce days of Mary Tudor. "I would as soon pray for a dog as for thee!" snarled a spectator. "Then, Son of God, shine Thou upon me!" cried the young martyr; and instantly, on a dull and cloudy day the sun burst out, bathing his face in glory," "whereat," says the record, "men greatly marvelled," as the fiery chariot of the Lord carried his soul, like Elijah's, up to heaven.

And so our text reminds us of this forgotten factor in our lives, calls us to realize the fulness and availability of our spiritual resources. Elisha's servant had a keen enough eye for the ordinary chances and possibilities of life: his quick glance soon picked up the investing army of the Syrians that morning: but he could not see the hosts of God marching and countermarching upon the hills of heaven. Some of you young men, I doubt not,

are tempted to think of our Spiritual resources as shadowy, unsubstantial things at the best. The visible, the immediate, the temporal, is terribly insistent, especially, perhaps, when we are still young. It makes us demand hard facts all the time. We feel, like Thomas, that if we could only touch the Christ, see Him, handle Him, we might be able to believe in Him. The tyranny of our senses presses continually in upon us. It is difficult today to see God, to realize the power of His presence "to catch the trend of the everlasting amid the petty transactions of the present and passing hour."

Yet always at the back of our minds, troubling and disturbing them, is the uneasy, wistful sense of an Unknown Quantity still to be reckoned with, another dimension "from out our bourne of time and place," some hidden key to life's riddle, even if it seems hid away so carefully that we cannot find it. Dr. G. H. Morrison has used, in this connection, the homely, yet suggestive, simile of one of those puzzle-pictures, which conceal a face or figure. We study it carefully, turn it upside down, hold it at all angles, but still it eludes us, till suddenly we see it, so plain and obvious that we marvel when another fails to discover it straightway. So is it when the eyes of the Spirit are opened, and behind all the intricate pattern of this world's design we see the face of God, the express image of His person and glory revealed in Christ Jesus. Let us look *up,* not *down.* Let us lift up our eyes to the hills from whence cometh our help, and see amid the heavenly host the King in all His beauty, the land of our dreams that is very far off.

This gift of spiritual vision comes from our Lord Himself. He is the prophet and revealer who opens the eyes of the young men of this, as of every age: "he that hath seen Me hath seen the Father." By the power of His spirit those young men see visions, as they pray "Lord, that I may receive my sight." It is our unseen environmen tthat gives us a right perspective of life, a true sense of its values, that lifts us above all circumstances of earthly fortune, and kindles our hearts with the assurance that we can do all things through Christ which strengtheneth us. "Fear not: for they that are with us are more than they that are with them." In every struggle to be strong and good and true the armies of Syria may hem us in, but on the hilltops round about are the horses and chariots of fire, our heavenly reinforcements. "Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

SERMON TO CHILDREN

TITLE: *The Boy in the Temple: Jesus.*

TEXT: Luke 2:46; Luke 4:16.

Most of the worth-while men in every community are Christians and church members. By *worth-while* we mean, men of high personal character, good citizens who hold jobs that are respected, and support, by their money and their service, good causes like the Y. M. C. A., the Y. W. C. A., the Community Chest, hospitals, public playgrounds, and so on. Most of

our school teachers, scientists, and statesmen are Christians. The majority of our Presidents were Christians. Some got their start in church-going and Christian service, when they were boys. This is true of George Washington, Abraham Lincoln, Benjamin Harrison, Theodore Roosevelt, Woodrow Wilson, and Calvin Coolidge.

Jesus began going to church (they called it a synagogue then) when he was a boy, and he kept it up as a man. It was his regular custom (Luke 4:16). Here we have a great example and a great inspiration for church attendance.

Speaking of Theodore Roosevelt, the St. Nicholas Collegiate Church, Fifth Avenue and Forty-eight street, New York, reminds its visitors that Roosevelt was a member of their body. They have placed upon the pew which he occupied in their church a tablet with the following inscription: "In Memoriam, Theodore Roosevelt, who in his youth listened here to the Gospel and became a member of the church." The pew is located in the middle aisle, the fourth from the front on the left side as one faces the pulpit.

Roosevelt, as you will notice, sat near the front. He was proud of his church and his membership in it. He honored God. He tried to be a real Christian, in every day life. Boys admire him because when a boy he built up his frail body by regular and vigorous exercise. He was short sighted and had to wear thick glasses, but he became an expert tennis player, a fearless rider, a hunter of big game, and an explorer in South America. Boys admire him, too, because he wrote fascinating books of history and travel. He was a great Nature-lover. He knew every species of American birds and animals. He was a statesman. He became Governor of New York State, and afterwards President of the United States. He was honest, fearless, capable, and wise. And he kept up his church-going and his interest in churches, throughout his life.

Do you not think that a large part of his success was due to his fine Christian character which he built up by church attendance, hearing the Gospel, and trying to live according to the example and teaching of Jesus?

MID-WEEK TOPIC

TITLE: *Our International Christ.*

TEXT: Matt 22:34-42.

Christ's neighborhood includes world brotherhood. Edwin Markham, the prophet and poet of the international mind expresses it in what he calls, "The Whisper of the Master's Word:"

> "Fling down your swords; be friends again;
> Ye are not wolf-packs: ye are men.
> Let brother-counsel be the law;
> Not serpent fang, not tiger claw."

This spirit of the Christ that the Pharisees and Sadducees, both in ancient and modern times cannot see, comes lighted with vast vision to

extend the frontiers of friendship until the world shall become a world of friends.

1. Jesus is the Christ of the Individual. Whether it be Nicodemus at night time, or the woman at the well, at the hour of the watering time, Jesus fills this world-creative force that gives Him compassion to see each individual of the whole creation saved.

2. Jesus is the Christ of the group. Jesus wants the branches to be in the vine, that fruit may be produced.

3. Jesus is the Christ of the city. He did not dodge His poll tax; neither did He want Caesar to have the things that belonged to God.

4. Jesus is the Christ of the state. Dr. S. Parkes Cadman in his book, "Christianity in the State," says: "If Jesus has a policy that purifies the city, He has a plan that will empower the state.

5. Jesus has a policy for the nation. The power that purifies the state will purge the nation.

6. Jesus is the Christ of all nations. Go into all the world, for above all nations is humanity.

EVENING SUGGESTIONS

THEME: THE FIFTH WORD FROM THE CROSS.

TEXT: John 19:28—"I thirst."

INTRODUCTION: This is the shortest word. Seemingly of new, great importance. In the original Greek it is but one word "DIPSO." Little on the surface but none the less a word from Jesus' lips. There must then be a message. Its place is between a call to God and a shout of victory.

I. ITS LITERAL MEANING: Cry of intense physical thirst, no doubt, after nearly 24 hours with no drop to quench His thrist, no morsal of food, a weary night of trial and six long hours upon the Cross, burning rays of the sun shining down, hanging in an unatural position. The sun in pity hides its face, but man has no pity to quench His thirst with water.

He who was athirst was God. Could open the heaven and flood the earth. He who was athirst held the waters of the earth in His hands. He could send refreshing showers upon the fields, could open the rock and cause water to rush forth, but He would not quench His thirst. Never did the Master use His Divine power to allay His physical suffering or longing.

What a sorry draught they gave Him. No cool refreshing water, but vinegar. He received it without a cry. No bitterness in His heart at the way in which they answered His request. "I was thirsty and ye gave me no drink," His own words coming true. How cruel man may be, how inconsiderate of the sufferings of others. But would we have been brave enough to have brought the water to cool His tongue? I doubt it. Have we ever refused "a cup of cold water" in His name?

II. ITS SPIRITUAL MEANING: Undoubtedly there is a deeper meaning here than mere physical thirst. There is a suffering greater than the physical. The Psalmist sang "My soul is athirst for God." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Such was the thirst of the Master. Review His passion with this word in

mind. Twas always a thirsting after souls. Recall His ministry with this word in mind, the same is true, a long, thirsting after the souls of men. Where ever a soul is won for Him, there is a cooling drop of water upon His tongue.

III. OUR THIRST FOR HIM: In His cry there is one that calls for a response in our hearts. Do you thirst after Him? Do you "hunger and thirst after righteousness?" Only they who do "shall be filled." Do you know anything of such a deep spiritual thirst for men's souls?

CONCLUSION: Spiritual thirst may be satisfied by more diligent study of His Word. By more consecrated service for Him. By a deeper application of His way of life to our own. By a closer fellowship with Him. In that way His thirst for your soul and your thirst after righteousness shall both be quenched. Like the woman at the well let our prayer be, "Lord ever more give me of that water to drink that I may never more thirst."

PSALM: 42.

THE SYMPATHY OF CHRIST

CALL TO WORSHIP: Psalm 150.

HYMNS: Jesus, Thou Joy of Loving Hearts.—*Germany*
O Saviour, Precious Saviour.—*Angel's Story*
I Heard the Voice of Jesus Say.—*Vox Dilecti*
Jesus, Lover of My Soul.—*Martyn*

ANTHEM: Passion Sunday, "O Saviour of the World."—*Goss*

OFFERTORY SENTENCE: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Matt. 22:21.

OFFERTORY PRAYER: We cannot understand the magnitude nor meaning of Thy plans, because of our human frailties and weaknesses, but through Thy grace and blessing we may have a part in the building of the Kingdom of Heaven on earth. Christ came to this earth to heal, to teach, and to save, and through Him we approach Thy altar with this gift of our love. Bless it in His name. Amen.—W.

SCRIPTURE: Heb. 4:14; 5:10.

THEME: The Sympathy of Christ.

OTHER TEXTS: Matt. 9:36; Luke 7:11-16.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMON

THEME: The Sympathy of Christ.
SCRIPTURE: Heb. 4:14; 5:10.
TEXT: Heb. 4:14-16.

I. INTRODUCTION.

1. The word "infirmities" more than any other in the text comes nearest to us. It forms a natural point of interest and makes the study of the text worth while.

2. The depressing power of human infirmity. Life has its great tasks and burdens that must be met. Our ability to meet them depends on our condition and resources.

3. Christ had greater tasks than we have, but he also shared our human infirmities. This fact makes him valuable to us, His sympathy our greatest support.

II. DISCUSSION.

1. Our infirmities:

a. Of body and mind. Its natural weakness and frailty, II Cor. 13:14. Sickness, Math. 8:16-17. The effects of the day's labor; the stress

of life today; physical resentment at any new demand; the toll of the years and of approaching age. The drain of anxiety over life's problems: the care of home; the tussle of business; the high cost of living; the needless drain of wasteful and sinful living; the reaction of sin on mind and body.

b. Of the moral and spiritual nature. Our feeble understanding of the higher things of life. Our hesitation to take up exacting tasks for Christ. Our incapacity to bear trial and affliction.

2. Our High Priest. The Person of Christ.

a. The Old Testament reference and its symbolism as clear to a Jew, and though obscure to us, real and true to life. One between God and man.

b. Christ's qualifications:

1. Son of God. His Divinity. If He were merely man, however good and great, He could not be to us anything more than man, but as the one outstanding person of all human history, He brings to us in human form all that we need to know of God, and the full assurance that God knows all about us. His divine sonship makes Him fully qualified to be, like the high priest, God's representative to us.

He knows our infirmities as God sees them; and therefore in their true light and importance. If He were merely man, He could add nothing to what we already know, but He has by His own life revealed to us our own hearts, our own possibilities, and above all, just what these infirmities of ours amount to and how far we have any real reason to be discouraged by them or to let them effect our lives.

2. Tempted but sinless. His Humanity. Meaning of temptation: the rise of desire in the presence of that which will supply it.

It is sinful if to take it will be harmful to us or others or disloyal to God, circumstances make a difference: Contrast Christ refusing food at temptation and taking it with two at Emmaus. He knew the appeal of natural desire and also knew and resisted when it was wrong to yield. The only limit on His common experience with us is that He had no experience of the power of sinful habit, acquired tendency to wrong. That He did not gave added power of understanding and clear judgment and free power to help. Partly true that a man who has sinned greatly is better able to help than one who has not.

The untempted are too severe, the tempted and fallen too lenient. Christ is the real Saviour because His own judgment is unfogged by sin though sorely tempted. He is immeasurably our mighty Saviour because though knowing the utter limits of temptation He also knows the unshadowed path to victory.

3. "Touched by the feeling of our infirmities." His Unity. The Greek: sympathizes with. Illustrate by His life; sheep without a shepherd; multitude; Jerusalem; Lazarus; Zacchaeus; Peter. This the only place in New Testament where "feeling" is used. Our feelings ever varying is one of our infirmities. The power of a friend in need, someone who understands and cares, human sympathy, He the Saviour in this way.

3. Our privileges.

a. "Draw near with boldness to the throne of Grace." The supreme

privilege of prayer for sorrow, struggle, temptation, daily toil, service. The right to be bold and confident. We go in sadness because we refuse to believe we may go in gladness. The infinite resources of God at our disposal for the asking. Are we too proud to ask?

b. The gift of mercy and help in need. What is your need today? You say money, health, relief from some strain, an easier time, a friend to help. God says more of His strength, patience, simpler tastes, contentment, justice, kindness, humility, courage, perseverance, trust in God, and willingness to do His work and accept His will. Broader sympathy yourself, self-forgetfulness, self-sacrifice and dedication to the Christian life.

His wisdom in saving us from our own prayers. His love and our loves seldom match. He knows what help we need and all He asks is that we give Him a chance to give us the best He has rather than the second best that we crave.

III. CONCLUSION.

"Therefore let us hold fast our confession." Confession means our acknowledgment of Christ, our professed trust in Him, our dedication to His service. The call for those who in a tired world will not be weary in well doing but stick through. Go back to your place in home, business, school, and church with Christ beside you, and a new faith and courage because He is there.

SEED THOUGHTS

The Source of Strength

I recently watched a man, said the minister, who was carrying heavy loads, up a flight of stairs, and marveled at his strength and skill. It seemed incredible that any one could carry such weights and be none the worse for it. Half the load that man carried would have injured an ordinary man. I asked him how he did it.

"There's a knack to it," he said. "You have to learn it. It isn't strength so much as it is adjustment. You've got to know how to get under the load, and there's only one right way of doing it."

Adjustment is no less important for burdens of another sort. "There's a knack to it," a way of carrying our troubles that makes them seem lighter. If the load is breaking us, we should readjust it.

It was to the weary and heavily laden that Jesus offered rest. Beneath his own tremendous load he nevertheless found peace and joy. He has the secret of adjustment, and he offers it to all who are willing to learn it.—Youth's Companion.

Tune in

Avery A. Shaw, pastor Emmanuel church, Brooklyn, says: "In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men and from the Infinitive, so long are you young. When the

wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed."—The Baptist.

In His Footsteps

Major Walter Reed, U. S. A., whose discoveries relieved the world of the pest of yellow fever, was the son of the late Rev. Lemuel S. Reed, and a brother of the Rev. J. C. Reed, both members of the Virginia Conference of the Methodist Episcopal Church, South. That Major Reed's spirit was not less Christian than that of his ministerial kindred was shown all through his life. It shines out through this letter which he wrote on Watch Night in 1900 to his wife:

Columbia Barracks, Quemados, Cuba.
11:50 P. M., December 31, 1900.

Only ten minutes of the old century remain. Here have I been sitting, reading that most wonderful book, *La Roche on Yellow Fever,* written in 1853. Forty-seven years later it has been permitted to me and my assistants to lift the impenetrable veil that has surrounded the causation of this most wonderful, dreadful pest of humanity and to put it on a rational and scientific basis. I thank God that this has been accomplished during the latter days of the old century. May its cure be wrought out in the early days of the new! The prayer that has been mine for twenty years, that I might be permitted in some way or at some time to do something to alleviate human suffering, has been granted! A thousand happy New Years. . . . Hark, there go the twenty-four buglers in concert, all sounding "Taps" for the old year!

In his researches into the cause of yellow-fever epidemics Major Reed had subjected himself repeatedly to the deadly peril of the pest. This letter shows that what he did was prompted by a desire, founded in his religion, to do something to alleviate human suffering.—Christian Advocate.

SUNDAY SCHOOL LESSON

"THE CHRISTIAN SABBATH." Ex. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.

Read Also: Gen. 2:2-3; Matt. 12:9-14; 28:1-10; Acts 20:7; Rom. 14:4-6.

GOLDEN TEXT: "For the Son of Man is Lord of the Sabbath." Matt. 12:8.

Teaching the Lesson

The Jewish Sabbath was marked by extraordinary strictness in the observance of certain laws. The Scribes had elaborated from the command of Moses a vast array of prohibitions and injunctions which covered the entire social and public life of the nation. These laws were carried to such extreme length as to become ridiculous caricatures. "Only certain kinds of knots might legally be tied on the Sabbath. The camel drivers'

knot and the sailors' knot were unlawful. A knot which could be untied with one hand was permitted. A shoe or sandle, a wine or oil skin, or a flesh pot might be tied. A pitcher at a spring might be tied to the body sash but not with a cord. It was forbidden to write two letters either with the right hand or with the left, whether of the same size or of different sizes, or with different inks or in different languages, or with any pigment; with ruddle, gum, vitriol, or anything that can make marks; or even two letters, one on each side of a corner of two walls or on two leaves of a writing tablet, if they could be read together, or to write them on the body. But they might be written on any dark fluid, on the sap of a fruit tree, on road dust, on sand, or on anything on which the writing did not remain. If they were written with the hand turned upside down, or with the foot, or the mouth, or the elbow, or if one letter were added to another previously made, or other letters traced over, or if he wrote one letter on the ground and one on the wall, or on two walls, or on two pages of a book, so that they could not be read together, it was not illegal. If a person, through forgetfulness, wrote two characters at different times, one in the morning, the other perhaps towards evening, it was a question among the Rabbis whether he had or had not broken the Sabbath.

"The quantity of food that might be carried on the Sabbath from one place to another was duly settled. It must be less in bulk than a dried fig: if of honey, only as much as would anoint a wound; if water, as much as would make eye-salve; if paper, as much as would be put in a phylactery; if ink, as much as would form two letters.

"To kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed to violate Rabbinical rules. It was forbidden to give an emetic on the Sabbath, to set a broken bone, or put back a dislocated joint, though some Rabbis, more liberal, held that whatever endangered life made the Sabbath law void, "for the commands were given to Israel only that they might live by them." One who was buried under ruins on Sabbath, might be dug for and taken out, if alive, but, if dead, he was to be left where he was, till the Sabbath was over."

Christ set all of this aside. The Sabbath was to be a blessing not a burden. It was intended to benefit man, not to oppress him. The Sabbath was made for him, not he for it. The Son of Man was also Lord of the Sabbath.

The Christian Sabbath is the first day of the week because that day marks the resurrection of Jesus Christ. As the seventh day marked the culmination of God's creative work, so the first day marked the culmination of God's redemptive work.

1. The Sabbath is a physical necessity. France tried one day in ten. It was an utter failure. Prof. Heglin of Switzerland has discovered that we draw daily upon reserve of strength in such an amount that in the end of six days, we are exactly one day behind. The Sabbath day was written into the constitution of the universe at its creation and man will obey it or he will wreck himself.

2. It is a social necessity. Opportunity must be given in this intense

commercial and industrial age for the development of social contacts and family life that add joy and amenities to life.

3. It is a worship necessity. Men say that they can worship God in the fields. It is true that the stars may teach us patience and the plains may teach us peace, but it is also true that some of the most deteriorate and degenerate peoples of earth live amidst the most luxurious beauties of Nature. The fight for character is not won by drinking in the fragrance of rose bushes along the river bank or plucking daisies in a meadow. It is won by prostrating oneself in worship before the high God in His temple, and crying out in repentance and in faith and love, "God be merciful unto me a sinner!" You say you worship God in the woods. I say to you, *show me your praying place in the woods!* Most Sabbath desecration is simply preferring the shekels of silver to the Saviour of men. Greedy and covetous interests seek to commercialize the day. A man who can't make a living at his business six days a week is in the wrong kind of business. Disraeli said, "The Sabbath is the cornerstone of civilization." Voltaire declared, "You can only destroy the Christian religion when you first destroy the Christian Sabbath."

The discussion as to what to do and what not to do on Sunday is almost certain to arise during this lesson. Is not the matter one of privilege rather than one of prohibition? Instead of saying, "Don't do this, don't do that," is it not better to approach the problem in this way: In view of the purpose of the day, what is the best way in which I could spend its hours? What is the purpose of the day? Manifestly it is to develop and stimulate those qualities which differentiate us from the brute. The Sabbath day is intended primarily for the cultivation of our *spiritual* powers. This is the purpose of the day. In view of that fact, should not an earnest man ask himself, "What is the best way in which I can spend the hours of this day, the purpose of which is to cultivate my spiritual powers?" Put on this basis it becomes evident at once that to spend the entire day on the golf course, or ambling through the woods, or in those things which not only fail to recreate, but actually tear down, constitutes a serious misuse of the day. This is the constructive thoughtful approach to the problem rather than that of mere condemnation and prohibition.

The Sabbath has been called: "Heaven's milestone on the highway of time." "The golden link in the chain of days." "The isle of hope amid the billows of doubt and care." "The channel which brings the water of life to the pasture lands of the flock." The golden clasp of the week's volume." "The pause in time which indicates eternity." "A flower from Eden's garden which still blooms amid the universal blight of son." "The pledge of earth's eternal jubilee." "The dove which is ever returning to us bearing the olive branch." "The mount of God whence man may view the promised land." "The brightest gem in man's casket of mercies." "A buoy amidst the quicksands of time marking the channel to the haven of peace." "An oasis in the desert where the way-worn traveler drinks of the fountain of life." "As the flower to the plant, so is Sunday to the home, evolving all its elements in one fair blossom." One of the richest promises of the Scripture is made in connection with the faithful observ-

ance of God's holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Helpful Reading

Geikie—Life of Christ, Vol. 2, pp. 90, 91 .

The Congressional Record for March 5, 16, 19, 1926 (Pamphlet entitled "Protecting Sunday in the Nation's Capital").

SERMON TO YOUNG PEOPLE

TITLE: *Make Your Own Music.*

TEXT: "Be filled with the Spirit: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to God." Eph. 5:18-19.

Paul isn't talking here only about singing hymns in church or school. Music in the heart is what he means: it is a music which God teaches, and we must make it for ourselves, since nobody else can do it for us.

At one of our Sunday School parties last winter I heard one little boy playing the piano very well indeed. He made me quiet ashamed of myself, to think that I, a grown man, could only thump out tunes with one finger, while this wee chap was able to play difficult pieces so beautifully. And do you know how he did it? I am in the secret, because a few days later I happened to be calling on his parents, and they told me. He learns his music by a new French method, in which he actually builds up the tunes for himself. He has a big box full of metal notes,—minims and crotchets, staves and clefs, and all the other funny things which are printed on a page of music. With these he makes the melody he plays on the piano.

I think the apostle must mean something like that. God wishes us to make music in our lives, to build up a lovely song of praise out of our words and deeds. Whenever we are cross and deceitful angry and untruthful, ours will be an ugly tune, full of harsh discord. But if we make Jesus our teacher, then we shall indeed "make melody in our heart," for He will "put a new song in our mouth," the song of the angels in heaven, "Hallelujah, praise ye the Lord."

SERMON TO CHILDREN

TITLE: *What Is Your Name?*

TEXT: Gen. 32:27.

Not the pet name your mother or father calls you; that's just for the home folks. Not your nick-name, although often it tells, in an apt way,

something about you. If you are thin, you are "Skinny" or "Slim"; if you are fat, you are "Fatty"; or if you are both fat and greedy you are "Piggy"; if you pry into what is no concern of yours, you are "Nosey"; if you are a particularly good student, then you are "Bright" or "Digger"; if you are a good runner you are "Speedy"; if a girl is sly and disagreeable, she is called "Catty"—behind her back!

What is your Christian name? You know the Puritans often named their daughters Faith, Hope, Charity or the like. Good names surely. I know a modern girl who has the beautiful name of "Carry Comfort." And some girls are named after flowers, Rose, Violet, Pansy, Daisy, and other lovely flower names. Then there are the fine old Bible names of Ruth, Miriam, Anna, Martha and Mary for girls; and Paul, John, Luke, Timothy, Silas and Barnabas for boys. We do not call any boy Jesus, however; that name must be kept for our Lord alone; it is too sacred for common use.

What is your surname? It may be Black, White, Green, Blue, or one of some other color. Or it may signify some personal quality of an ancestor, like Arm-strong, Swift, Slow, Good, or Virtue.

If you were a Japanese girl, you might have such a lovely name as Heart's Delight, Peach Blossom, Sunshine, or Cherry Blossom.

If you were an Indian boy you might be called Sitting Bull, White Horse, Rain-in-the-Face, or Wolf, just because your father saw one of these animals at your birth, or because the rain fell on your face at birth.

But when the angel asked Jacob "What is your name?" and Jacob told him, it brought out the *character* of Jacob, at once, for his name meant "supplanter" or "trickster," and that was what Jacob had been; but the angel told Jacob he was to have a new name, "Israel," for he had become a new kind of man. Now "Israel" means "Prince." Jacob had developed new and finer qualities; the old "Trickster" was gone, and a new "Prince," brave, honorable, high-minded, noble, had taken his place.

Would you wish people to call you by a name which told just what you are? Lazy, Not-Always-Truthful, Unkind, Bad-Tempered, or the like? No! Then change your disposition and character, through prayer to God, as Jacob did, and get such a lovely inner name as Industrious, Truthful, Kind, Good Tempered, Truly Christian.

MID-WEEK TOPIC

TITLE: *The Mistakes of God's Fool.*

TEXT: Luke 12:3-21.

(This outline was handed to me one day by a friend as we traveled together from an eastern conference. If I remember correctly, he informed me that it was an outline by Dr. James Orr. I have never seen Dr. Orr's outline, and have only three sentences from my friend. Each man will build around his outline his own interpretation of God, the Soul, and Immortality.)

The Three Mistakes of the Fool

1. "He mistook himself for God." Such a tendency, it seems to me, is prevalent in our present-day thinking, or perhaps it might be more accurate to say, our present-day writing.

2. "He mistook his body for his Soul." "Has man a Soul?" was the query of a placard in the street, and Dr. Parker seeing it, thundered out that day his answer: "No! He has a body. He IS a Soul."

"No!" replied Dr. Savage, when asked if he had a Soul. If I had a Soul, I might lose it! I AM a Soul. I have a body!"

3. "He mistook time for eternity." Men make money, but money does not make men. Full barns have their value, but their value is for a time. The Soul has its value, and its time is eternal. Values are proper, but they must be properly graded, properly guarded, and properly utilized.

EVENING SUGGESTIONS

THEME: THE SIXTH WORD.

TEXT: John 19:30—"It is finished."

INTRODUCTION: Calvary's Cross Crowned Hill was not intended to be the most potent force in all the world. The Cross was a shameful instrument of torture. No one would have then predicted the time it would be emblazoned upon the Roman standards of the very soldiers that drove the nails.

But who can withstand the power of the Master's words "And I, if I be lifted up will draw all men to me." The Cross was to become a mighty force to draw all men to it.

The 6th hour, noon to the 9th hour, 3 P. M. Darkness covered the earth, a physical darkness that portrayed the spiritual darkness in the heart of the world. At the birth of the Babe in Bethlehem, the darkness of midnight was made as bright as the day. At the death of the Savior the brightness of the noonday sun was made black as night. The Light of the world in one instance was coming to earth in the other the Light of the world was dying.

1. A sigh of relief. The physical burden about at an end. The weary life coming to a close. The mission of life being completed. We cannot penetrate into the Master's soul here, but when we recall His humanity there must have been something akin to our relief, only much deeper, when a great burden is about to be lifted or a heavy task nears its completion.

2. A cry of victory. Victory is seeming defeat. We see the victory now. Could we have seen it then. Hardly. And yet there was one near by who added his testimony. The Centurian saw Him dying on the Cross, and voiced his own convictions, "Surely this must have been the Son of God." Yet he would not have said, "'Tis a victory."

3. 'Twas another victory over temptation. The Master's temptation was not confined to the wilderness. Even here at the Cross there must have been a temptation. But there was also victory here.

4. An acknowledgment of a completion of HIS Mission. He proclaimed His purpose in coming. The price had been set. Now it was being paid in full. The last span of the bridge was in place and traffic open. The redemption of man was finished. For you and me, He bore, suffered and "finished."

CONCLUSION:

O sacred Head now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns Thy only crown!

What Thou, my Lord hast suffered
Was all for sinner's gain,
Mine, mine, was the transgression
But Thine the deadly pain.

PSALM: 116.

MARCH 24, 1929

CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM
(Palm Sunday)

CALL TO WORSHIP: Psalm 15.
HYMNS: All Glory, Laud and Honor.—*St. Theodulph*
Jesus! Exalted Far on High.—*Beatitude.*
Ride On! Ride On in Majesty.—*St. Drostane*
Hail to the Lord's Anointed.—*Aurelia*
PSALM: 24.
ANTHEM: Palm Sunday, "Blessed Is He Who Cometh."—*Gounod*
OFFERTORY SENTENCE: "What shall I render unto Jehovah for all His benefits towards me?" Psalms 116:12.
OFFERTORY PRAYER: We come to Thee with glad hearts bearing an offering, not of Palms to be strewn in the pathway, but of human hearts yearning for opportunity to serve the Lord of Hosts in His plan for the salvation of mankind. Accept our offering, Gracious Father, and make us Thine through grace and faith. Amen.—W.
SCRIPTURE: Matt. 21:1-9.
THEME: Lessons from Christ's Triumphal Entry Into Jerusalem.
TEXT: Matt. 21:10-11.
OTHER TEXTS: Luke 19:29-44; John 12:9-19.
BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: Lessons from Christ's Triumphal Entry Into Jerusalem.
SCRIPTURE: Matt. 21:1-9.
TEXT: Matt. 21:10-11. And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?" and the multitude said, "This is the prophet, Jesus from Nazareth of Galilee."

I. INTRODUCTION.

1. Palm Sunday. Its place in the church calendar and growing observance.

2. The story of the Triumphal Entry (so called). Its preceding events and its reasons in Christ's mind.

II. DISCUSSION.

1. Some general points on the event.

a. The authority of Jesus. Shown by the incident of the colt. He caused the demonstration himself.

b. The humility of Jesus. Shown by the quotation from O. T. By His superiority to the temptations of the occasion.

c. The hopes and expectations of the Jews. Analysis of their cry, "Hosanna in the highest to the Son of David." Strictly earthly, and selfish. Little in common with Christ's ideals or purposes.

d. Christ's supreme moment in Jerusalem. The progress of His life and work to this point.

e. The supreme opportunity of the Jewish nation. What this might have meant to them. Their fatal use of it.

f. The withered palms by the road side on the following Friday, and the withered hosannas and love in the people's hearts. And yet Christ accepted and approved the people's praise and defended them against their critics. He could see Pentecost beyond Calvary.

2. Three practical lessons.

a. The Uncertainty of Earthly Fame and Power.

1. Illustrations: Absalom, Solomon, Herod. Prov. 49:16-20. Alexander, Napoleon, Constantine, the Kaiser.

2. The experience of common people. The changeableness of gossip and opinion. The itch for position in society, business, politics, the sacrifice of principles for a little extra public notice. Beware of the withered palms. Mrs. Grundy: what some one will say if I do this or that.

b. The Fatal Issues of a Lost Opportunity. Suggestion of this in the story. The blindness of earthly ambition and pride to real opportunity. Illustrations: Esau, Pharaoh, Felix. Emphasize case of England and America in Revolution. The stupidity and pride of George the Third. Great opportunities ride on a lowly steed. The application of this to Christian life: The regular movement of life full of opportunity. Any time fit for us to be saved, to serve, to improve. But special times and opportunities make special responsibility (apply to decision for Christ and personal effort for him). Christ is passing on; shall we withhold our psalms and praise? "Now is the day of salvation, now is the accepted time."

c. The Steadying Power of a High and Far-reaching Purpose.

1. Meaning of this point in general. Illustration of through steamer going past the Thousand Islands; cannot be diverted by the attractions of the scenery from its course; its business to get to Montreal and Quebec.

2. Suggestion of this in the incident. Christ's purpose, its nobility, its far reaching character, its effect upon Him at this time. Shown throughout His life, Baptism, Temptation. Man who wanted inheritance divided. "Face like a flint." Must work the works of Him that sent me while it is day, the night cometh when no man can work.

3. What it saved Him from at this time. Vanity at the applause of the crowd. His real greatness shown by His humility. Mistaking the real value of their demonstration. Diversion from the chosen method of carrying out His chosen work: love and self-sacrifice rather than rule and self-elevation. Deception through the glory and populous-

ness of the great city and its temple, His prophesy. Fear of the Pharisees and their threats.

4. Illustration: David, Paul, Columbus, Carey, Lindbergh.
5. Applications in education, athletics, business.
6. Distinguish between a life profession and a life purpose, nearly every one has the former. How many have the latter? The co-existence of the two. Whatever the former may be let the latter be both "high" and "far-reaching" (enlarge). Let us examine ourselves on this point for it is vital.

III. CONCLUSION.

1. Sum up.
   a. The uncertainty of earthly fame and glory.
   b. The fatal issues of a lost opportunity.
   c. The steadying power of a high and far-reaching purpose. Show how the last offsets and guards against the other two.
2. Closing Hymn: "Jesus, I My Cross Have Taken."

ADDITIONAL OUTLINE

(Good Friday)

THEME: MIGHTY SILENCE.

PSALM: 46:10—"Be Still and Know that I *Am* God."

1. Review the scene at Golgotha.
   a. Christ human, so far as capacity for suffering carries.
   b. Length of time from beginning of march to Calvary and final passing.
   c. The words and sentences uttered by the Master during these hours.
   e. Record of activities of crowd, abuse of thieves, etc.
2. Christ's appeal, born of the agony of suffering (Matt. 27:46), "My God, my God, why hast thou forsaken me."
3. Christ's commission to John, "Behold thy Mother!"
4. Christ's prayer for those who persecuted Him, "Father forgive them."
5. Silence broken by Son of God only for prayer and the welfare of others. No breaking of silence is recorded of the hours of darkness. No word of complaint is recorded.
6. The hours of great and dignified silence point the *Cross* as the center of God's great redemptive plan. This was St. Paul's conception of the mission of the Son of Man.—S.

SEED THOUGHTS

The Test

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with this question:

"Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful, but glowing face, the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage. But it needs to be tempered. In order to do this, I heat it red-hot and then cool it with water. If I find it will take a temper I heat it again; then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap pile. Those scraps are worth less than one cent a pound; but this carriage is valuable."

He paused and continued: "God saves us for something more than to have a good time. That's the way I see it. We have a good time all right, for the smile of God means heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testing and trials. Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord, only don't throw me on the scrap pile.'" —Copied.

Let Him That Loves Me, Follow Me

"Armies of fearful hearts will scorn to yield,
If lions be their captains in the field."

—Alleyn.

Francis I. of France had not reached his twentieth year, when he was present at the celebrated battle of Marignan, which lasted two days. The Marshal de Trivulce, who had been in eighteen pitched battles, said, that those were the play of infants: but that this of Marignan was the combat of giants. Francis performed on this occasion prodigies of valour; he fought less as a king than as a soldier. Having perceived his standard-bearer surrounded by the enemy, he precipitated himself to his assistance in the midst of lances and halberts. He was presently surrounded; his horse pierced with several wounds; and his casque despoiled of its plumes. He must have been inevitably overwhelmed, if a body of troops detached from the allies had not hastened to his succour. Francis hazarded this battle against the advice of his generals; and cut short all remonstrance by the celebrated expression, which became afterwards proverbial, "Let him that loves me, follow me."

SUNDAY SCHOOL LESSON

"STEWARDSHIP AND MISSIONS." Acts 1:6-8; II Cor. 8:1-9.

Read Also: Gen. 12:1-3; Deut. 8:17-18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 13:1-3; 26:12-20; Rom. 1:14-16; I Cor. 16:2; II Cor. 8:10-15; 9:1-15.

GOLDEN TEXT: "It is required in stewards, that a man be found faithful." I Cor. 4:2.

Teaching the Lesson

Emphasis upon stewardship is not a glorified way of taking the collection. It is the reverent recognition of God's ownership of us, of all that we have and are. Stewardship involves the recognition of God's right as regards our time, our talents, our money and all of life.

The enterprises of the church often lag and falter because of our failure to apply the principles of stewardship. There is only one great work before the church. It is the work of missions. Not home, or foreign, but both; the world-wide work of making Christ known to men. The church has no other reason for existence. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20.

There are two age-old motives for this work of the church: (1) Christ said, "Go." (2) Man's need is as great now as it ever was. Education and enlightenment and the advance of science only make more desperate man's need for Christ, and for the Christian teaching. Our very scientific advance makes absolutely imperative the taking to men of the gospel message. It is a terrible thing to teach men how to shoot a gun or use Lewisite gas, unless we help them to become the kind of men who will not shoot the gun in the wrong direction or at the wrong time, or use their Lewisite gas in the wrong way. Our spiritual development has not yet caught up with our scientific and intellectual advance. In the gap between falls the misery and unrest, the suspicion and turmoil of the world. In the sheer logic of our faith, if God is what we know Him to be, we cannot let men in India and alsewhere measure their length upon the ground, picking up particles of dust that fall from the shoes of "holy men."

There are two especially urgent factors just now in the challenge to the missionary program of the church.

1. The world is greatly disturbed. Dr. McAfee of Chicago on his recent visit to China said to one of the Chinese, "I suppose what China needs now is leaders." His reply was, "Heavens no, that is just what she does not need. If most of those who are trying to lead would just go home and let poor China alone, we would be better off."

2. Loyalty to the existing factors in the situation. This is needed in every great denomination, as it faces the missionary program. These existing factors are (a) the home group, (b) the administrative group, (c) the operative group. We are at present endangered by two things, (1) a great increase in home demands, (2) a decrease in average intelligence in foreign missions.

Helpful Reading

Morrill—"You and Yours."
Morrill—"Life as a Stewardship."
McAfee—"Changing Foreign Missions."
McConaughy—"Christian Stewardship."

SERMON TO YOUNG PEOPLE

TITLE: Good Friday—*"It is finished."*

TEXT: John 19:30.

I wonder if you boys and girls ever thought how strange a thing it is that today, the day when cruel men nailed Jesus on the Cross, should be called GOOD Friday? We should rather expect it to be named BAD Friday, or SAD Friday, or BLACK Friday. And indeed some people are still foolish enough to think Friday an unlucky day on which to begin a journey or do any special thing, because it was then that our Lord was crucified.

But that is a very short-sighted way of looking at Good Friday. At its centre, to be sure, stands a cross: and the cross, as you know, was the gallows of long ago, the place where criminals were put to death. But Jesus was no criminal; He was a Hero; and today His cross is no longer a sign of sorrow and disgrace, but of pride and triumph, so that from the top of every church spire it points its slender finger to the sky. And therefore, I want to ask you all today why is this Good Friday, and not Bad: why is the Cross, of which it reminds us, our glory and not our shame?

Well, the first reason is that the death of all good and brave men and women, who lay down their lives for their friends in a great and noble cause, thrills us with a pride that is even deeper than our sorrow. That, I am sure, is your own feeling every Armistice Day, each 11th of November, when during the two minutes' silence in school or church, home or busy street, you stand and remember your fathers and brothers who died to make the world safe and free and happy for you. In the same way, when we read in books of old John Maynard, who steered his burning pleasure-steamer safe ashore, and perished himself in the flames to save its passengers, or Captain Oates, walking out of his tent to vanish forever in the Antarctic blizzard, that there might be food left for his starving comrades, or David Livingstone, dying alone, far from his friends and dear ones in the heart of Africa, God's messenger to the heathen people of that dark and hidden land; when we hear of the early Christian martyrs like Polycarp, who were burned alive or torn in pieces by hungry lions rather than deny their Lord; when we recall the courage of our own Scottish Covenanters, "faithful unto death," then not only are our hearts made gentle and tender, but we feel somehow, stronger and better. And that is especially so in the case of our Master, lifted high above all the rest on Calvary's hill, the bravest and truest and greatest of all the world's heroes.

But the death of Jesus means far more than even this. It not only makes us feel stronger and better, it truly saves us from our sins. Exactly in what way it does so is not easy to put into words, but sooner or later all God's people *know,* in their own hearts and lives, that this is so. "God so loved the world that He gave His only Son." He let Him die, that we might live. If we are asked, "How much does God care for us?" we just point to the Cross, and answer *"That* much." Jesus suffered everything

for us, bore all the pain of our sin, though He Himself was sinless, to show us what a shameful and dreadful thing it is, and bring us back to our loving Father in heaven. "The Lord hath laid on Him the iniquity of us all." Good Friday is God's great Armistice Day, reminding us of the peace which the death of Jesus has won for our souls.

We read in the New Testament that "the blood of Jesus Christ cleanseth us from all sin." That may seem a hard saying for you boys and girls to understand. How can blood make us clean? You know that the Jews used to sacrifice oxen and sheep to God, because they thought that blood was the sign of life: and that is why, on the first Passover Day in Egypt, they sprinkled it on their doors, that the Destroying Angel of Death might pass over. Jesus is our Passover Lamb, dying on the Cross to give us life. But perhaps the best way I can explain this saying is to tell you of something I read not long ago in the paper. A little boy was lying very ill in a hospital, and his older brother gave him some of his own blood, by what the doctors call "transfusion," so that he became quite well again. In the same way, when we are weak and sickly with sin, our older brother the Lord Jesus pours His life-giving spirit into our wasted veins, so that we become strong in Him.

We gain this blessing whenever we have faith in Christ. What do we mean by "faith?" Let me answer by telling you a very beautiful tale of what is said to have happened on that first Good Friday. The story goes that as Jesus came out of the gate of Jerusalem, carrying His own heavy cross to Calvary, one of the women looking on, called Veronica, was filled with pity to see Him almost fainting, with the sweat pouring down His face. Stepping forward, she offered Him her linen handkerchief to wipe it away. And when Jesus gave it back to her, she found imprinted on it the image of His face. Whether or not that really happened, I am very sure that upon Veronica's *heart* would be engraved forever the face of her Master, giving her constant rest and peace and joy. And that is the experience of all who have faith in Him. His image is stamped like the king's own royal seal upon their souls, assuring them of pardon and peace through their love for Him, the Saviour of the world.

There is still one other reason why today should be called Good Friday. It not only tells us that Jesus washes out the past, however black, making it "whiter than snow." It also proclaims that He gives us a new heart in place of the old, new life more abundantly, life that is eternal, that lasts forever and can never die. The Saviour was too strong for death: the grave could not hold Him. Next Sunday morning, Easter Day, we shall joyfully remember how He rose from the dead, and so the cross of shame became His throne of triumph. That is why we place it above the graves of our dear ones whom He has taken to Himself, to show that the tombs are really empty, or only hold something like the cast-away husk of the living seed, the dead and broken chrysalis from which the soul, like a bright and beautiful butterfly, has escaped on shining wings into the sky.

Some of you children may have read the story which tells how Hercules or Heracles, the Samson of Greek legend, called on one of his journeys at the palace of his friend King Admetus, and found him broken-hearted

because his wife, the young and lovely Queen Alcostis, had been taken away from him by Death (thought of in those days as a mighty monster, so strong and fierce that no man could overcome him). But Heracles was a brave man who had fought and killed many monsters; and so, to please his friend, he conquered Death, and rescued the queen from his clutches. He brought her back to the king, and then, lifting her veil, he showed Alcostis smiling with the bloom of health upon her cheeks. It is of course only a fable: but it is no fable that for our sakes One stronger than Heracles has also grappled with death, and overthrown it forever. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live." If we follow Him, and do what He asks us to do, we shall live forever in that beautiful land of which the prophet wrote, that "the streets of the city shall be full of boys and girls playing."

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Address broadcasted to the children of Scotland.

SERMON TO CHILDREN

TITLE: *How Old Are You?*

TEXT: Gen. 47:8.

Eastern people pay much respect to old persons. They believe that old people are likely to have learned a lot and to have gained wisdom, as well, and, therefore, are worthy of respect. They are looked up to by boys and girls, as persons from whom they can learn how to live wisely and worthily. Some years ago, when Li Hung Chang, a great Chinese stateman was in America, one of the first questions he asked of the distinguished Americans he met was "What is your age?" He meant his question as a compliment; but some Americans, especially ladies, did not like being asked such a question.

In Japan, there are old men who have been prominent citizens for many years, and are called "the elder statesmen." They are often consulted by the Emperor, although they have no official position. Their advice is sought because they are old and are known as persons of high character and sound judgment.

Our U. S. Supreme Court is composed of old men, mainly; and they are also men of great ability and high character.

But there are young people of say eighteen years of age who in knowledge and good sense are only about ten years old. Sometimes, it is not their fault; their minds just stopped growing. We feel sorry for such people. But there are other boys and girls who have good minds, but are too lazy to study, and they don't care about getting a good education nor about building up a strong character. In years, they may be fifteen; in mind and heart they are little children. What is your real age, measured by what you are and what you know? Are you ten, and still "act the baby?" Are you twelve, and can not be relied on to obey, to study, to do what is right, just like a little child who does not know better? How old are you really, in knowledge, in character, in ambition, in purpose?

Here is a little verse worth memorizing; it tells how to measure one's years:

We live in deeds, not years
In feelings not in figures on a dial.
We should count time by heart throbs
He most lives who thinks most, feels the noblest,
Acts the best.

MID-WEEK TOPIC

TITLE: *On Bended Knee.*

TEXT: Eph. 3:14.

Paul is here praying especially for the Ephesian Christians. This scene of the great apostle on bended knee was in his Roman prison, and as we see him here praying for the saints in Ephesus and for all the faithful in Jesus Christ, we are reminded again that, "Stone walls do not a prison make, nor iron bars a cage!"

Even the prison was changed by the apostle that it had caged behind its iron bars.

1. Paul prays that they may be strengthened with power through his spirit in the inner man. If you ask what this inner man strengthened will do, I point you to the perfect illustration. I shall mention some of the qualifications and let you infer of whom I speak. He exemplified this inner spirit: "When he loved His enemies; when He did good to them that hated Him; when He blest them that cursed Him; when He prayed for them that despitefully used Him; when smitten on one cheek he offered also the other; when His cloak was taken away, He forbade them not to take His coat also; when He gave to them that asked of Him; when He did to all men as He would have all men do to Him; when He judged not nor found fault, but forgave as He Himself had need to be forgiven; when He was merciful even as His Father in heaven was merciful; when He gave, looking not to receive again, good measure, pressed down, shaken together, and running over into men's bosoms; when He was reviled and revileth not again; when He suffered and threatened not again."

How strong is your inner man? On bended knee, think on these things.

EVENING SUGGESTIONS

THEME: THE PALM SUNDAY PAGEANT.

TEXT: Matt. 21:9—"Hosanna to the Son of David."

INTRODUCTION: Holy Week bound like a book between Palm Sunday and Easter. Between the cover there is a great pageant. Far reaching events, marvelous truths, eternal facts, an epitome of the Lord's life, flashes of His Divine sympathy, glimpses of his Divine nature and ministry. What one can accomplish in seven short days! The verities of our faith are here clustered. A pageant of unfolding hopes. It teaches:

1. OBEDIENCE: 'Twas the first time that He claimed royalty. Concealed greatest truth. Reached the heights not by popular favor but by popular rejection. Now he will claim Kingship. But how? Heralds, banners, Roman soldiers? To the court of Herod? or of Pilate? NO! He will ride into Jerusalem on a lowly beast of burden. He sends two disciples to find that beast. What kind of obedience in the disciples? Not partial, postponing, unwilling, none of these will satisfy the Master any more than they satisfy us. Implicit obedience. He will overrule all obstacles if we give that sort of obedience to His commands. "Our wills but to make them Thine."

2. SERVICE: The service of spreading branches spontaneous. The bringing of the animal, upon which He was to ride, was compliance with His command. Both kinds of obedience necessary. His service for us voluntary, why not make ours of that order. The real beauty of service is in the motive that prompts it. He needs both kinds today.

3. WORSHIP: They cried saying, "Hosanna to the Son of David." Something radically wrong with their worship, however, it was too short lived. Same voices called for his death later in the same week. The disciples slept, forsook and denied Him with curses. This is a warning to us; what of the lasting qualities of our worship and service.

4. TESTIMONY: And the multitudes said, "This is Jesus the prophet of Nazareth." There were men won by that testimony. Is His message to you today one that you can personally testify of Him? His thoughts of men were always personal, His invitations always personal, but our fellowship ofttimes becomes impersonal, or we delegate our part.

CONCLUSION: Faithful obedience to His Word, voluntary service, real consecration in worship, fearless and effective spokesmen are, no doubt, needed today as much as when He rode into Jerusalem the first Palm Sunday.

That first Palm Sunday He rode into Jerusalem only that He might later be betrayed and brought up to Golgotha. He rides into your hearts today. Let it not be merely to sojourn, but to abide .

PSALM: 33.

MARCH 31, 1929

LAST WORDS FROM THE CROSS
FIRST WORDS FROM THE TOMB
(Easter Sunday)

CALL TO WORSHIP: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." Ps. 24.

HYMNS: Christ, the Lord, Is Risen Today.—*St. George*
The Day of Resurrection.—*Lancashire*
Christ Is Risen! Alleluia.—*Morgen Lied*
Come, Ye Faithful, Raise the Strain.—*St. Kevin*

PSALM: 2.

ANTHEMS: Good Friday—"O Saving Victim."—*Tours*
Easter Day—"Light's Glittering Morn."—*West*
"Behold Ye Despisers."—*Parker*

OFFERTORY SENTENCE: "Moreover it is required in stewards that a man be found faithful." I Cor. 4:2.

OFFERTORY PRAYER: Through the Glory of the Risen Christ, we come to Thee with our offering for the extension of His Kingdom on earth. Bless our offering and cause the fruits thereof to add Glory to the name of Him who conquered the world. Amen.—W.

SCRIPTURE: John 19:28-30; Luke 23:44-46; John 20:1-18.

THEME: Last Words from the Cross and First from the Tomb.

TEXT: John 20:15—"Whom Seekest Thou?"

OTHER TEXTS: Matt. 16:13.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMON

THEME: Last Words from the Cross and First from the Tomb.

SCRIPTURE: John 19:28-30; Luke 23:44-46; John 20:1-18.

TEXT: John 20:15—"Whom Seekest Thou?"

I. INTRODUCTION.

1. By putting together Christ's words just before death and just after the resurrection we get His viewpoint of the two sides of life.

2. All these deal with the central idea of human aspiration with its realizations and disappointments. His question to Mary, "Whom seekest thou?" The one that comes closest to the mind of humanity under all circumstances.

II. DISCUSSION.

1. Development of the Theme:
   a. What each one wanted at the cross and tomb. Aspiration of the

soldiers, the thief, the Pharisees, disciples, the women; each of them influenced by common human desires, all centering about Christ.

b. Christ as center of human desires there and what he wanted for himself and for others. What he wanted for others, the source of getting what he wanted for self.

c. What Mary wanted and the text: "They have taken away my Lord."

2. Words from the Cross:

a. "I thirst." Human need of all kinds, the basis of aspiration. This links Christ with Nature from grass to God. His sympathy with us in every cry of Nature.

b. "It is finished." Human work. The means for realizing aspiration. His sympathy with us in life's effort and the joy of accomplishment.

c. "Father into thy hands I command my spirit." Human faith. The assurance of right aspiration. This as a Christian rule of life and death both in success and failure. Emphasize "Father."

3. Words from the Tomb:

a. "Why weepest thou," asked by both angels and Christ. It gives heaven's views of earthly disappointment and sorrow. The larger vision God has of life, death and the hereafter. Mary's answer indicates the most bitter sorrow the heart can know, "They have taken away my Lord." The tragedies of human faith, through modern false teachings and scepticism, agnosticism, materialism, indifference. The central nature of the resurrection faith. Christ's resurrection does not indicate anything new in the universe; it is simply a new proof of the old fact of immortality as Paul says, "He brought life and immortality to light" out of the dimness of pagan philosophy, vague imagery and man's instinctive hope. The proof afforded by the naturalness of the story by John. "Why weepest thou?" Compare Christ's own cry on the cross, "Why hast Thou forsaken Me?"

b. "Whom seekest thou?" Why not "What seekest thou?" Man's greatest mistake and sin is trying to feed his spiritual aspirations on material things. He tries to get happiness and peace from the surroundings of life rather than from its inner quality. Christ places the emphasis on personality. He exalts friendship above furniture. Mary wanted the dead body of Christ. Christ offered her himself alive. There is a tendency today to spiritualize Christ at Easter, to make it a mere symbol, but the Easter message is always the exaltation of Jesus Christ. To leave Christ out of Easter is like leaving the sun out of the dawn. Christ lives today and we live because of Him. There is said to be a little tree in the Brooklyn Botanical Garden from one of the great trees of California. The tree, still alive, antedated Christ himself; the seedling is the beginning of a new life today. So Christ still lives the mightiest of all personalities. We are his living off-shoots and representatives. The emphasis of Christ on supreme value of personality as a life ideal. Mary's aim, ours today? Analyze and know if aim is worth while. The realization of all aspirations in Him.

c. "Touch Me not for I am not yet ascended unto my Father." The limits of aspiration in this world: Mary could not have Christ again

as before, also much of our desires, plans, fight with sin, loved ones gone, effort for human betterment. Thus far and no farther here. The effort of Christ to elevate and purify Mary's faith in view of His real mission of bettering the world through faith in Him. Absent, He is now ascended to God, we can touch Him freely through faith and know His response.

III. CONCLUSION.

1. Review and impress central point: right aspiration and its realization partly here, wholly there.

2. The supreme place of Christ and the appeal to take Him today. He is Risen.

SEED THOUGHTS

Easter—John 20:6-8.

The fifth of the Calvary miracles was the arrangement of things in the grave of the just risen Jesus. The purport of the text is not alone to assert the fact of the resurrection, but to exhibit it to the eye in process.—Bishop Wm. R. Nicholson, D.D.

In the camphor tree every part is impregnated with the precious perfume; from the highest twig to the lowest root the powerful gum will exude. Thus grace should permeate our whole nature, and be seen in every faculty, every word, every act, and even every desire. If it be "in us and abound," it will be so. An unsanctified part of our frame must surely be like a dead branch, deforming and injuring the tree. "Bless the Lord, O my soul: and *all that is within me,* bless His holy name." When praise is truly spiritual, it pervades the whole man.

Cardinal Wolsey's Repentance

Cardinal Wolsey, one of the most eminent of British statesmen, poured forth his feelings in his last days in these memorable words, "Had I been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now in my grey hairs."

Franklin's Advice

When Thomas Paine's "Age of Reason" was submitted to Dr. Franklin, in manuscript, he returned it to the author, with a letter, from which the following is extracted: "I would advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

Living Water

Living water is simply water always moving, always rushing, always coming, always going; and if you would have living water for the quenching of your thirst and the blessing of others, you must live in daily, hourly, perpetual relation with Christ. Whenever the thirst comes, go to Him; He will quench it. Whenever a new cry comes up out of your being for anything, go to Him and drink. You will never come to Him with an honest

thirst that He cannot quench; and when He quenches thirst, it will not be simply the satisfaction of the present moment, but filling and flooding you, the river will rush to bless someone else. "If any man thirst, let him come unto me, and drink"; and if you will do it, all the rest will follow.—G. Campbell Morgan.

SUNDAY SCHOOL LESSON

"THE FUTURE LIFE" (Easter Lesson): Luke 24:1-12; John 14:1-6.
Read Also: Matt. 25:31-46; Mark 12:26-27; I Cor. 15:3-20, 50-58; I Thess. 4:15-18; Rev. 22:1-5.
GOLDEN TEXT: "Be thou faithful unto death and I will give thee the crown of life." Rev. 2:10.

Teaching the Lesson

Jesus stood in the presence of death and spoke in accents that never trembled. The great philosophers and teachers who preceded Him and many who followed, indulged in labored, technical, and even abstruse arguments to prove the future life. Christ never once argued it. He declared, "In my Father's house are many mansions; if it were not so, I would have told you." "I am the way, the truth, and the life." Christ was the master of death. He arose unaided by natural forces. The earthquake in the resurrection account is no part of the machinery of resurrection. It was simply part of the demonstration of his accomplished victory. The evidence of His mastery was to be made available to men without their effort. The tomb was broken open that they might see He had gone. No one helped Him to go. The stone was not rolled away to let Him out. It was rolled away to show that He was already out. His resurrection was not simply a spiritual resurrection. The Jews believed thoroughly in a spiritual resurrection. They, of course, after His death, thought of Him as being alive in a deeply spiritual way. Something happened in this case which was unique, unprecedented, prophetic. Jesus had returned in a sense which they had not expected; in a way which they had never believed; with a certainty which spiritual assurance could never have given them. Paul spoke of Christ's death and burial and resurrection in the same breath. To argue that he means physical death and burial and only spiritual resurrection makes a tangle of the whole argument. This is a resurrection of the body, the reappearance in life of a body that had been dead, as well as the reassertion of a spirit which had passed through the event of death. He came back not in a spiritual body, but in a resurrected body. Spiritual and body are contradictory terms.

Matt. 28:9 records that he greated his disciples with the words, "All Hail." Here is reassurance. He came back from the other side of the grave, and there was no taint of decay upon his garments! It is sometimes said that no one has ever returned. *He has* returned, and returning he said, "All Hail." Glorious (1) reassurance, (2) comfort. We will know our loved ones over there.

"They will know us, cheer and greet us,
Those we have loved have gone before.
We shall find them at the portals,
When we reach the other shore."

There is also, in his words "All Hail," a note of (3) instruction. Our bodies will be raised. We shall be like Him for we shall see Him as He is. There is also a note of (4) challenge. Heaven is a place of development, a place of growth. "Thank God, I shall have time for study now," said a minister, as he died. Victor Hugo, at a greatly advanced age, said, "Winter is on my head but eternal spring is in my heart." We will grow in heaven. We will learn and develop. Some of the wise, saintly people who go there are probably engaged in teaching the primary class made up of those, who like the repentant thief, have come in at the last minute, and in gross ignorance.

SERMON TO YOUNG PEOPLE

TITLE: *The Star in God's Window.*

TEXT: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

During the Great War, when serving in France as an officer in a famous Highland regiment, I had the pleasure of meeting many fine Americans who had crossed the Atlantic to "do their bit" in that tremendous struggle. One of them told me of a very beautiful custom, which we might well have imitated in our own country. The U. S. Government, he said, had issued an order, giving permission to any citizen who had given a son to the Army or Navy or Air Force to place a star in the window of his home. I heard a touching story of this. One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along the meaning of those stars in various windows. The wee fellow kept a sharp look-out. "Look, dad," he would cry, "there's a house with a son at the front—there's one with two—that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given *HIS* Son, too, for He has a star in His window."

That little chap was even wiser than he knew. There is indeed a star in God's window, telling us of a love and sacrifice greater than human thought—the very star that led the Wise Men to the cradle of Bethlehem. "For God so loved the world that He gave His only-begotten Son." What a wonderful saying that is! And it's all true.

Many years ago, when Luther's Bible was first being printed in German, the printer's daughter picked up a piece of rough paper—what we call a "proof"—from her father's floor. It was torn across the middle, and all she could read was this: "God so loved the world that He gave—" The little girl ran to ask her mother what was the rest of the sentence.

But the mother had never read the Bible. Up to that time it had been written in Latin, a language which poor and ignorant people couldn't understand. "I don't know" was her sad reply. "Well, at any rate," cried the happy child, "if God loves us well enough to give us *anything* we need not be afraid of Him."

You boys and girls are able to read God's Word for yourselves; and you know that while all good gifts come from God, the best and most wonderful of all is the gift of His own Son Jesus Christ, "the bright and morning star," whom He sent from the shelter and safety of His heavenly home right into the firing-line, the battlefield of sin and death, yes, even to the Cross itself, that "whosoever believeth in Him should not perish, but have everlasting life."

SERMON TO CHILDREN

TITLE: *The Chrysalis and the Butterfly.*

TEXT: I Cor. 15:44.

One of the beautiful kinds of insects you see flying about from flower to flower in the summer time is the butterfly. How many sorts of butterflies do you know? Have you seen the Red Admiral? He looks quite important, with red bars on his black wings. Then there is the Tiger Swallow-Tail. He is larger than the Admiral. His wings are yellow with black stripes, something like a tiger's stripes, and his wings end in two tails which look like a swallow-tailed coat. Of course, you know the Yellow Butterfly; it is very common. Then there is the Eastern-Tailed Blue, a small one, with wings of a lovely blue, edged with black. Have you seen the Zebra? It is larger than the Yellow, but not quite as big as the Admiral. Its wings are black, striped like a Zebra, except that the stripes are pale brown. There are many others. Some boys make a hobby of collecting and mounting butterflies.

Moths look like butterflies. They fly by night, however, while butterflies seek the sunshine; and the antennae of moths are feathery, while the antennae of butterflies each end in a little knob.

Do you know how butterfiies grow? First from an egg, laid by the mother butterfly, and glued to a leaf. When the egg hatches into a caterpillar, its breakfast is all ready; it eats the leaf to which it was glued as an egg. After a while the caterpillar grows up and then comes another stage, when he remains motionless for a long time. He looks like a dead twig. He gives no hint of what he is going to become. He is now in the chrysalis stage. He seems to be dead. There is nothing attractive about him at all; but after a long time this brown chrysalis, which looks like a dead twig, splits open, and out comes a beautiful butterfly.

So the Bible teaches, when our bodies die we shall get new and far more beautiful bodies, which will never die. You have read about the Resurrection of Jesus. After three days in the grave, He rose and staying forty days on earth, after rising from the dead, he ascended into heaven.

Something like the butterfly coming forth in beauty from the chrysalis, we shall be clothed with a spiritual body.

Right now, we can begin to build a beautiful soul for this spiritual body by thinking loving thoughts and doing loving deeds; in short, by trying to do the things Jesus would like us to do.

MID-WEEK TOPICS

TITLE: *The Churchmember in His Relationships—I: With His Officers.*

TEXT: "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves." I Thess. 5:12-13.

(Moffatt's Translation will prove helpful in this series.)

Intimate glimpse among personnel of a Pauline church.

Elementary, yet definite, organization.

THE LABORERS OF CHRIST:

Know them for what they are. "Respect them."—Moffatt.

1. Hard workers. Self-denial, faithfulness, continual labor. Paul a hard driver.

2. "In the Lord." An ordained ministry. God-commissioned.

3. "Admonish you." Need of discipline. Cure of souls. "In special esteem and effection." Rewards of ministry. "For the sake of their work." Richly merited.

THE CLASSES OF LABORERS:

"God hath set people within the church to be"—workers! I Cor. 12:28; Eph. 4:11.

Apostles—ambassadors; prophets—preachers, teachers, helpers (this lets everybody in), administrators.

Consider time and effort given by officers and workers. Give them loyal support.

The work of your minister. Do you know it and its fruit?

"Be at peace among yourselves." Knowledge and appreciation of work of others a great help to peace.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE COMFORT OF EASTER.

TEXT: Mark 16:6—"Be not afrighted; ye seek Jesus of Nazareth which was crucified; He is not here, He is risen."

INTRODUCTION: Christ's life closes as it begins with a miracle. One casts light upon the other. If the resurrection be true we can accept the birth. The resurrection demands and is capable of the fullest historical proof. These two miracles are the foundation and Keystone of our faith. The fact of the Easter story the greatest source of comfort in all Scripture. Millions hear it again today and rejoice with those who thru the ages have found that comfort. There is comfort because:

1. IT SATISFIES OUR INTELLIGENCE. "Behold," while none of the Evangelists tell of the actual scene at the moment the tomb was opened, each one tells of circumstance and events on both sides of that opening. Where mythical books enlarge, Scripture is silent. If it is but a legend it stops where all others go on in minute detail and rapture. This subject tempting for any but a recorder of facts.

Accumulated detail of the Resurrection morn events are helpful. Just what we may expect from several eye witnesses. Apparent differences but establish the truth. A simple account told in a simple way. A colossal fraud, a fainting and reviving, a vision, all these must pass out of the question if but for one reason, they are all incompatible with the lives of these who say He arose.

2. IT DISPELLS OUR FEARS. "Be not afrighted." A natural fear in the hearts of the women at the tomb. Their love and desire to serve further blinded them to the difficulties that would present themselves, the guard, and stone. They left God out. A sure way to dispell our fears is in knowing Him as our risen Lord and that knowledge finding an expression for itself in a desire above all else to serve Him. They sought Him in the wrong place. Do you ever seek Him in but an ideal, a noble example; He is more than that. Admiration is not enough when the question of a soul and its Master is at stake. Seek Him where He is, a Risen Redeemer. "Be not afrighted."

3. IT STRENGTHENS OUR HOPES. The brightest hopes perished when Jesus died on the Cross. What next. All was uncertainty. The message of the angel gave courage. It dispelled fear. The gospel in a few words, "Fear not," first on Bethlehem's plains, then at the tomb. So the resurrection of Christ proclaims to all a reviving of hope.

CONCLUSION: The importance of the resurrection cannot be overestimated. A dead Christ in the tomb might have been a world benefactor, loved and remembered as such. Only a risen Christ could be a Savior of the World. This is the strength of every follower of the Risen King.

PSALM: 68.

APRIL 7, 1929

THE HEART AND HANDS OF CHRIST

CALL TO WORSHIP: "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us. The God of Jacob is our refuge." Ps. 46.

HYMNS: Jesus, and Shall it Ever Be.—*Duke Street*
Take My Life, and Let It Be.—*Patmos*
When All Thy Mercies, O My God.—*Dundee*
One There Is Above All Others, Amen, Jesus.—*Han Skal Raade*

PSALM: 22.

ANTHEM: First Sunday after Easter—"Peace I Leave With You."—*Roberts*

OFFERTORY SENTENCE: "For where your treasure is, there will your heart be also." Matt. 6:21.

OFFERTORY PRAYER: We pause in the rush of life for communion with Thee. We bow our heads in solemn adoration and await manifestation of divine grace in our hearts. We come to Thee with our gift, knowing that it is merely a return of that which Thou hast given before. Accept it in the name of our Saviour, Jesus Christ. Amen.—W.

SCRIPTURE: John 20.

THEME: The Heart and Hands of Christ.

TEXT: John 20:20.

OTHER TEXTS: John 20:27; Zech. 12:9-10.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: The Heart and Hands of Christ.

SCRIPTURE: John 20.

TEXT: John 20:20—"And when he had so said, he showed unto them His hands and His side. Then were the disciples glad when they saw the Lord."

I. INTRODUCTION.

1. The Situation.
   a. They long for a sight of Christ.
   b. They see His heart and hands and are glad.
2. The Meaning of Christ's Heart and Hands.
   a. The heart, His private life, devotion.
   b. The hands, "public" service.

3. Meaning of Theme: The relation of self-culture and service in Christ's life and in Christian life.

II. DISCUSSION.

1. In Christ's Life.

a. The heart, His devotional life, the personal inner activity of mind and thought. 1. His prayer like. Baptism, temptation, feeding of 5000, calling the apostles, transfiguration, return of seventy, raising of Lazarus, intercessory prayer (John 17), Gethsemane, the cross. 2. His knowledge or love, and obedience in reference to God. 3. All with reference to His service to the world. (See incidents above.) "For their sakes I sanctify myself," John 17:19.

b. The hands, His service. 1. His use of them: leper, put forth hand, ruler's daughter, lay hand on; children, laid hands on, and took in arms; deaf, touched ears; blind, put hands on; hands of a carpenter, not manicured; pierced on the cross; shown to disciples as proof of resurrection; lifted in blessing as he ascended. 2. Principles of service: love, toil, helpfulness, healing, sacrifice, blessing, judgment.

c. Their relation: 1. Show relation of heart and hands physiologically. 2. Interdependent and mutually indispensable (enlarge).

2. In the Christian life. (Study of this passage, John 20:19-23, as supplementary to and interpretive of the life and example of Christ as applied to us.)

a. The heart (verse 19-20). Elements of devotion. 1. Seclusion, evening of first day, doors shut. 2. Anxiety, fear of Jews. 3. Presence of Christ, Jesus came and stood in their midst. 4. Reconciliation, "Peace be unto you." 5. Vision of Christ, "Saw His hands and side." 6. Joy. Were glad. Apply each one and show how to fulfill them all. Devotion incomplete with any omitted.

b. The hands (verse 21-23). Elements of service. (We are sometimes satisfied to stop with devotion, but Christ goes right to service.) 1. Calmness and confidence, "Peace be unto you," no hastiness, no nervousnese, no rash blundering. "Peace be unto you." Trembling hands do nothing firmly nor safely. 2. Commission for service. "As my Father hath sent me even so send I you." 3. Anointing for service. "Receive ye Holy Spirit." Enlarge, showing that all our power is from H. S. Helpless without Him. 4. Authority for service. "Sin, remit and retain." Our credentials and guarantee, not because we or church say, but because Christ says so.

c. Relation of the two, in us as in Christ. Interdependent and mutually indispensable, John 16:4-5. Food and exercise. There must be these two sides in our Christian lives. Devotion varies as service. Service varies as devotion.

III. CONCLUSION.

The heart and hands of Christ pierced and bleeding for us. Shall we do less than give our hearts to Him to keep and our hands to Him to use.

SEED THOUGHTS

Spiritual Knowledge

It is recorded of LaPlace, the great French astronomer, that he once searched the heavens with his telescope, not to find a new planet or star, but to see if he could find God. Of course he did not find God in that way. Consequently he discarded the idea of God from his life philosophy. Had he read his Bible he should have known that such an attempt were foolish, for God is a Spirit and not to be discerned by natural vision, not even with the aid of a telescope. He belongs to the verities which are "spiritually discerned," and comes within the vision of those who are possessed with spiritual discernment.

This accounts for the fact that even the most learned people may miss the way sadly in matters of religion. Spiritual things can no more be discerned by the unspiritual mind than by the natural eye, so that there are secrets in God's realm hidden from the wise and the prudent, the intellectualists, but understood by babes, babes in worldly wisdom. Jesus answered one of those intellectualists by saying, "Except a man be born again he cannot see the kingdom of God."

Something must be done for the person and within the person before he can realize the existence of a Kingdom that is distinct from, though by no means antagonistic to, both the material and the intellectual world. With the natural eyes one sees the things that make up the material universe. With intellectual discernment he realizes intellectual verities; and with spiritual vision he is cognizant of spiritual realities.—Exchange.

In His Service

President Coolidge followed his excellent custom of attending church near his summer residence and worshiped last Sunday in a small Congregational church at Brule. John Taylor, a blind lay preacher, serves the little congregation, but he is an elder in the First Presbyterian church of Duluth. A movement was made to have an ordained minister preach at the service, but the president intervened to have the regular pastor preach. At the close of the service the president thanked Mr. Taylor for his sermon and then guided him down the aisle and out of the building. In the house of the Lord there is no great or small, but not all men, not even all ministers, have the sense of propriety to see and observe this.—Presbyterian Banner.

SUNDAY SCHOOL LESSON

PROPHETIC TEACHING AND LEADERSHIP OF JUDAH: From Isaiah to the Exile.

(The first half of a six months' course.)

Aim: To lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah in order that the pupils may come to see the hand of God in their own lives and in all human affairs.

"THE MINISTRY OF ISAIAH." Isa. 6:1-8; 20:1-2, 38:1-5.
Read Also: Isa. 6:9-13; 7:1-17; 20:6; 38:6-22.
*GOLDEN TEXT*s "Then I said, 'Here am I, send me.'" Isa. 6:8.

Teaching the Lesson

Isaiah was the greatest of all the prophets. From the standpoint of literature, his book is supreme in Biblical writings. His ministry extended from 740 to 701 B. C. There were four great national crises during his active ministry.

1. The Syro-Ephraimitic war, 735-732 B. C.
2. The captivity of the ten tribes in 722 B. C.
3. The siege of Ashdod in 711 B. C.
4. The invasion of Sennacherib in 701 B. C.

Each one of these events caused a profound stir in the national life. Isaiah preached to the people in terms of the events of the day, and based some of his most moving and eloquent discourses upon these important happenings.

Isa. 6:1-8 describe an early experience in his ministry: perhaps his original call. Others think it to be a profound spiritual experience after he had begun his active ministry. Notice how the section may be outlined.

1. He *was* something, vs. 5, 7. God pity the man who is nothing in particular, a blank, a nonentity. Billy Sunday says some people are as destitute of moral fiber as a string of dead cat fish. A derelict is one of the most dangerous things on the ocean. One who is drifting over the sea of life is a danger to himself and all others. It is almost better to be a wicked man than nothing. Kipling, with keen sarcasm, tells a story of a man who was neither good nor bad, and could not get into heaven or hell. Kipling does not say where he went, but there is real truth in the story. Isaiah identifies himself with the need and sin of his people. He *was* something.

2. He *felt* something, vs. 11. He had sensibility. The burden of the people was upon him. A friend of the writer's was offered a position as private chaplain. A wise man said to him, "If you want to make a mark for Jesus Christ, stay close to the great needy heart of folks." The burden of people's need was upon Isaiah.

3. He *saw* something, vs. 1, 2, 3. He had a vision. This vision clarified his path and made clear his duty. "No face, only the sight of the garment, vast and white, and a hem I could recognize." Francis Thompson, Peter, Luther, Livingstone, Paul, all saw a vision. God have pity upon one who has character and who has sensibility but who does not catch a vision of Him who is able to meet the needs of people.

4. Isaiah *did* something. He had activity. To be, to feel, to see, and not to do, is fatal.

Isaiah 20:1-, 2 the teacher will want to explain to the class. The term "Tartan" here is the title of the highest officer of state, the commander-in-chief. Sargon has given an account of this campaign, in which he captured the ten tribes and carried away 27,280 of the citizens. Vs. 2, 3,

describe the oriental pictorial method of preaching. Isaiah acted out before the people the terrible fate in store for those who disobeyed God. He removed the black outer sackcloth mantle of coarse linen or hair, the robe of mourning which it seems, like other prophets, he habitually wore. (Zech. 13:4; Matt. 3:4; II Kings 1:8; Heb. 11:37.) For three years he went around Jerusalem "naked" and barefoot, as a sign that Egypt and Ethiopia, now united under the dynasty of Sabako (the 25th dynasty), should be utterly humbled within that time.

Isa. 38:1-5 describes the distressing illness of the good king, Hezekiah. He had a carbuncle or other inflammatory swelling. His illness seemed likely to prove fatal and he was greatly distressed because there was no heir to succeed him. Isaiah summoned to the royal chamber, told the sufferer, by his prophetic foresight, what would be the result. Consternation prevailed. His prayer was heard and God gave him added years of life.

Helpful Reading

Robinson—"Leaders of Israel," p. 170 following.
Geikie—"Hours with the Bible," pp. 345-367.

SERMON TO YOUNG PEOPLE

TITLE: *The Chinese Bottle.*

TEXT: "The Kingdom of God Is Within You," Luke 17:21.

A Chinese missionary recently showed me a tiny glass bottle or vial, and asked me if I did not think it very beautiful? I was forced to confess that, to my eyes, it seemed very dull and plain. With a smile he asked me to hold it up to the light; and then, to my astonishment, I saw most delicate and lovely designs painted upon the glass, but on the *inside,* so that they could not be seen, except in the way I have told you.

How was it done? It seemed as mysterious as these full-rigged ships we sometimes see in bottles. But *they* are simply enough explained; the masts lie flat while the hull is slipped through the narrow neck, and are then pulled upright with a piece of thread attached to them. This Chinese bottle, however, needed more cleverness than that. The unknown artist, with a specially shaped little brush, had with great care and patience traced his designs on the inside of the tiny vial. And instead of adding his name, like western painters, he had drawn a little blue butterfly, so small as to be almost invisible, in one corner. This was his "trade-mark," by which he could be recognized among experts of his art.

I think Jesus meant something like this, when He told His disciples that the Kingdom of God was within them. Another time He said to them that not only was He the light of the world, but so were they. How could that be? Because Jesus had given them His Spirit, and the inner light that shone through Him was theirs also. They were able to do many good and beautiful things because their lives were full of light, full of the God within. We all know people like that, who, outwardly, may seem a little dull and uninteresting; but suddenly their faces light up with a hidden

radiance, and we see all the shining brightness of their Lord's, painted by the hand of God the great Artist, signed with His own seal of approval —"His name on their foreheads."

In a gallery of pictures we can look at many paintings whose figures are shown with a halo of glory around their heads, and on their faces something of its light. The artist tries to convey in this way the idea that these people were so lovely within that the loveliness shone forth. These pictures are mostly of Jesus, and of very good and saintly men and women; for "the Kingdom of God is within them."

SERMON TO CHILDREN

TITLE: *Hearing God's Voice,* illustrated by the radio.

TEXT: I Sam. 3:9.

Nearly everybody now has a radio. There are more radios even than autos, it seems; and it is said that one person in five in our country owns an auto. Radios are easy to operate; even very little boys and girls know how to turn on the power, twist the dials, and bring in a station. Older boys learn in high schools how to build receiving sets and how to install them.

What interesting programs you can hear! Good music, talks on history, science, lives of great men, new inventions, and great political conventions like those of Kansas City and Houston last year. And there are bed-time stories for the little folks. Of course, if you like jazz and comic stories, you can get them, too, but I hope you don't care much for that sort of thing.

You can't hear or see the musicians or the speakers, but you know that they are somewhere using the *mike.* True, we read that a new invention, not yet perfected, will by and by, enable us to see as well as hear these speakers and musicians. Won't that be wonderful!

Sometimes, though, we hear indistinctly or even not at all when a program is on the air, because of static, or interference from a near-by station, or noises from near-by electric light or power wires. Occasionally too, our batteries become "dead" or the wiring in our receiver is defective and there is a short circuit; then we hear nothing from our radio at all. Is it not odd than when the radio does not work, that is the time we are most eager to hear it?

Well, perhaps you will be surprised to hear that each of us has something like a radio receiver within. Of course, not a receiver of metal and condensers and tubes and batteries and wires and all the rest, but a receiver that records messages from God and others. It is our spiritual nature, particularly our conscience. Through it, God speaks to us. Of course we do not see Him, but we hear His voice. Great prophets and teachers have heard messages of that sort, too. Jesus heard such messages from His Heavenly Father. These have been written down, and printed in a wonderful book. Yes, it's the Bible.

Some of you say, "well, I don't hear such messages." Think! Is there

not a voice within you that says, "Do right! Do not do what you know is wrong. Be good. Be kind. Be unselfish. Be helpful. Be loving. Pray. Worship God." Yes, you have heard the voice within.

Of course your receiver, your conscience, may be out of order because of your neglect of duty. See that your conscience is kept in working order, by right living.

MID-WEEK TOPICS

TITLE: *The Churchmember in His Relationships—II: With His Brethren.*

TEXT: "We exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all. See that none render unto anyone evil for evil; but always follow after that which is good, one toward another and toward all." I Thess. 5:14-15.

THE LOAFERS: "Keep a check upon loafers." Military term: those who break ranks. Not at their posts. "Busybodies instead of busy." II Thess. 3:11.

THE LITTLE-SOULED: Narrow souls: unsympathetic. Perhaps timid souls. Suffered loss and afraid of persecution. No quarter from the world. Jesus and bruised reed. Encourage, persuade, arouse, stimulate.

THE WEAK-SOULED: Lacking in spiritual understanding. Due to ignorance, unsteadiness of mind, false reverence for past, opinions of men, etc. (Denney in Expositor's Bible.) Support, sustain, brace up! Many weak Christians lost because no one "braced them up!"

THE EXASPERATING: "Never lose your temper with anyone." Not even with weak-souled, little-souled, or loafers! "Of a long spirit . . . longanimity . . . long-tempered."

THE RETALIATORS: "Revenge is the last stronghold of the natural man; it is the last fort which he holds against the spirit of the Gospel, and when it is stormed Christ reigns indeed."—Denney.

THE EAGER SEEKERS OF GOOD: "Eagerly pursue the good into everybody."—Reed of Auburn. "As a brother . . . not an enemy." II Thess. 3:15.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: AN EASTER RESPONSIBILITY.

TEXT: Matt. 5:14—"Ye are the light of the world."

INTRODUCTION: The most sublime sentence of all time was spoken by the Creator, "Let there be light." No greater concept can mortal mind have than that of the breaking of dawn from eternal darkness which reigned before the world began.

The greatest birth in the history of the world was that of the Christ Child, upon whom centered the hopes of all the world. He was the Light of the world.

The greatest event in the history of the world was the moment of eternal glow of the resurrection morn dispelled the darkness of the night.

He was and is the Light of the world; had demonstrated His power over darkness even as in that first great command, "Let there be Light."

The words of the text assign to man a part in the spreading of that Light. This sentence is not merely for the disciples, for they are but our forerunners. As the Master gathered about Him his chosen representatives, and spoke to them, so he speaks to us, "Ye are the Light of the World."

1. THE NEED OF THAT LIGHT: To bring order out of chaos, even as at first. Men have always been seeking the Light, but not always finding it. Christ came that men might see Him, and seeing Him reflect that *Light* that was in Him. The world has not changed, it still needs Light. Only one way in which it can be supplied, "Ye are the Light of the World." A *personal* commission.

2. THE NATURE OF THAT LIGHT: A derived light, the light of the mazda is of no service in itself, but does become so because of contact with an outside source of power. Our faith links us with that power. Keep faith, contact, and the light will burn.

A reflected light. Moon perhaps one time a source of light in itself. Now burned out, only is reflected light. Mankind once free from sin, a source of light. Not so now. The only light that may shine from our lives is one of a reflected character. If we reflect the Master in thought, word, deed, then our light will shine.

A diffused light. Not concentrated but one that spreads its ray all around.

3. HOW THIS LIGHT OPERATES: It must shine, not fitfully, but continually. Flashes blind the eye. Not the comet, but the sun that gives light to the world. Light in the physical world is not inactivity but extremely fast vibrations of the atmosphere. Activity, not inactivity is a prime requisite for bearing the light to the world.

It must purify. Water and fire are purifiers. Water becomes filthy in its work, fire impregnates the atmosphere with gases. Light alone may purify and remain pure itself. Such must be a characteristic of the light we bear.

It is a source of life. Plants turn to the light because it means life. Silent in its operation yet very necessary to health and strength. This is the way in which we bear the light.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

PSALM: 72.

APRIL 14, 1929

MAKING THE MOST OF ONE'S SELF

CALL TO WORSHIP: God be merciful unto us, and bless us; and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations. Ps. 67.

HYMNS: This Is the Day the Lord Hath Made.—*Abridge*
A Charge to Keep I Have.—*Boylston*
Teach Me, My God and King.—*St. Andrew*
Jesus, Saviour, Pilot Me.—*Pilot*

PSALM: 119a.

ANTHEM: Second Sunday after Easter—"God Hath Appointed a Day."—*Tours*

OFFERTORY SENTENCE: "According as each hath received a gift, ministering it among yourself as good stewards of the manifold grace of God." I Peter 4:10.

OFFERTORY PRAYER: Thou hast endowed us with ambitions, but we know that we can do nothing of ourselves and without Thy succor. Aid us in fulfilling that promise of life and service to Thee for which we were brought forth on this earth, and take us to Thyself in heaven when Thou art through with us here. We ask this in the name of Jesus Christ, our Saviour. Amen.—W.

SCRIPTURE: Matt. 16:21-28.

THEME: Making the Most of One's Self.

TEXT: Verse 25.

OTHER TEXTS: Matt. 19:21; Heb. 13.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: Making the Most of One's Self.

SCRIPTURE: Matt. 16:21-28; Text, V. 25, l. c.

I. INTRODUCTION.

1. Peter's effort to make Christ spare Himself in V. 22, calls out from Him an uncompromising statement of the demands of the Christian life. Christ points to His own sacrifice as the model and sounds the challenge in V. 24 to His would-be followers.

2. He gives three reasons for His claims: V. 25, the loss in self-seeking and the profit in self-giving; V. 26, the worthlessness of the world when gained at the cost of the soul; V. 27, the sure results of each man's needs. They are conclusive reasons for following Him.

3. The suggestion in the text: "Whosoever will lose his life for my sake shall find it." This is Christ's rule for "Making the most of one's self," the Theme.

II. DISCUSSION.

1. The Failure of Men to Make the Most of Themselves.

a. The world full of half-finished men and women. Half-educated, half-healthy, half-decent, half-happy, half-good. "Half" is generous to some. Roosevelt once said that if some men were twice as smart as they are they would be about half-witted.

b. Reasons for this chiefly fear, laziness, satisfaction with low standards and aims, bad environment. Heredity does not count here because God does not expect us to do any more than our natural capacity permits. Our sin is that we fail to be what we can be. The chief reason is that men plan their lives on physical and material levels rather than on spiritual, the low roads rather than the high roads of life.

2. The Requirements for a Complete Life, for Making the Most of One's Self.

a. Self-discovery. 1. Cite Christ's statement in the text on "finding one's life." 2. Cite point in Kipling's story of "The Ship that Found Herself." 3. Someone has said "Blessed is the man who is the Columbus of his own soul for he shall find undreamed of islands." 4. Christ in Mark 4:22 says, "There is nothing hid which shall not be made manifest; neither was anything kept secret, but that it should come abroad." All latent powers are hidden to be evoked: gold, diamonds, coal, petroleum, electricity, radio, music, art, mechanical skill, speech, love, sympathy, faith, personality. This a solemn call to take inventory of one's powers; to face our excuses for refusing to give forth our light. What bed or bushel are law of life that unused power perish. A lost soul is one that has lost its we hiding it under: laziness, timidity, tradition, dignity? Use or lose! A capacity for knowing God by refusal to try. 5. How to discover one's self? Christ's answer is be willing to lose yourself for His sake. That means simply that any man who will wholeheartedly throw himself into the service of Christ withholding nothing he may possess of talent, skill, money, time will find every one of these exercised to the utmost and therefore saved and developed. The best in him will come to the surface and the worst will be forced out of the way: he will be "saved" in every big sense of that word. He will discover all there is in him worth while, his best self.

b. Self-development. 1. This a popular slogan today. Never so many young people going to college and all sorts of training schools. The ideal of an all-around man or woman the big idea in Boy and Scout Troups, Y. M. and Y. W. C. A.'s, S. S. Classes, etc. And yet specialization in life work more and more demanded. As the earlier age is passing young people lose the "all-around man" emphasis and concentrate. This is as it should be, broaden first and narrow afterward. 2. But specialization tends to cramp the spiritual life and enlist all one's power for a trade, a profession, a job, a mechanical detail on which depends bread and butter and life's enjoyments. Development becomes lop-sided and life with it suffers in breadth and power. God, faith, sympathy, human interest, the church fade out of the picture unless "saved" (we cannot escape the word), by some force or interest that will keep us in wholesome touch with our

higher natures and their possibilities. 3. Peter says, in his second epistle, "Grow in grace and in the knowledge of our Lord Jesus Christ." He could speak feelingly on that subject. Compare his effort in the passage to save Christ from sacrificing himself and his own request at his own crucifixion that he be executed head downward as he was unworthy to die in the same position as his Master. He had grown in knowledge of Christ through the years. 4. Christ's method of self-development is not a self-conscious effort, as someone has said, to "make spiritual works of art out of ourselves," but by self-forgetful in service to Him and "the least of these" his human brethren to keep ourselves growing day by day in His likeness. That is a life-long process. It will probably reach out into the eternal ages. No matter how narrowing a person's daily task, if he will keep in touch with the church, the Bible, prayer, some form of Christian service, cost what it may, he will be saved and will develop his personality, breadth of vision, happiness and value to the world.

c. Self-dedication. 1. The little word "will" in the text. "Whosoever *will* lose his life for my sake, shall find it." Most of our public education today is aimed at the development of the body and the mind. Physical and intellectual training loom above all else, and physical too often above intellectual. Training of the emotions as a vital part of one's personality is often belittled if not derided. There are some teachers of psychology to whom the will is a mere registration of the inevitableness of heredity. Christ places the intellect, the emotions and the will on a common plane of importance. Knowledge, love and obedience toward God are equally significant with Him. Here He emphasizes will. A man may "will" to come after Him, He may "will" to lose his life and thus save it. If He "willeth to do God's will" he shall "know of the teaching whether it be of God." (John 7:17.) 2. In terms of life and experience this means a deliberate set of the soul, chosen because preferred for good reasons. It means taking Christ's way of life and paying the price, "taking up the cross daily," a definite dedication of one's self to Him and His Kingdom.

d. It means a full committal of all life's issues to His authority and guidance and disposition. It means a surrendered life. It may mean full-time Christian service in some work like the ministry or the various lines of layman's service, or it may mean dedication of business and common tasks and life's ordinary opportunities for Christian helpfulness in the church and society. It is expressed in Wendell Phillips' "I belong to God," as he gave his great powers to the overthrow of slavery. It is equally well expressed in the homely phrase of a godly old woman, "Me and the Lord ain't had no trouble since I learned to mind."

III. CONCLUSION.

1. Self-discovery, self-development, and self-dedication are all implied in Christ's rule in the text for "Making the most out of ourselves." But self-dedication is basic to the others. Unless we are willing to follow Him He can do nothing for us and we will always be less than our best selves.

2. Cite the story of Michael Angelo finding a discarded half-worked block of marble and out of it making the statue of the boy David. So

Christ can make of us the possible self he sees in us if we submit to His skilful control.

SEED THOUGHTS

Seeing Oaks

In a recent biography of Cecil Rhodes, the great Englishman who was the creator of Rhodesia in South Africa, is told the incident that in his boyhood he saw old Admiral McDonald planting acorns and said to him, "Why are you planting acorns, sir, when you cannot expect to see them grow into trees?" To which the Admiral replied: "My boy, I have imagination and I already see them as trees with people walking under their shade and when mature providing necessary timbers for many ventures. Today and every day they are growing. I have the pleasure of the conception of their shade and their glory."—Presbyterian Banner.

The Grace of Vision

Josephine Butler was a woman opposed and abused for her work's sake by the British, who now delight to honor her for the same reason. Born April 13, 1828, her centenary was observed and her story recounted.

A writer in The Church Times, London, tells of the window in Lady Chapel of the Liverpool Cathedral dedicated to "Josephine Butler and all brave champions of purity." Then follows this paragraph:

The adjective is well chosen, for the woman who, at the close of the sixties, came forward to protest against the State regulation of vice, was possessed of courage in a high degree. Her book, "Personal Reminiscences of a Great Crusade," was regarded as not fit to be reviewed. She tells of the fierce opposition she met in her efforts to rouse the public conscience against the cruel injustice of the Contagious Diseases Acts, which, while exempting men from penalties, deprived women of legal safeguards and constitutional rights. In those days a woman who spoke on a public platform was regarded as "entirely unsexed," and Mrs. Butler and her friends —"the shrieking sisterhood" and "indecent mænads," as they were called— found themselves howled down at meetings and even subjected to personal violence. But, in spite of contempt, misunderstanding, and hostility, they carried on their campaign at home and abroad, and, in 1886, after seventeen years' struggle, the Acts were totally repealed.

Like St. Catherine of Siena, whose "Life" she wrote, her converse with God made her realize the value and meaning of the individual soul. With all her zeal for social reform, she was no believer in the idea that people can be made virtuous by the mere bettering of conditions. The physical problem she maintained, "can never be solved while it continues to be considered and treated apart from the moral and spiritual influences and principles with which it is inseparably united." To Josephine Butler, as to other men and women who have striven in different ways to build Jerusalem, it was given to look beyond her time.—Pittsburgh Christian Advocate.

SUNDAY SCHOOL LESSON

"HEZEKIAH LEADS HIS PEOPLE BACK TO GOD." II Chron. 30:1-9, 25-27.

Read Also: II Chron. 30:9.

GOLDEN TEXT: "Jehovah your God is gracious and merciful.

Teaching the Lesson

A parallel account of the incident in the scripture lesson will be found in II Kings 18:1-6. The fall of the northern kingdom had brought a wave of sympathy in the southern kingdom. The people of Judah found their hearts touched, and the ancient bitterness of feeling passed into tender regret. Not all the northern kingdom had been carried into captivity. Many of the rural districts were left untouched but the choice of the people had been taken. Those who were left were the lower classes and they speedily sank into deep misery, passing into heathenism and ceasing to be Israelites except in blood. Even that could not long be claimed because of their intermarriage with the imported heathen, giving rise, finally, to the race known as the Samaritans. Hezekiah in his reforming zeal, determined on the great Passover. Until this time the Passover seems to have been kept privately in each household or family group where it was kept at all. The king desired to purify religion and to centralize it. He began with the great national Passover at Jerusalem. Fitting preparation was made. The holy city was thoroughly purified. The idolatrous altars raised by Ahaz (II Chron. 30:10) were torn down, and their material thrown into the Kedron below the walls at the southeast corner of the city. Priests and Levites were gathered and required to complete their ceremonial cleansing. Every ritualistic exactness was observed. Hezekiah graciously invited to partake in this great festival those who remained in the northern kingdom. The legal length of the feast was seven days. It was prolonged in this case for an additional seven. The payment of the tithe was reinstated and registers of birth strictly kept. The contemptuous declining of the king's gracious invitation by some of the northern people is extremely significant.

Discuss the relationship of church attendance to a sustained spiritual growth, effectiveness, and happiness. There is a very real and definite relationship between faithful church attendance and spiritual health.

SERMON TO YOUNG PEOPLE

TITLE: *Be Prepared*—An address to the Girl Guides.

TEXT: "Be thou prepared, and prepare for thyself, thou and all thy company, that are assembled unto thee, and be thou a guard unto them." Eze. 38:7.

Ezekiel is talking about the last victory of God, the final triumph of good over ill. Just as Jesus foretold that after He had left the world there would be wars and rumours of wars, for the end was not yet, so the

prophet, in this vision, foresees that even after God's Kingdom is established on earth, wicked men will rise up to fight against Him, led by a prince whom he calls "Magog," the same, perhaps, as the "Anti-Christ" of the New Testament. And so Ezekiel's message to his fellow-countrymen is your own motto, "Be prepared."

Prepare for what? We can, and do, prepare for many things, some good and some bad. First of all, when we are young, we are to prepare for the business of daily life. In church and school and home (for that is the real training-ground), we should fit ourselves for life's demands and duties, getting ready to help ourselves and other people and above all, to help God.

"To help God," isn't that a grand thought? Isn't it wonderful that God, in all His power, should have chosen, as Paul says, "the weak things of this world to confound the things which are mighty?" We are fellow-workers with Him, however young we may be. God cannot get on without our help.

When we turn to the Bible, we find many examples of girls who did great things for God. We think of Miriam, whose quick wit helped to save the life of her little brother Moses, as he lay hid in the ark or cradle of bulrushes. It was Miriam, too, who in later years uplifted the flagging spirits of the children of Israel in the wilderness, and cheered their hearts with her music. She would have made a good Guider, this clever, sensible, self-possessed girl of fifteen, concealing herself so skilfully, gaining back the lost child to her mother by a smart stratagem.

Or, if we think of sacrifice, there is the touching story, in the Book of Judges, of Jephthah's daughter. You remember how her father promised God that if he returned victorious from the battle, he would sacrifice to Him whatever he met at the door of his house. It was a rash and foolish vow, for the first thing he saw there was his only child. In that dreadful moment, what anguish must have torn the lonely old soldier's heart! We hear his despairing cry, "Alas, my daughter thou hast brought me very low!" Yet the girl did not flinch. She asked for two months' respite to wander over her own loved mountains and valleys, which she would see no more: and then she returned to Jephthah "who did with her according to his vow which he had vowed."

One other story of a girl's devotion do I take from the rich Bible treasury. It is that of the little maid, carried captive out of Israel by the Syrians, who became the servant of the wife of Naaman, the "captain of the host" of the King of Syria, his commander-in-chief. Naaman was a leper, a victim of the most hideous disease it is possible to imagine. And it was this young girl, so unimportant that even her name is never mentioned, who persuaded the haughty Syrian to go and consult Elisha the prophet, with the result that he was healed of his disease by bathing in the River Jordan. And better still, he became a worshipper of the true God, instead of heathen idols. All this came of the work of the little captive maid who believed in God, and was not ashamed to speak, even among those who mocked her, of Him and of His prophet.

Many other girls have left their names writ in letters of gold on the

pages of history. We think of Joan of Arc, who at the age of seventeen led the French armies to victory against the English. We think of Grace Darling, still in her 'teens when she manned the lifeboat, along with her old father, and succeeded in saving the survivors of the *Ferfarshire*. Not long ago I was looking at her beautiful monument in the old church at Bamborough, in Northumberland. In Scottish history we have brave Catherine Douglas, thrusting her arm through the empty staples of the door in a vain attempt to save King James from his murderers, who broke the bar of flesh and blood before they crossed over her fainting body to slay their king: or Flora Macdonald, whose devotion and quick wit saved the life of Prince Charlie after Culloden: or Helen Walker, who walked on foot from Edinburgh to London in 1720, to petition the Queen for the life of her sister, and has been portrayed by Sir Walter Scott as "Jeanie Deans" in his "Heart of Midlothian." But I think I have said enough to show you what splendid examples of devotion and bravery have been left by the girls of past days for you to admire and follow.

"Be prepared." Jesus tells us, in a parable, of five girls who *were* prepared for His second coming, and of five who were not. They all waited for the Bridegroom: but the wise virgins had their lamps full of oil, while the foolish had none. So, when the Master came, the latter ran to the shop to buy oil, but it was midnight, and the shop was closed. They returned to the banquet-hall, but the doors were closed, and they couldn't enter in. You remember the moral Jesus added to His tale: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." If you are prepared for that great day, what joy will be yours when He takes you by the hand, as He did to Jairus' little daughter in the days of long ago, and you hear the gentle words "Ralitha cumi"—"Damsel, I say unto thee, Arise!"

SERMON TO CHILDREN

TITLE: *The Forget-Me-Not.*

TEXT: Ps. 103:2.

Everybody knows the little forget-me-not. It grows in our country, Canada, Europe, and in Asia. Its stems grow about a foot high, curve at the end, and the flowers blossom in clusters. (Exhibit the plant.) You will notice that its flowers blossom in clusters. Each flower has five sky-blue petals, with a yellow center. The buds are pink. In the wild state, its flowers are small, but when cultivated, its flowers are larger. If you pick off the blossoms regularly, the plant will blossom all summer.

The forget-me-not is the emblem of friendship. A true friend forgets us not. Like its blue blossoms, we speak of our friends as being "true blue."

Where did it get its lovely name? One story about it is, that once upon a time two friends were walking along the banks of the river Rhine in Germany, enjoying each other's company, and watching the beautiful scenery. All at once they noticed thousands of blue flowers on a little island in the river. The young man offered to gather a bunch for his friend. He swam over to the island, gathered a large bouquet, and then

started to swim back, holding one hand above the water, to keep the flowers dry. When he was near the shore, his strength gave way, and he was swept down the stream, but he threw the flowers to her as he was passing and cried "Forget-me-not." It is said that from that time the flower was called Forget-me-not. It is a beautiful, though sad, story, and so the little flower became the emblem of friendship.

Now there is a "forget-me-not" verse in the Bible. It is Ps. 103:2, "forget not all his benefits." This forget-me-not verse ought to help us to keep in mind, and make us thankful for, all our blessings of home, father and mother, brothers and sisters, our dear friends, our schools, our churches, our country, and most of all Heavenly Father.

MID-WEEK TOPICS

TITLE: *The Churchmember in His Relationships—III: With Himself.*

TEXT: "Rejoice at all times, never give up prayer, thank God for everything—such is His will for you in Christ Jesus." I Thess. 5:17-18 (Moffatt).

"The standing orders of the Christian Church."—Denney.

"The striking point in the passage is that emphasis rests on the adverbs. All Christians . . . rejoice, pray, give thanks, but not all do this always."—Dr. Banks.

REJOICE EVERMORE:

Christian optimism. Joy is the very essence of religion. Mark Twain on Matthew Arnold's death, "Poor Arnold! He will go to heaven and it will not please him!"

Joy in the services of the Church. The Christian temper.

PRAY WITHOUT CEASING:

To rejoice always one must pray always, "that is, have the habit of prayer."—Coleridge.

Spirit of prayer possible only by actual prayer. Prayer a force, power, energy, not merely an exercise of soul.

"Standin' in the need o' prayer! It's me, O Lord, standin' in the need o' prayer!"

"The energized prayer of a righteous man is of great force."—Apostle James (Moffatt).

IN EVERYTHING GIVE THANKS:

Paul, the "thanksgivingest" man in history. Always looking for new ways to thank God. Solvent of troubles and difficulties, based on faith in God, a God who cares.

GOD'S WILL IN CHRIST:

Until Christ came there was no such message. No other gospel prepares for all of life. Paul and Ephesian Elders, "I lay you down beside God." Where else?—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE LIVING WORD.

TEXT: Luke 5:1. "The people pressed upon Him to hear the Word of God."

INTRODUCTION: Books like individuals differ in character. Some are active, alive, vivacious. Some coldly dead, sluggish, inactive. Others fitful, periodic in their action. Books like people live a long or short time, fill their places for a time, then are forgotten or they may live and never die. Here we place the Bible. The pre-eminent Book of all time. It is alive, treats of life, thoroughly vital. Lives forever as God's promise declares. It is action all through, men are talking, praying, working, singing, weeping and above all *doing.* Armies working, kings on the throne, women at the hearthside, Judges on the bench. Above it all the voice of the Master speaking. Even today it is the world's best seller. Men still would read it and hear His Word.

I. MOTIVES WHICH INDUCED MEN TO HEAR THE WORD:

a. Mixed and unworthy motives; curiosity to hear something new, for the temporal aid that might come therewith, to entrap and ensnare Him.

b. Motives betwixt and between; charm of words, caught by His simplicity, beauty of illustration, logic but not ready to take the *Word* as their only guide for life.

c. Worthy motives; appealed to by the human sympathy of His words, the purer sentiments, the real worth of His words and the Divine power expressed therein.

II. HOW DO WE HEAR IT? To hear it profitably we must listen reverently, not mere man speaking; attentively, it is of vital concern; candidly, weigh it and give it proper place in your life; prayerfully, God's spirit accompanies the word; frequently, cannot exhaust its riches; worshipfully, not a book of magic or even a shrine; believingly, he who really hears must believe its message; submissively, with cheerful obedience; not merely speculative. "Blessed are they which hear the word and do it."

III. RESULTS OF HEARING THE WORD ARIGHT: Brings man near to God. As we read we step through a door to God's presence. Philosophers wrote of man's search for God. God speaks in His Word of His search for men. God the hero in His quest for men's souls. Men ever turning from God. God ever searching for men. Through His voice, prophets, judges, angels, His only Begotten Son, and today, through the printed Bible, His Word.

2. Makes for a better life in this world. Power of better life most reasonable basis for calling it a Living Word. Guides men's minds by ruling thought, masters men's bodies by telling of a pure life, controls men's hearts by directing their desires, men's will by giving a new code for life.

CONCLUSION: How do you use the Bible? How do you read it? How do you live it?

PSALM: 80.

CHRISTIAN GROWTH

CALL TO WORSHIP: "Blessed be the Lord God; the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever; and let the whole earth be filled with His glory, Amen and Amen." Ps. 72.

HYMNS: Come, Thou Almighty King.—*Italian Hymn*
Father, Whate'er of Earthly Bliss.—*St. Agnes*
My Jesus, as Thou Wilt.—*Denby*
Abide with Us, Our Savior.—*Ach Bleib Mit Deiner Gnade*

PSALM: 63.

ANTHEM: Third Sunday after Easter. "From Thy Love as a Father." —*Gounod*

OFFERTORY SENTENCE: "He that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little, is unrighteous also in much." Luke 16:10.

OFFERTORY PRAYER: We come to Thee for nourishment in the growth of grace in our lives. Wash us clean of that which is earthly and commonplace in Thy sight, and let Thy light shine into our hearts. To this end we bring this offering, knowing that Thou wilt direct its use to the Glory of God. Amen.—W.

SCRIPTURE: II Peter 1:1-11.

THEME: The Checks and Balances of Christian Growth.

TEXT: II Peter 3:18; 1:5-7.

OTHER TEXTS: Mark 4:30-32. Eph. 4:14-15.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: The Checks and Balances of Christian Growth.

SCRIPTURE: II Peter 1:1-11.

TEXT: II Peter 3:18. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Also 1:5-7.

I. INTRODUCTION.

1. The idea of checks and balances in common life.

a. All machinery has power for action and also for restraint: Automobile, radio, watch, etc.

b. We boast of the "checks and balances" in our system of government; reciprocal influence of legislative, executive and judicial departments on each other.

c. Need for this in business, family, education, society, church, and also in religion.

2. Emphasis in text on growth.

a. All growth in living things a result of contending forces no one of which is unchecked in its operation.

b. Growth in grace and knowledge of God subject to same law. A slow product of balanced spiritual forces.

II. DISCUSSION.

1. Exegesis of Scripture passage.

a. Note emphasis on "knowledge." Verses 2, 3, 5, 8. Follow through book on such words as "remembrance," "make known," "knowing," "way of truth," "be mindful," "ignorant," Second Peter the great book on religious education in relation to Christian life and growth; note 3:17 as introduction to text in next verse, and text as conclusion and main idea of whole book.

b. Note the process of Christian growth in 1:5-8. 1. Note eight Christian qualities of character mentioned: Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity (love). 2. Note that these are not merely listed as is done by Paul in Gal. 5:22-23. Here they are presented as a chain each link of which is held and influenced by two others, excepting the first and last. Faith is first and needs no limit on its Godward side: love is last and needs no limit on its manward side.

c. Note the steps in this process. 1. Faith checked by virtue. Faith in God can stand alone. But on its human side it tends to become intellectual, creedal, standardized, dehumanized. People say they "believe every word between the covers of the Bible." Remember that all unused belief becomes that much added condemnation to the believer. Our real "belief" is true faith only in so far as we commit life's issue to it and regulate life's conduct by it. We "believe" only what we use. Therefore Peter says (American Revision) "in your faith supply virtue." (So with each following phrase in the passage). Faith must produce character, must be freed to work out that result. As James says, "Faith without works is dead." 2. Virtue checked by knowledge. Virtue cannot stand alone. It tends to become self-conscious, self-righteous, Pharisaical. It needs faith on the one hand to keep it dependent on God, and knowlege on the other to keep it humble before man. Knowledge of the world keeps virtue cautious; of God, courageous. 3. Knowledge checked by temperance (Am. Rev. "self-control"). Knowledge cannot stand alone. It tends to become pedantic, dogmatic, worldly-wise, to imagine itself complete and final. It needs virtue on the one hand to keep it clean and serviceable; and self-control on the other to keep it conscious of its slightness, persistently reaching out for a larger content. Self-control is like the "controls" of the automobile, it makes the knowledge in us, which is power, to apply where and when it is most needed. 4. Self-control checked by patience. (Endurance, Gr. "standing up under.") Self-control cannot stand alone. It tends to become mere physical stolidity, mental stubbornness, spiritual Stoicism. It needs knowledge on the one hand to be sure that the situation on which we are exercising it is worth the effort, and patience

on the other to make us keep it up when the effort is worth while. Psychology has shown the peril of over-repression. We also need now to realize the equally great peril of relaxing self-control under the influence of impatience with conditions that may seem unendurable but may also mean plain duty. 5. Patience checked by godliness. Patience cannot stand alone. It tends to become feeble passivity, a kind of self-pitiful resignation to fate, or Providence, falsely so-called. It needs self-control on the one hand to guide it into channels of real value, and godliness on the other to keep it on the high level of Jesus Who "for the joy that was set before Him endured the cross, despised the shame, etc." (Heb. 12:2). Henley's "Invictus" may be good poetry, but it is wretched philosophy. It presents a form of self-control and endurance that is shot through and through with pride and self-glorification. It lacks wholly the note of "godliness." 6. Godliness checked by brotherly kindness. Godliness cannot stand alone. It tends to become "piosity," the kind of religious life which through introspection becomes self-centered, morbid, utterly un-Christlike. It needs both patience and brotherly kindness to keep in wholesome contact with other lives: patience with annoying and hopeless sort of folk; and expressing all these other qualities in objective right-mindedness toward our fellow men. Brotherly kindness is a sort of broad human interest and good will that keeps us from preoccupation with ourselves, the most devastating thing in human life, physically, mentally, morally, spiritually. 7. Brotherly kindness checked by charity (love). Brotherly kindness cannot stand alone. It tends to become theoretical humanism, altruism, sentimentalism, "sob-sister stuff." It also tends practically to limit itself to our kind of folk, our church, social set, party, lodge, race, etc. It needs godliness to exalt and broaden it to Christ's own universalism, and love to give it depth and wisdom and passion. Love can stand alone. It will harness to its purposes of divine and human devotion all the other qualities mentioned. Check up that statement with I Cor. 13. Faith at one end of the chain links us to God: love at the other links us to man. The whole represents normal, balanced Christian growth and the highest possible Christian service.

2. Applications.

a. To personal religion. 1. Our tendency to become lop-sided and in a rut. We get contented with having certain qualities and are sure there are some sins we never could be guilty of. 2. In Christian service we think we can do some things but others we cannot do. 3. Our deepest need is to keep adding new qualities and new ways of serving Christ; in other words "Grow in grace (graces) and in the knowledge of Christ." Religious education should never cease. Every new link strengthens the rest and lengthens the chain.

b. To the church. 1. The basis of our divisions and sects is over-emphasis on some one doctrine or practice. Each truth needs all other truths. 2. The Baptists and Presbyterians and Methodists and Congregationalists and Unitarians and Universalists and Catholics and Jews should study each others' virtues and each emulate the best in all the rest. That would quickly level our fences. 3. What is my church over-emphasizing

today: creeds, codes of morals, rituals, social life, evangelism, religious education, missions, service, organizations, devotions, social gospel, dramatics? A Church needs a unified and closely wrought program in which nothing runs away with the whole, but each feature is checked and the whole balanced.

III. CONCLUSION.

1. As Christians let us study some part of the Bible we never read before, cultivate some quality or attempt some service yet untried, get acquainted with some folks we have passed by. So with the church, my church.

2. Apply the text in the light of the discussion. Know Christ increasingly and thus grow like Him in grace and every quality.

ADDITIONAL OUTLINES

PENTECOST.

THEME: BAPTISM WITH POWER.

Acts 9:31. "And walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The influence of the Holy Spirit in the life of man: 1. Persons naturally moved toward God. Proof found in all walks of life. 2. If truth is accepted, man is regenerated and sanctified. 3. Faith expresses itself in works, and God grants us "Power" or strength for the service He wishes us to render. The power is usually known as the "Baptism" of the Holy Spirit."

The "Baptism with Power" may come to some at the time of acceptance of the teachings of Christ, or at the time of conversion, but more often it comes at the time of need on the eve of an undertaking through which the hand of God must guide and lead us.

Christ received His Baptism of Power from John on the Jordan.

Paul received his Baptism of Power from Ananias, who visited him at the command of the Lord, laying his hands on Paul saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

The Apostles received their Baptism of Power on the eve of the beginning of their real service to the world.

God had sent Jesus to us; He had visited Paul on the Damascus way; Jesus had chosen the Apostles. None were ready for the real service for which they were called until they had received "The Baptism of the Holy Spirit."

SEED THOUGHTS

Safety Strips

Pennsylvania is the first state to experiment with the planting of evergreen trees along railroad rights of way as a forest fire preventive meas-

ure. Some of the most hazardous places for setting and spread of forest fires occur along railroad rights of way, and therefore "Safety strips" have been maintained at considerable expense. This has led the State Department of Forests and Waters to consider the planting of dense screens of evergreen trees after the practice of European countries. This close planting of the trees assures the quick formation of a dense cover by the interlacing of the branches as the trees develop. The aim is to provide a screen of foliage that will extinguish engine sparks and cinders before they reach the ground.—Exchange.

The Brake of Life

The Rev. Edward Beal, of Scotland, while waiting at a railway station fell into conversation with the station agent, who deplored the advent of the motor bus and said, "Yes, sir, you and I are serving organizations which are things of the past!" Mr. Beal did not think so. In the Scots Observer he explains why. This is one reason:

"The churches will one day be filled because men will one day find—if indeed they are not beginning to find already—that they can no longer exist without those values to which the Church bears witness. The truth is that modern life shows signs of getting to be just a little too much for us. Man cannot survive for many generations together without drawing upon his own entire personality, and man happens to be a spiritual being. As the French proverb puts it, 'It is necessary to have a soul.' Since the Church of Christ is the only community having the slightest interest in the soul of man as distinct from his mind and body, it is incidentally necessary to have a Church. In a general measure and for a certain time men may subsist without paying very extensive regard to the soul; but in an age of invention, discovery, hustle, speed, hazard, speculation and materialism like our own, such periods must inevitably be short-lived. Man's outreach after sanity and moral equilibrium will involve a reaction. If there is anything that is intuitive to the modern man, it is the instinct of self-preservation, and without the consolations, the inspiration, the renewal of life that come from devotion to God, annihilation stares us in the face."—Christian Advocate.

SUNDAY SCHOOL LESSON

"COMFORT FOR GOD'S PEOPLE." Isa. 40:1-11.

GOLDEN TEXT: "As one whom his mother comforteth so will I comfort you." Isa. 66:13.

Teaching the Lesson

These words of the great prophet Isaiah were probably written to comfort the people during the siege of Jerusalem by Sennacherib in 701 B. C. The words have also a prophetic element, depicting the comfort of that time when Israel shall be returned from captivity. Isaiah had constantly declared that Jerusalem itself would be spared from the attacks

of the Assyrian. Read Isa. 37:33-38. When Sennacherib did attack the holy city, his army contracted the plague, probably from the Serbonian bog on the north coast of Egypt. The noxious gases and miasmatic vapors of this region alarmed Napoleon, and have worked havoc with more than one army. Byron has immortalized Sennacherib's experience in his famous poem:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of his spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,
The host, with their banners, at sunset were seen;
Like the leaves of the forest when Autumn hath blown,
That host, on the morrow, lay withered and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances uplifted, the trumpet unblown.

"And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted, like snow, in the glance of the Lord."

While Sennacherib failed to take the city, he did take much of the surrounding country. Israel had fallen in 722, and now while Jerusalem itself escaped capture, the land was devastated and many of the people carried captive. The Prophet's word is intended to comfort and strengthen the people in these very trying experiences. Isaiah is confident the future will bring comfort. (Isa. 1:27, 28; 2:2-4; 6:13; 7:16; 8:4; 10:20-23; 11:6-16 and many other passages.)

Notice vs. 10, 11. The same arm that rules the universe gathers the lambs.

Helpful Reading

Geikie—"Hours with the Bible," Vol. 4. Pp. 431-494.
Robinson—"The Book of Isaiah."

SERMON TO YOUNG PEOPLE

TITLE: *Hid in the Sand.*

TEXT: "They shall suck of the abundance of the seas and of treasures hid in the sand." Deut. 33:19.

These words are taken from a psalm called "The Blessing of Moses," which forms the 33rd chapter of the Book of Deuteronomy. Each of the twelve tribes of Israel is here given a promise. The one in our text was spoken to Zebulun, whose land stretched down to the seashore of the Mediterranean, so that its citizens carried on trade with other countries, "sucking the abundance of the seas," the commerce brought to them in ships. Nobody is quite sure, however, what is the meaning of "treasures hid in the sand." Some think it refers to *glass* which, according to the Roman writer Pliny, was first discovered in this province of Palestine, by some sailors who lit a fire on the sand, and thus by accident, made the glass we all find so useful today. Others think that these "treasures" were small *shellfish* found on the beach, from which dyes were made by boiling them.

Let me take another and rather different meaning from these words. Last summer, when on holiday on the northeast coast of Scotland, I rowed across the mouth of the River Findhorn one day in order to visit the famous Culbin Sands, which lie just south of Nairn, on the Moray Firth. They are a range of pure white hills of sand, over a hundred feet high, and must be the loneliest place in all Scotland. You can walk along for miles in what might well be the Sahara Desert, seeing no living thing except an odd seagull or two, hearing no sound but the constant whispering of the sand as it glides along the surface before the slightest breath of wind. Yet this desolate spot was once called "The Garden of Moray," the most fertile country for many miles around. Nearly three hundred years ago a fierce gale set in from the sea, and sand began to drift over the smiling fields. It grew thicker and thicker, till by morning the people had to flee for their lives, breaking down the walls to get out of their houses, for the doors were so heaped over that they would not move. They escaped inland, driving their cattle before them; and when the storm abated, in a few days' time, and they returned to their homes, it was only to find these buried a hundred feet deep. It was an eerie feeling to walk over these same hills last summer, and remember that deep down below one's feet are a church and a fine mansionhouse, many farms and cottages, orchards and gardens. Sometimes, when the wind has blown from a certain quarter, the top of a chimney, or the bleached stump of a tree has showed itself for a short time above the surface but quickly disappeared again. Fanciful folks tell you that ghosts walk on the Culbins, and that if you listen you may hear the muffled toll of a church-bell underground. Certainly it is a weird place. I picked up one or two flint arrowheads; but the real treasures of the place, it is safe to say, will never now be recovered.

Is this not a parable of human life? The coming of *sin,* to begin with,

is just a gentle sifting-in of sand—nothing to worry about, we think; but, if we build no barriers to protect ourself, perhaps in a single night the pleasant gardens and stately mansions of the soul may be overwhelmed and ruined.

The British Government is trying today to reclaim the Culbins by planting bent-grass, whose strong roots and fibres gradually stretch out, and knit the shifting sand together, so that it is no longer free to drift. And once our soul is buried under a weight of sin, our only hope is to plant there the good seed of the Word of God, that we also drift no longer, but may be bound together, rooted in faith, firmly established by the power of our Heavenly Father.

SERMON TO CHILDREN

TITLE: *Deserving "Commendation."*

TEXT: II Cor. 12:11.

When older boys and girls apply to business men for a job, or to business colleges or professional schools for admission, they are required to furnish references, that is, the names of persons to whom they may write for information regarding the applicants. Ministers are often given as references. Perhaps you would be surprised at the questions asked about these young people. Not only are there questions about their education, their leadership, but also many about their personal habits. For example, Does he keep his word? Does he pay his debts promptly? Does he smoke or drink or gamble? What kind of persons does he have for friends? Is he punctual? Is he reliable? Is he a church member? and so on. Business men and schools want people of ability and also of high character. Truthfulness, honesty, promptness, dependability, courtesy, neatness, good companionships, high personal character, church membership, all count.

Most of our Sunday school boys and girls pass well all these tests, but some don't—and the job is missed, or entrance to the desired school is denied. Who is to blame? Certainly not the "references." They must tell the truth. Who, then? The person himself, of course. If you want a good "commendation," you must deserve it.

Sometimes, standing by one's sense of right will lose one a job, but not often; and even then, you have kept your conscience even if you have lost your job; and a new, and better, job will be found. I remember the case of Bob, one of our fine C. E. boys. He got a job in a shoe store, and soon learned to be a good fitter of shoes. Besides, he was courteous and attentive to his customers, and the manager of the store said he would make a star clerk when he had longer experience. One day Bob was asked by the manager to take several pairs of shoes to a certain private residence to be tried on by some ladies. The manager said it was a special order from customers who bought the most expensive shoes. He told Bob to take off his C. E. pin before entering the residence. Bob was surprised by this request and asked the reason. The manager replied that while

they were good customers they were women of doubtful character. "Then," said Bob, "I cannot go to their house; it would be against my principles." The manager replied that if Bob would not obey orders, he would be discharged, adding "I don't want to lose your services, Bob, because you are a first-class salesman." But Bob declined to do the errand, and was "fired." However, another shoe-firm heard of Bob's refusal to do what he thought was wrong, sent for him, and engaged him at a higher salary, because they said "he was the sort of young man they wanted in their business." Bob has steadily climbed the business ladder and now holds quite a responsible position, with a high salary. Brains, plus character and industry, are in demand.

Practically every boy and girl writes his or her own "commendation" by cultivating intelligence, good habits and Christian character.

MID-WEEK TOPICS

TITLE: *The Church Member in His Relationships. IV: With the Spirit.*

TEXT: "Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace Himself sanctify you wholly." I. Thess. 5:19-23.

POURERS OF COLD WATER:

"Do not pour cold water upon enthusiasm."—Denney. Christ said "A cup of cold water" but some disciples seem to think He said "A bucketful!" Drench young enthusiasms before they flame.

The Grouch: soured and bitter. High and mighty; "despise thy youth." Old "sense of duty": Why is duty always nasty?

SERMON TASTERS:

Immediate application of above. Religious enthusiasm. Finding Christ there came impassioned desire to preach Him. Not always fully qualified. Illiterate, erratic, lopsided?

So many "despised" the preachings. Strong word; "treated with utter contempt."

Paul rebukes them. Demands respect for Christian preaching. Not infallible, but should be respected.

THE TESTING OF THE SERMON:

Not to pick holes in sermon, but to weigh teachings and determine spiritual worth.

Touchstone: "No one can say Jesus is Lord except by the Holy Spirit." Whatever is spoken in Holy Spirit, and therefore spiritual and true, exalts Jesus. Watchword of Christian Church, "Jesus is Lord!"

"THE GOD OF PEACE HIMSELF":

Complete dedication of whole life to God and Christ. Why "God of peace"? Church was upset and so were Christians.

And the preacher? "Brethren, pray for us!" (v. 25) For utterance, for opportunity, for faithfulness.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE GOSPEL OF LOST THINGS.

TEXT: Luke 9:10. "The Son of Man is come to seek and to save that which was lost."

INTRODUCTION: Great truths taught in a simple way by the Master. In reply to hostile questioning the Master spoke this parable. An artist sometimes paints his picture with a panel effect. So the Master paints this word picture in three panels. The first panel, the lost sheep; second panel, the lost piece of money; the third panel, the lost son. Read Luke 15:3-24.

I. THE LOST SHEEP. Silly thing goes astray without knowing it is doing so. Picture of thousands who are sane on every subject but their soul's need, then become silly, without reason. Not necessarily bad, just thoughtless. Used first, perhaps, because the class is so general. People in the Church that must be carried along, surrounded by spiritual fences, lest they go astray. They need what the sheep needs, constant care and the love of some interested one.

II. THE LOST PIECE OF MONEY. Type of another character. Can't blame the money for walking off. It had nothing to do with being lost. Some one handled it carelessly. Slipped through their fingers. The result, however, was the same. It was useless because it was out of circulation. Intrinsic value still there but useless just the same. Souls are precious metal bearing the imprint of the King. Careless handling puts many out of circulation. We are responsible for their absence from the fold. Just learn to handle people with more care. That will save many a "coin" that would otherwise be lost.

III. THE LOST SON. First type lost through ignorance; second type lost through fault of someone other than self; third type a willfulness in going astray. The boy knew what he was about so far as immediate actions were concerned. We must abide our time till he deliberately comes back. They must go on till spiritual hunger drives them back. They must come to their senses. "When he came to himself." A warm welcome for the returning son must never be lacking, no cold suspicion or criticism.

CONCLUSION: To seek and restore the lost was the Master's mission. His seeking is carried on now only through our efforts, our hands, our words; guided always by His sympathetic spirit. Take your place among the seekers of the lost.

PSALM: 103.

APRIL 28, 1929

WHAT IS THE USE OF PRAYING

CALL TO WORSHIP: "How amiable are Thy Tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Ps. 84.

HYMNS: Open Now Thy Gates of Beauty.—*Neander*
O Bless the Lord My Soul.—*Thatcher.*
What Shall I Render to My God.—*Chesterfield*
Lord, with Glowing Heart I'd Praise Thee.—*Sanctuary*

PSALM: 55.

ANTHEM: Fourth Sunday after Easter. "Awake up, My Glory." —*Barnby*

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." Luke 6:38.

OFFERTORY PRAYER: Almighty God, Thou knowest in Thy wisdom the many needs of Thy children on earth, but we know from Thy Word that it is pleasing in Thy sight to have Thy children come to Thee in prayer and communion. We come to Thee in love, we come to Thee in humility, we come to Thee in need, and we ask that Thou wilt extend Thy fatherly guidance to those who worship Thee everywhere. Accept our offering to the glory of Thy name. Amen.—W.

SCRIPTURE: Job 21:7-18.

THEME: What Is the Use of Praying?

TEXT: Job 21:15.

OTHER TEXTS: Luke 5:33. Mark 11:24.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMON

THEME: What Is the Use of Praying?

SCRIPTURE: Job 21:7-18.

TEXT: Job 21:15. "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?"

I. INTRODUCTION.

1. The twofold question of the wicked; what is God and His claim upon us, and what are we going to get out of prayer? The utterly selfish point of view of the question. The essence of wickedness is selfishness, and the selfish man's use for God is what God can do for him.

2. And yet the question is a fair one and is entitled to a thoughtful answer. What is the use of praying? Is the service of God worth while?

II. DISCUSSION.

1. Theological aspects of the question.

a. What is the use of praying when God already knows what we need? 1. There is truth in the statement that God knows what we need already. Matt. 6:31-32. 2. God cannot give us what we really need without our prayer interest in it. 3. Compare child coming to parent who knows child's need. Can correct prayer and give better than prayer.

b. What is the use of praying when everything is fixed by law and God has predestined everything? 1. Truth in statement. Room for prayer in God's fore-ordering. Compare right of petition in law. The law of the state provides for the right of petition; so God in His ordering of human affairs provides for the privilege of praying. 2. God is not changed by our prayer. We are adjusted to His good will by our prayer. 3. Naturalness of prayer as a force in the moral universe. Electricity, gravitation, life are natural forces, they are also God's manifestation of Himself in the physical world around us. In the spiritual world prayer is just as natural a factor as those in the natural world.

c. What is the use of prayer when science gives all we need. 1. The development of modern science and its application to mechanics and industry and conditions of life provide us with many things that years ago were objects of prayer. We used to pray for God's healing of diphtheria, now we apply the serum. What is there left to pray about if science gives us all we need? The answer is that God Himself has always used the forces that Science is now discovering in His answers to prayer. We are simply beginning to see His method of working. 2. But physical science does not attempt to tell us the laws of spiritual life and that is where prayer has a great field of action in human life; nothing can ever take its place there.

Our modern discoveries in the field of psychology are throwing great light upon the function of prayer in human life. God is back of all processes natural and spiritual. We may come eventually to know that all that is natural is also fundamentally spiritual.

d. What is the use of praying when we are constantly taught to depend on ourselves? 1. Truth in statement. 2. Life's great duty is co-operation with God in His purpose. 3. Our complete dependence on Him even in things in which we must depend on ourselves. Compare farmer, scholar and teacher.

e. What is the use of praying when those who pray often have so little and those who do not pray have so much? 1. Truth in statement. Compare Job to wealthy wicked and his answer. 2. We have prayed and nothing seems to come of it. Must put some trust in God's wisdom. 3. The two fields of prayer: temporal and spiritual blessing. Which the greater and more essential? The question is only true in part. Prayer produces the kind of character that tends toward temporal prosperity. The church is sometimes blamed because it is made up of prosperous people. It is not saying too much that the quality of character that the church produces deserves the credit for such prosperity.

f. What is the use of praying when we have the Bible and have

given ourselves to God and it is all settled that we are serving Him? 1. Truth in question. 2. The constant pressure of temptation to be disloyal and forget. The tendency in us to lose our fighting edge. Problem of morale. 3. Compare tuning of violin, feeding our body, sleep, exercise, study, maintenance. So we need God every minute and need to keep near Him.

2. Practical aspects of the question.

a. For our own Christian life and growth. The experiences of thousands in Scripture and out show that prayer may be applied to anything in life, giving us guidance, courage and strength and all the equipment for right living.

b. For the church and kingdom progress. 1. Christ felt this to be of sufficient importance to include it in His model prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven." He wants us to pray constantly for the coming of the kingdom and the coming of that kingdom means the establishment of His will in the hearts of individuals and the institutions of society. The church is the organized body of those who have given themselves to this high purpose and the prayers of the church are the most powerful agency for its accomplishment.

"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."—From John R. Mott.

III. CONCLUSION. The greatest use of prayer is not what we are going to get out of it from God but what we may share with God and He may share with us in fellowship and mutual understanding. To Christ, prayer was communion with His Father. He knows the language of the heart and its deepest needs.

"Speak to Him, Thou, for He heareth,
And spirit with spirit may meet.
Closer is He than breathing
And nearer 'than hands and feet."

SEED THOUGHTS

Using Lines of Contact

A New York raw silk salesman had to go to the hospital for ten days. His illness was minor, but the loss of time was serious. He secured a room with a telephone. Throughout his convalescence, he kept informed of the course of the market. Sent and received his cables by telephone. Kept in constant touch with office and customers. Sold more than $200,000 worth of silk.

A Milwaukee dry goods salesman was forced to cancel his regular trip because of a broken leg. From his sick-room, he covered in 5 days by

telephone the same territory that took 5 to 6 weeks of traveling. And h gathered in 90 percent of his usual business.—American Bell Telephon

Forgetting the Cost

A friend of mine who has been highly successful in playing the stoc market as a side issue, recently gave me one of his secrets.

"When I buy a stock," he said, "I purposely try to forget what I pa for it. I put such figures away and don't look at them again until aft the stock is sold. Otherwise they might influence me to delay selling whe all other facts tell me I should sell. In other words, when a stock shou be sold, I sell it, no matter what it cost me."—Nation's Business.

Witness from Experience

The head of a big department store encourages all employes to spe at least one summer vacation in Europe and has arranged with boat lin and travel agencies for special rates which make such a trip possible one of modest means.

"We don't do it for philanthropic reasons," says this merchant, "b for purely selfish motives. When a customer comes into our store a deals with a little sales girl who can tell her what she saw people wearin in Paris last summer, the customer somehow feels that she must be getti reasonably intelligent service."—Exchange.

SUNDAY SCHOOL LESSON

"THE SUFFERING SERVANT OF JEHOVAH." Isa. 53:1-12.
Read Also: Isa. 52:13, 15.
GOLDEN TEXT: "With His stripes we are healed." Isa. 53:5.

Teaching the Lesson

Of all Isaiah's writing this is the peak. These words are of surpassi beauty and loving tenderness. This chapter is the holy of holies of t Old Testament. It contains some of the most profound thoughts in O Testament revelation. The chapter holds as in a golden casket the ve pearl of prophecy. Here the prohpet's thought takes fire and blazes out convincing and illuminating earnestness. Jesus Christ is the theme of t chapter. Far down the centuries the prophet saw Him coming. T words were written 700 years before His birth.

Isaiah speaks of Israel the nation as Jehovah's servant in Isa. 41:8- Beginning, however, in the 42nd chapter he rises to a vision of a particul individual who is to be the suffering servant of Jehovah. This is the fi of four "servant songs." The second is found in Isaiah 49:1-13; the thi Isaiah 50:4-11; and the fourth, Isaiah 52:13-53:12. Notice that the l three verses of the 52nd chapter belong in this section. It is a poem which the last three verses of chapter 52 form the first strophe. T entire passage is Messianic and describes the character and the sufferi

of Jesus Christ. Twelve times in the twelve verses of chapter 53 His relationship to our sins is spoken of. "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." The five strophes of the poem may be divided as follows:

Strophe I. Chap. 52:13-15—His destiny.
Strophe II. Chap. 53:1-3—His career.
Strophe III. Vs. 4-6—His suffering.
Strophe IV. Vs. 7-9—His submission.
Strophe V. Vs. 10-12—His reward.

There is no description of the physical appearance of Christ in the Bible, for two reasons, perhaps. (a) That we be not distracted too much by the physical, slighting the spiritual. (b) In order that the impulse to make images of Him be restrained so far as possible. A part of the Jewish sacrificial ceremony was heaping the sins of the nation upon the head of a scapegoat. Here Isaiah pictures the suffering servant as the scapegoat who bears our sin.

SERMON TO YOUNG PEOPLE

TITLE: *Doers, Not Hearers.*

TEXT: "Be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22.

The recent unrest in China has been partly due to the fact that its people have been gulping down our western civilization too quickly, and it has given them indigestion. They are very anxious to learn and copy our ways: and not long ago the governor of one of the provinces of the Celestial Empire—or rather the Celestial Republic, as we must now call it—sent out a decree to all the professors and teachers in his district, telling them to learn the game of football straightaway, and teach it to their pupils. So these men all met in a conference, and learned off by heart the rules of the Football Association. Then they went back to their different schools, and made their pupils do the same. Soon the children could have been seen, squatting on the floor in Chinese fashion, and chanting these rules together at the top of their voices. When they were word-perfect, the message was sent to the governor, "We know football."

It seems very silly, and provokes a smile when we hear it. But were these Chinese would-be footballers much more foolish than we are? They were hearers only of the word, the rules of the game, and not doers, players of it. A good many people, I am afraid, even in western countries, could tell you all about football, though they never kicked a ball in their lives. And in the greater game of life, we are often, as St. James says, "deceiving ourselves." Because we know what the Christian faith *teaches,* we think we are good Christians. We forget that it is by deeds, and not words, that we shall all be judged. In this game of life, the rules are to be found in the Bible, which is the Word of God. But we must not use it just to learn texts. We are to apply them, to *act* them. Only thus can

we play as God wishes, and not look on as mere spectators. "Be ye doers of the word, and not hearers only."

SERMON TO CHILDREN

TITLE: *God Is Now Here.*

TEXT: Acts 17:28.

A very famous Englishman, Dean Stanley, once told the following story in a sermon to children in Westminster Abbey. He said that there was a little girl living with her grandfather, who loved her very much, but who did not believe in God at all. The little girl had a governess, (that is what the English people call a woman who lives with a family and teaches the children of that family only.) This teacher was a real Christian, and taught the little girl not only to read, but to love the Heavenly Father and pray to Him. So the little girl learned about God as One Who loved her; and she loved Him in return. She did not know that her grandfather did not believe in God.

One day when the governess and the little girl were in the schoolroom the grandfather came in to see how she was getting along with her reading. She read to him a little poem about God. Her grandfather did not like the poem, because he did not believe in a God. So he wrote on the blackboard, "God is nowhere," and asked his little granddaughter to read what he had written. She was just learning to read easy sentences. She spelled out the words and read "God is now here." Her grandfather said nothing, and left the schoolroom. But he thought a long time about the way in which this little girl he loved had read the sentence, and changed its meaning.

The more he thought about it, the more he thought the little girl was right, and the more sorry he was for trying to make her believe there was no God. He was a sad old man. There was left to him only his little granddaughter to brighten his home and comfort his heart. He had thought first that God had forsaken him. Then he made up his mind there was no God. But his little granddaughter's trust in a God who was present everywhere to help folks, by and by brought back this old man's faith in the goodness and kindness of the Heavenly Father. And what first showed him his mistake about God was when his little granddaughter read "God is now here."

MID-WEEK TOPICS

TITLE: *The Beatitudes of the Revelation. I: Readers, Hearers, and Keepers.*

TEXT: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." Rev. 1:3; 22:7.

READERS OF THE WORD:

In public worship in the synagogue. Revelation was to be read in Christian assemblies for its message.

The responsibility of the Church to provide preaching and preachers.

HEARERS OF THE WORD:

A faithful "Reader" will always have a Hearer. Isa. 55:11.
The need to hear. Matt. 11:15.

KEEPERS OF THE WORD:

The book, as whole Bible, deals with practical everyday life. Not merely theory, fine-spun sentiment, but sound counsel for life. The Bible in daily life.

The urge of the passing hour: "The time is at hand. . . . Behold! I come quickly."—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE ABUNDANT LIFE.

TEXT: John 10:10. "I am come that they might have life and that they might have it more abundantly."

INTRODUCTION: The Master's desire to bless mankind knew no limits. He wanted men not merely to live, but to have life, not merely have a life but to have an abundant life. What guides to such a life do we find in His Word?

I. UNSELFISH SERVICE IS A FACTOR. "He that loseth his life for My sake shall find it." 'Tis a strange paradox, yet the truth. First lose thought of self if you would find the life abundant, forgetful of self in service of others. At some time most of us have this ideal, but not always does that mean better and more noble self rule. It is too easy to be self-centered. Washington lost for a time the ease of a rich planter on his Mt. Vernon estate, only to win a life and memory far more abundant than a hundred such estates could have otherwise brought him.

II. LARGER INTERESTS A FACTOR. Make your sympathies large, all inclusive. Paul's life is an example. Paul was a Roman citizen. He was not provincial after he met the Master "in the way." His desire to go to Rome was prompted not by a desire to see Rome as a sightseer. Men were in Rome. Where men were, there also were souls to be saved. Where souls need the message he had to give, there Paul's interests were. Real joy and interest in life cannot be provincial. A cooped up life will die for lack of spiritual ventilation. Christ took no secret trail through life. Where He touched life, provincialism gave way.

III. DEEP WELLS OF SPIRITUAL RESOURCES A FACTOR. Here surely is an important factor. The abundant life is not merely for the days when the sun shines. The clouds may come, do come, but the abundant life, if it has this factor, is ready. Daniel, Joseph, Paul, all experienced these deep spiritual streams. Days when happiness cannot come from without, where else can it come from but from within. Happy is the man who has the abundant life at such a time.

IV. AN EARNEST DESIRE TO SHARE WITH OTHERS. The Master desired to share the best that He had. "These things have I

spoken unto you that My joy may be in you and that your joy may be full." "My peace I give unto you." "Lo, I am with you alway." Certainly He shared. The more we share, the more we possess and are enabled to share. Joys multiply when divided. All who win joy, to keep it must share it.

CONCLUSION: The life abundant may be ours if we will have it. We cannot take it and keep it without realizing our responsibilities in the possessing of the abundant life.

PSALM: 139.

OUR REASONABLE SERVICE
(Vocations)

CALL TO WORSHIP: "Let Thy work appear unto Thy servants and Thy glory unto their children. And let the beauty of the Lord our God be upon us." Ps. 90.

HYMNS: Beautiful Saviour.—*Schonster Herr Jesu*
O For a Heart to Praise My God.—*Winchester*
Jesus, Master, Whose I Am.—*St. Chrysostom*
O Thou Best Gift of Heaven.—*Resolven*

PSALM: 72.

ANTHEM: Fifth Sunday after Easter. " They have taken away my Lord."—*Stainer*

OFFERTORY SENTENCE: "Freely ye have received, freely give." Matt. 10:8.

OFFERTORY PRAYER: Thou hast created us into this life so that we may exercise the faculties for service which Thou hast so graciously given. Guide us in our daily course so that our lives may be as an open book written in Thy honor and for Thy glory. Accept our offering today, accept the offering of our various talents, our strength, and take us home to Thee in Thine own space of time. Amen.—W.

SCRIPTURE: Rom. 12.

THEME: Our Reasonable Service.

TEXT: Verse 1.

OTHER TEXTS: Matt. 22:21. Gal. 5:13-15.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: Our Reasonable Service.

SCRIPTURE: Rom. 12.

TEXT: Rom. 12:1.

I. INTRODUCTION.

1. Paul's great argument in the preceding chapters on "righteousness by faith."

2. This its practical application to life demanding our "reasonable service."

II. DISCUSSION.

1. What Is Our Reasonable Service?

a. Based on the "mercies of God" as outlined previously. See 5:6-10:8; 35-39. No more than we owe Him. V. 1, f. c.

b. A sacrificial act of self-giving that carries body and soul with it. Holy because acceptable to God, and acceptable to Him because holy. V. 1, l. c.

2. Its effect on life's various relations.

a. On our relation to the world. Non-conformity to its selfishness, its motives, ideals, methods, spirit, objectives. V. 2, l. c. This to free us for service.

b. On our relation to God. Progressive transformation of our wills into proven conformity to the will of God by ceaseless renewal of the mind's attitude toward Him. V. 2, l. c. This to guide us in our service.

c. On our relation to ourselves. 1. A sober, modest estimate of self. It does not require self-belittlement or false modesty. V. 3, f. c. 2. True basis of self-estimate is not ability or training or success but the God-given faith we possess. V. 3, l. c. This to steady and empower our service.

d. On our relation to others who serve Him. (The Church.) 1. Like the relation of parts of the body, as each related to the body and to the other parts. (I Cor. 12:12-27) V. 4, 5. 2. This means teamwork with Christ and therefore unity and multiplied power in service for Him through the church.

e. On our relation to our special kind of service. V. 6, 7, 8. 1. Seven specialties mentioned here: prophecy, ministering, teaching, exhorting, giving, ruling, shewing mercy. (Prophecy does not mean foretelling events but foretelling God's truth in the Gospel. I Cor. 14:3). 2. These were true specialties in the early church exercised as reasonable service by the members. They made service definite.

f. On our relation to people generally. V. 9-21. 1. Twenty-three brief points of Christian spirit and behavior that if observed will express a constant service in every conceivable human relationship. 2. Apply them in the home, school, office, shop, politics, business, labor and capital, church work, anywhere, with anybody. They are the ear-marks of a true Christian who is seeking to live a life of "reasonable service" as a matter of habit. Compare the Beatitudes (Matt. 5:1-16) and the Fruits of the Spirit (Gal. 5:22-26).

3. Special Application to Vocation Day Message.

a. The "Vocation" idea in Paul's time. No such thing developed then as now. Not even the apostles gave all their time to Christian work. Paul worked at his trade and gloried in the fact that he supported himself. Yet Christian work was his main interest. William Carey, founder of missions today, said "Missions is my business. I cobble shoes to pay expenses." So Paul made tents.

b. Our modern elaborate system of church enterprises, highly specialized and financed, opens countless opportunities for "full time Christian service." All of them are developments and extensions of the list in the passage (V. 6, 7, 8).

c. List of such "specialties" taught in modern "Schools of Religious Education." (In addition to the ministry): Directors of R. E. in Churches; Specialists in Children's and Young People's Work, Music, worship,

pageantry, dramatics, etc.; Pastor's Assistants; Bible Teachers in Colleges or Training Schools, Summer Schools, etc.; Directors or Teachers in D. V. B. S.'s, Weekday R. E. Schools; Field Workers for Interdenominational S. S. Associations, Church Boards of R. E., Y. M. C. A., and Y. W. C. A., Boy and Girl Scouts; Foreign Missionaries specializing in R. E.; Home Missionaries with any work other than preaching. To these may be added missionary workers, educators, doctors, nurses, mechanics, agriculturists, business managers, editors, etc.

d. How shall a young person desiring to devote himself or herself to special Christian service know which to choose? 1. Dr. G. Campbell Morgan's threefold answer: "Is it Scriptural? Does it appeal to your interest? Is the way open?" This good but incomplete. 2. This as a controlling principle: "Do the biggest thing with your life that you are capable of." A watch is beautiful as an ornament; makes a fine paperweight; but its greatest work is to keep in harmony with the movements of the heavenly bodies and thus guide our daily appointments. So a person may be other lesser things but must be the one biggest thing. Lincoln once thought seriously of being a blacksmith. He would have been a wonder as a blacksmith but what a tragedy for humanity. Thousands of young people are contenting themselves with "business" on the ground that they can "serve Christ" there as well as in specialized service. This a positive sin when they could serve Him as well, and probably better, in the latter.

4. Three helps to an answer:

a. Study God's will for you. Do not make your plans first and then ask God to bless them. Ask His guidance in making your plans from the start. Obey every slightest indication of His will for you and thus form the habit of sensitiveness to it. Christian service is service to Christ, therefore He must be given authority over our lives if we are to serve where He best can use us.

b. Study yourself. What do you most like to handle: soil, machinery, books, people, minds, money, questions, truth? What can you do most easily and influentially with others? Need for counsel of older people and friends and trained vocational guidance.

c. Study the world's needs today. Do not assume that you must have a "call" in the old time sense of a divine voice or inner flash of some sort. Learn the facts of the world's spiritual and moral and mental desolation. Its bodily needs as well. The Good Samaritan did not need an angel to show him his wayside opportunity and duty. Study the church, children, poverty, anything human. Get your heart awake to the "fields white to harvest."

CONCLUSION.

1. Revert to first verse of passage and note Paul's "I beseech you." The pressing, imperative call to all to give themselves to Christ's service in this day of worldliness, materialism and self-indulgence.

2. Compare the cases of the Rich Young Ruler and Paul: their great similarities in position, training, ability, enthusiasm, interest and character; their fundamental dissimilarity in sacrificial spirit. The Rich

Young Ruler wanted "eternal life" for *himself,* and came to Christ to get it. Contrast Paul's question, "Lord what wilt Thou have me to do?" Apply to young and old today.

SEED THOUGHTS

A Guiding Force

In taking over the control and management of industry as well as trade, the government of Russia has definitely identified itself as the guiding economic force of the country, responsible for the success or failure of the economic system. It is now evident that Russia is no longer in a state of economic collapse. Production both in agriculture and in industry has greatly increased over preceding years and is reported to be reaching the pre-war level and in some lines exceeding it. The initiation of an extensive program of hydro-electric development, railroad construction, industrial re-equipment, expansion of productive facilities, and reorganization of the currency is showing results.

The process of rehabilitation has been accomplished almost entirely with Russia's own financial resources. The chief sources of capital have been taxation, industrial earnings, an export trade balance, and private savings.—Information Service.

Our Relation to the World

"No artist can rightly be only an artist. When he has finished his day's work of sincere creation he must be a merchant. Therefore, he ought to learn how to be a merchant efficiently—that is to say, how to sell his goods in the largest possible numbers and at the highest price consistent with honesty. Artists yearn to be appreciated. The best proof of appreciation is the receipt of cheques, notes, or coin. If people genuinely appreciate a thing they will pay money for it to the extent of their means. If not, not. A comfortably earned income should be a matter of pride to an artist. (It is.) Artists who affect to condemn a comfortable income, when they can't make it, are nincompoops in addition to being liars."—Arnold Bennett.

Let us add that the man who prays in time of danger, and scoffs at religion at other times is no better.—W.

Faith in Works

The Red Cross has issued its report on relief activities in connection with the Florida hurricane. Not less than 60,000 individuals were assisted. Permanent rehabilitation awards were made to 11,424 families. Expenditures totaled $4,477,170.07, of which $3,818,281.82 represented public contributions. In all, 317 experienced social workers were used in the relief work, though not at any one time. The types of help given families during the reconstruction work included: "rent, light, heat and fuel; building and repairs; food; clothing; household furnishings; burial expenses; sanita-

tion; transportation of disaster sufferers; maintenance of disaster sufferers; live stock and poultry; seed, feed and fertilizer; tools, stock and equipment; medical and nursing service."—Selected.

SUNDAY SCHOOL LESSON

"WHAT HILKIAH FOUND IN THE TEMPLE." II Chron. 34:14-16, 29-33.

Read Also: II Chron. 34:1-13, 17-28.

GOLDEN TEXT: "Thy word is a lamp unto my feet, and light unto my path." Ps. 119:105.

Teaching the Lesson

A parallel account of this lesson will be found in II Kings 22:1, 23:30.

Following good King Hezekiah, two evil kings had arisen, Manasseh and Amon. Josiah, the son of Amon, was eight years old when he began to reign in 641 B. C. He ruled until 610 B. C. When he was twenty years old, in the year 629 B. C., he began his work of reform. It was thoroughgoing, extending not only through Judah, but including also those remaining in the territory formerly occupied by the ten tribes. An abominable custom adopted by the degraded people was the worship of the Asherah in the temple itself. This was the most lustful, immoral and depraved practice imaginable. It was indulged in by both men and women who were held in virtual slavery and formally consecrated to the practice of this hideous immorality. Josiah, with firm hand, forbade this profaning of religious worship. At the age of twenty-six, in the year 623 B. C., he began the repair of God's house. Ten years before he had appointed a committee to take this matter in charge, but, like some other committees, they had not functioned. At the end of ten years, the king's patience gave out. He gave strict orders for the immediate beginning of the work. It was during the repair of the house that the ancient law book was discovered. This book was probably Deuteronomy. It may, however, have been the entire Pentateuch. It had, possibly, been put into the cornerstone or into some other part of the building during its erection. Such a custom did not originate with moderns. The book was taken immediately before the king and read. It caused him the greatest grief and terror as he realized the amazing lapse of the people from the standard of the laws as set down. He took instant steps to correct conditions in accordance with the instructions of the book. He was not a hearer of God's Word only, but also a doer! Because of his zeal in reforming the people, God promised that the disaster which was in store for them would not come during his lifetime. He very carefully followed out the most minute requirements of the law.

Compare Josiah's finding the book of the law with Luther's discovery of the old Latin Bible in the Augustinian Monastery at Erfert. Carlyle in his "Hero Worship," describes Luther's reaction. Smith in his "Life of Luther," also speaks of it. A thorough-going transformation of life,

nationally and individually, always follows the placing of the Bible in the hands of the common people and a sincere effort on their part to follow its teaching. The teacher should read the story of Wm. Tyndall and his work, published in pamphlet form by the American Bible Society. Other helpful books are Smyth, "How We Got Our Bible," and Smyth, "The Bible and the Ancient Documents."

SERMON TO YOUNG PEOPLE

TITLE: *Spring Cleaning.*

TEXT: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7.

A solemn rite is carried out in our homes every year, the festival of Spring Cleaning! What scrubbing and dusting and washing and painting! What a turning upside down of furniture and, shall we add, of tempers, too? Never mind: it is only a passing discomfort: and, when it is all over, the house will be beautifully sweet and clean for another twelve months. But I wonder if you have ever thought of spring-cleaning your hearts? I think I see you smile: but I can assure you that this is far more important. From the earliest days of the Christian Church the forty days before Easter, called "Lent," have been regarded as a good time for people to overhaul their own minds and souls; and that for *two* reasons.

The first is in order to rout out all the dirt and rubbish which may have gathered there, and let the sunlight of God shine upon every dark place. In the winter the days are dark, and we do not notice the dirt; but in the spring, when the sun shines bright, we quickly see it, and want to clear it away. So is it with the soul. Sin hates the light of day. When it is the winter of our ignorance and folly, we never notice our own wickedness. But when God comes, He shows us what we really are, so that we feel ashamed, like the Psalmist who wrote the words of our text, and wish for cleansing. Youth, the springtime of life, is the best time to find God, and by His help to sweep and garnish the house of our soul, that He may come in and dwell with us.

The second reason for this "spiritual spring-cleaning" is to find out what has been lost or forgotten. You know how often, when the house is in the throes of its annual "turn-up," we discover something which has been hidden away, and we are very pleased to see again. In the same way, God's sunlight reveals to us the talents we have buried in the ground, and makes us put them to use. He shows us what is good and useful in our lives, and sets us to employ it for the help of others.

Let us start this spring-cleaning today, whatever time of the year it may happen to be. Brush away all the cobwebs of superstition, the stains of sin, the ugly blotches of bad temper and envy and cruelty. Throw up the windows of your mind, and let the clean breath of the Holy Spirit blow in upon you. Open wide the doors of your heart to welcome Jesus. Then indeed you will be clean and holy, fit temples for God to dwell in.

SERMON TO CHILDREN

TITLE: *The Fungus and the Caterpillar.*

TEXT: James 1:15.

Do you know what fungi are? Very likely you do, for you have seen them growing in the woods as mushrooms or poisonous toadstools, or even growing on trees or walls. Many of them are parasites, that is, they grow on plants or on animals, and not root directly in the earth.

There is one fungus known as the "fungus-caterpillar" or "the caterpillar-fungus."

Perhaps you heard me tell about caterpillars. They represent one stage in the life of a butterfly. First there is the egg of the butterfly. When that hatches, it is a grub, a furry looking worm, then there is the chrysalis, and after that the butterfly. Well, the "fungus-caterpillar" bores a hole in the earth and as he goes down, lines the hole with a substance from his body which keeps the hole from closing. By and by he will change into a chrysalis, and come out of his hole, and after awhile will be a butterfly, if nothing else happens to him. Something often does happen to him, however! While he is digging his hole a seed (in the case of the fungus, it is called a spore) of this strange fungus may fall on him. If it happens to fall on his neck, it fastens itself there, and soon begins to grow. Its roots spread out in the body of the caterpillar and the fungus grows up through the hole which the caterpillar had made. If you were to dig carefully around the root of such a fungus when it is full grown, you will find all the internal substance of the caterpillar gone and only the husk left.

That is like the way in which sin fastens itself upon us, and grows within us, until, if it is not rooted out, it kills all the fine and beautiful things like purity, truthfulness, honesty, and all other sorts of goodness. However, we know that we do not need to let sin destroy us. If we take goodness into our hearts and let *it* grow it will by and by destroy evil. If we have Jesus as our friend, teacher, and Saviour, no evil can live very long in our hearts.

MID-WEEK TOPICS

TITLE: *The Beatitudes of the Revelation. II: The Dead in Christ.*

TEXT: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."—Rev. 14:13.

Era of persecution and martyrdom.

THE BLESSED DEAD:

The veil between. "Who die in the Lord!" Faith carries through. With Him here, with Him hereafter the more closely.

REST FROM LABORS:

Rest in Heaven. Not that of folded hands. From fruitless and uncongenial effort. Harps? Labors?

WORKS THAT FOLLOW:

Reward for works here? "In heaven the complete circle": fruition of character.

"His servants shall serve Him." "Service," the end of character.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A NEW POINT OF VIEW.

TEXT: Acts 1:9 "While they beheld, He was taken up; and a cloud received Him out of their sight."

INTRODUCTION: The forty days between the first Easter and the Day of Ascension were days of rebuilding of hope and expectation. Disciples would cling to the visible presence of the Master, talked with Him freely, even asked when He would set up His kingdom. Still there remained a step in their spiritual education to be taken. To this end Christ would lead them. Christ to them was their earthly Master first and above all. He was connected with special places and times and events. To think of Him as separated from them and things of local interest was difficult. To conceive of Him as "eternal in the heavens" was a hard step.

In His company one day they walked the familiar road to Olivet. 'Twas a special place of special communion. Jerusalem knew nothing of the coming event. Standing there upon the mount they could see the uplands round about the scene of His nativity, the Jordan valley, the cragged wilderness of the Temptation. The Temple in Jerusalem was plainly visible, the court of His trial, Calvary and the Garden of Gethsemane. The Disciples saw all these, but Jesus looked out beyond and saw the four corners of the world. Here His world encircling program was initiated, and a cloud received Him out of their sight.

This event is the connecting link between the Gospel narrative and Church History, between His work carried on by His hands and His work carried on by our hands, the culminating event of the many world important events of the Master's life. The sojourn of the Messiah upon earth as man was to end that He might begin His triumphant reign.

I. CHRIST'S LIFE IN THE WORLD, action, teaching, doing. Luke wrote to his friend Theophilus about the "beginnings." Another record was to be made. Their faith was to remain firm, in spite of the cloud, no sackcloth and ashes, but service, not meditative piety but beginning at Jerusalem to the bounds of the earth they were to carry His message. Clouds of disappointment may hide Him from us but they can never overcome His presence.

II. THE MARVEL OF THE ASCENSION was almost surpassed by the events which followed. The disciples received a new point of view, returned to Jerusalem, content to abide His time, did not stay on the mount any more than they did on the Transfiguration Mount. Peter had learned his lesson well.

III. BUSILY ENGAGED WHILE WAITING, prayer had its place,

filling the ranks of workers. The disciples must "carry on," like a great machine all wired and ready waiting for the power to be turned on, tarried in the city till the time appointed. Waiting often is hard work, but necessary. Impatience has no place in the Master's program, prayer and unity are barometers of Christian life and service.

CONCLUSION: Had the Gospel been a fabrication, an ending would have been difficult. How conclude a life so begun and so lived. Only the Divine Wisdom could bring it to a fitting close. From this point on, our lives are to be counterparts of the followers of Christ of that early day. They saw Him through the same eye of faith which brings Him to us. The point of view has not changed since the day of the cloud. He is working through His followers even today as then.

PSALM: 148.

THE MOTHERHOOD OF GOD

(Mother's Day)

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High, to show forth Thy loving kindness in the morning and Thy faithfulness every night." Ps. 92.

HYMNS: Pleasant Are Thy Courts Above.—*Maidstone*
Forth in Thy Name, O Lord, I Go.—*Canonbury*
O Holy Lord, Content to Fill.—*Abends*
Lord of Life and King of Glory.—*Oriel*

PSALM: 84.

ANTHEM: Sunday after ascension, "Lift up your heads."—*Coleridge Taylor.*

OFFERTORY SENTENCE: "The Lord loveth a cheerful giver." II Cor. 9:7.

OFFERTORY PRAYER: We acknowledge our indebtedness to Thee, and we pray Thee especially to accept our love and gratitude for the love of mothers with which Thou hast blessed all mankind. Direct our various lives so that we may be worthy of this great and divine gift. Accept our offering today as evidence of our gratitude. Bless it to Thy use. Amen.—W.

SCRIPTURE: Isaiah 66:1-14.

THEME: The Motherhood of God and the God of our Mothers.

TEXT: 66:13.

OTHER TEXTS: Matt. 12:50.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: The Motherhood of God and the God of our Mothers.

SCRIPTURE: Isaiah 66:1-14.

TEXT: 66:13.

I. INTRODUCTION.

1. Mother's Day as an institution and its appeal to every lover of the home and the church.

2. The passage sets forth God's attitude toward His chosen people even in their sins. From the 10th to 13th verses. His great love is gloriously expressed. The text emphasized.

II. DISCUSSION.

1. The Motherhood of God.

a. Qualities of Fatherhood and Motherhood distinguished. 1. Both have same qualities but varying in degree. 2. Fatherhood emphasizes independence, aggression, initiative, reason and justice. Motherhood more of dependence, imitation, receptivity, emotion, intuition, tenderness.

b. Application of these to God in Scripture. 1. Old Testament. Interaction of Fatherhood and Motherhood. Gen. 1:27; II Sam. 7:14-15; Ps. 18:35. 2. New Testament. Illustrated in Christ. In the person of Christ is summed up all the qualities of God, both Fatherly and Motherly. Three parables in Luke 15: First, a man seeking a sheep; second, a woman seeking a coin; third, a parent embodying both the father and the mother side. Matt. 23:29-39. "Hen and chickens." Forgiveness is the motherhood of God eternally travailing for humanity. This the heart of atonement, redemption, salvation. God yearning and loving and seeking us. Is God as good as mother? John 19:25. "His mother stood by the cross." This the crown of motherhood of God and of Christ and for us. "An old minister wrote in his ninetieth year something like this: 'God came to me first in my mother. He could not have come to me in any other way to bless me, so He put His love and tenderness and purity and grace and sweetness into my mother and she revealed it to me. After awhile I began to know God in other ways, learning to trust Him and to lean upon Him. Now in my old age my mother has gone but God remains; and what my mother was to me in my infancy, God is to me in my old age. What I want you to see in these words is, that the only way God has of getting to your children, or revealing His love for them is through you. The Jewish rabbis used to say that 'God could not be everywhere, so He made mothers'."—Selected.

2. The God of our Mothers.

a. Mother's religion as a life and a creed. Its value to her and her value to me. Her beliefs may not be mine. Her life what I want and pray for. "Old time religion (as life but not necessarily as creed) is good enough for me." Mother's idea of taking care of milk was to put it in a pan on the shelf and let the cream rise. Today the law would fine us if we tried to handle milk that way and sell it. We put it through a separator and submit it to all possible tests for absolute purity but it is still milk. So the essential things in religion change not, but our ways of thinking about it change and improve with greater knowledge.

b. Elements of mother's religion. 1. Faith and prayer. Have your mother's faith and prayer been allowed to come to ripeness in you? 2. Hope and loyalty, loyalty because hope never gave up, faithful to the end. 3. Love and service, service because of love, ceaseless toil and sacrifice; much unwisdom and worry and perhaps some fussiness, but deathless interest and fidelity.

3. Is modern mother decadent?

a. Is my wife less worthy than my mother?

b. Need for mothers today to sense the motherhood of God, the great thing our mothers had in Him, and then live the life of the present day for their children. "Who can measure such influence? What a noble service to lead younger women in this way. 'Thy God shall be my God,'

asserted Ruth. That is exactly the way it works. 'Thy church shall be my church'. I am watching right now just such a situation. A woman of charm and personality has gathered about her a group of young women in our city; they adore her, she molds them. Her influence is marked and decisive. These young women attend her church. Their ideas of recreation, of dress, of duty are all derived directly from this older woman. It is as plain as day. Fortunately for them, they have chosen a worthy example. They grow better constantly. Her God is their God." —Selected.

c. The vast need for sympathetic, generous but firm guidance, confidence and placing of responsibility. Two bits of verse:

"Mother is a little girl
Who trod my path before me;
Just a bigger, wiser little girl
Who ran ahead.
Bigger, wiser, stronger girl
Who always watches o'er me,
One who knows the pitfalls
In the rugged road I tread.

Mother is an older little playmate
Who'll befriend me.
Yesteryear she traveled in the path
That's mine today!
Never need I fear a foe
From which she might defend me.
Faithful little pal who ran ahead
And learned the way."—Selected.

d. The duty of husbands. Fatherhood of God behind His motherhood. The united parenthood that makes home divine and sacred and wholesome. Duty to mother of your children. She needs faith, help, love, candy, flowers, words, new dresses, praise, PRAYER, teamwork, Christian life and unity.

III. CONCLUSION.

1. When we pray let us think of God as having the same attitude toward us as our mothers had and thus give Him a chance to guide and bless us.

2. Let us remember that if we give our mothers full reverence we must give the same reverence to God who made them what they were.

ADDITIONAL OUTLINE

THEME: BEHOLD THY MOTHER! MOTHER'S DAY.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus

therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" John 19:25-27.

Mother reflects the qualities with which the human mind clothes Divine Personality. Mother and her love resembles to us the love of God—1. Not dependent upon character, attitude, or worth of object. 2. Follows object unabated to lowest depths of suffering, or highest honors. 3. Her love resembles divine love in sacrificial quality, guards us in early years, through sickness, temptations, and trials, without hope of reward.

Mary was present at the foot of the Cross of her Son. We knew she would be there.

A worthy son or daughter has concern for the welfare of Mother, and Jesus shows us His concern for His mother, when He looks down from the cross seeing His mother says, "Woman, behold thy son," and to the beloved disciple, "Behold thy mother!" Scripture tells us that John took the mother of Jesus to his home and cared for her.

SEED THOUGHTS

Pilgrim Mothers

I think it high time that we gave some credit to the Pilgrim Mothers. Although we hear very little said of them they must have been good women; for whenever you find a good man there is always a better woman around. They must have suffered a great deal; for when men suffer the woman always suffers more. Nor is it sufficient to say that the Pilgrim Fathers included the Pilgrim Mothers; for in this day of the equality of opportunity woman has a right to expect to be appreciated in her own name. I have threatened that the first time I have an opportunity to speak on Foremothers' Day to let her works praise her in the gates. I shall take for my text the close of that chapter which is the finest tribute ever paid to woman inside the Bible or out. It is found in Proverbs 31:29-31—"Many daughters have done worthily, but thou excelest them all. Grace is deceitful and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates."—Henry Hugh Proctor.

Old Fashioned Mothers

The old fashioned mother though she has taken to herself some new fashioned prerogatives, remains the old fashioned mother. This is why the world is going forward rather than backward. The world will never go backward so long as the old-fashioned mother remains to guide its destinies—and the old fashioned mother may be a flapper or the reverse. Motherhood of the right sort is a thing of the heart, not of externals—a quality of the soul divorced from all superficialities. She still is everywhere—this old fashioned mother. She doesn't mind the pitying jeers of the unfortunate class of her sisters who fail to see in the home the

divinest temple of peace and happiness that has been ordained by God. One has not far to look to discover the splendid type of American mother. She looks to the affairs of her household, and she cherishes her babies. She sings, and her songs are joy-hymns of the mother heart; she cuddles her babies as mothers have done since the beginning; and she is proud of her kicking, crowing "latest," though she loves them all alike.—Jackson News.

His Mother's Memory

The influence of a mother's memory has never been revealed in a more remarkable way than in the life of John Newton, author of "How Sweet the Name of Jesus Sounds," and many other famous hymns.

In the year 1746, on a small island lying off the western coast of Africa, there might have been seen a young man of English birth living in the most abject misery. Through his own folly he had become the servant of a slave-dealer. This man, whose own life was vile, had a ferocious negress as wife, who ruled over her establishment with barbarous tyranny.

For some reason young Newton had incurred her displeasure, and her heart was set against him. She starved him and caused him to be beaten. Like Potiphar's wife, she also brought false accusations against him, so that her slave-dealer husband reduced the unfortunate young man to the plight of a virtual slave. When he was suffering from a burning fever, she brutally refused him a drink of water. But for the aid given by some slaves, he would have suffered a miserable death.

What had brought this youth to this abject state? It was chiefly his own waywardness and disobedience. Though his father had given him every opportunity to make something out of his life, the influence of evil companions and the reading of infidel literature had led young Newton astray. God's ways, however, are mysterious. No one seeing him on that barbarous island in all of his misery and wickedness would ever have believed that before the passing of many years he would become one of the most famous clergymen in England and co-author with the poet Cowper of the "Olney hymns." Yet, that was the miracle that took place in the life of Newton.

And the cause? It was the memory of his sainted mother. She had died when he was only six years old, and had been spared the sorrow of witnessing his life of vice and shame. But before she left him, this godly mother had filled his mind with divine truth, and the memory of her prayers kept ever sounding in his ears. He could not forget them. At length his heart was softened. He turned to God, he found forgiveness, and a new chapter in the life of John Newton began.

In one of England's famous old churches you may read the following inscription on a tablet marking Newton's last resting place:

> JOHN NEWTON, clerk, once an Infidel and a servant of slavers in Africa, was by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the Faith he had long labored to destroy."

Newton himself had written the inscription before his death. Such is the power of a mother's teachings, and such the miracle of God's grace.—Lutheran Companion.

Love With a Wallop

Mother—"Why, Bobby, I'm ashamed of you—to be fighting with your little cousin. I thought you loved Stephen."

Bobby—"Why, of course, I love him, 'cause he's my cousin, but I don't like him one bit."—Boston Transcript.

A Mother's Prayer

There was once a holy mother called Monica, and she had a dearly loved son, named Augustine, who spent his youth in vanity and wantonness, and fell from the true faith into false doctrine. That holy mother prayed for him every day with many and bitter tears. Years passed, and he left her in Africa, where they lived, and went to Italy. Every hope of his recovery seemed gone, and she told her grief to the bishop. "Fear not, Monica," said he; "the child of so many prayers cannot perish." After some time she heard of him at Milan, and she went after him, now an old woman and a widow, and found him still unaltered. Daily was she to be seen in the cathedral of Milan, kneeling in prayer for her boy, and giving abundant alms to the poor, that these her gifts might rise up as a memorial before God, and obtain for her what her heart desired.

At length, after years of long deferred hope, her prayer was answered. One day, while Augustine was sitting reading in his house, a friend, an officer in the army, came in and talked to him about the holy lives of some hermits in Egypt, of how they lived to God alone; how they cared not for this world and its fleeting pleasures, but set their affections above on those celestial joys which alone can satisfy. When Augustine heard this his heart began to tremble; he contrasted their estimate of life with his own; unable to restrain his tears, he rushed into his garden, flung himself under a tree, and burst into convulsive weeping. And when he had somewhat recovered himself, he took up the open book which he had last been reading, and his eyes fell on the words, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Then Augustine's heart yearned to tell all to the dear mother who, with perfect patience and trust in God, had prayed without wearying for her son from childhood, hoping against hope. The fulness of God's long deferred answer to her prayer Monica did not see here below. She died shortly after, and Augustine, the child of her prayers, became one of the greatest saints, bishops, and writers the world has ever produced.

SUNDAY SCHOOL LESSON

"THE EARLY MINISTRY OF JEREMIAH." Jer. 1:6-10; 26:8-15. *Read Also:* Jer. 1:-5; 6:10, 11; 8:18; 9:2; 26:1-7, 16-24.

GOLDEN TEXT: "We must obey God rather than man." Acts 5:29.

Teaching the Lesson

Jeremiah was the son of a priest, born in Anathoth, a small village on the main road, three miles north of Jerusalem, in the tribe of Benjamin. He was home loving and affectionate, utterly averse to strife and controversy. He loved his friends as few did. He was a passionate patriot with a deep-seated affection for his country, entirely beyond the comprehension of the shallow minded and Godless people to whom he spoke. He was gentle and sensitive, but was made the butt of bitter mockery and insult. (Jer. 20:7). Passionately devoted to the highest interests of his country, he was called a traitor. Fidelity to the highest interests of his nation forced him to become the accuser of his neighbors and made him a second Ishmael, himself against everyone, everyone against him. He was painted by his enemies as a public enemy because he denounced political measures upon which evil and prominent men had set their hearts. Vs. 6-10 describe his call. Like Moses, he hesitated and at first declined, but also like him, he was urged by the insistence of the heavenly voice into the doing of a task that was deeply distasteful to him. Every inclination of his nature and every tendency of his soul revolted from the stern, sharp words of denunciation which he had to utter. He was called to his work probably in the year 627 B. C. The times were fearful. Josiah was making earnest effort to reform and reshape the national life. The law book had not yet been rediscovered, but was to be found in 621. Jeremiah's early preaching was of hope. He denounced the policy of relying upon Egypt or upon Assyria. He saw very clearly what statesmen have come now to see. Namely, the utter folly of a small nation seeking to safeguard itself by armaments. The whole policy of preparing to meet force with force presupposes large populations and areas. It is suicidal for a small nation to seek to defend itself in this way. Israel could not for a moment stand against the mighty Assyrian host in any equal way. Its very resistance would prove the more provoking because of its pettiness. Jeremiah called to reliance upon God. He wanted his nation to be serviceable. This is the only way in which small nations can ever hope to safeguard themselves, by making themselves indespensable in the service of larger nations. Here lies the safety of Belgium, of Switzerland, of Holland and of Scandinavia.

Chapter 26:8-15 makes very clear the fact that truth is not always popular. Nationalism is not true patriotism. The sincere lover of his country must sometimes rebuke her actions sharply. Vs. 13 speaks of the Lord repenting. We are told elsewhere in Scripture that God is not a man that He should repent (I Sam. 15:29). The word means that God is *able* to take a different attitude toward us *because we place ourselves in different relationship to Him.* The change is not in God but in us. God is enabled to do in us and for us certain things when we are in a given relationship to Him which He is not able to do when we are in a different relationship.

SERMON TO YOUNG PEOPLE

TITLE: *Camouflage.*

TEXT: "My son, if sinners entice thee, consent thou not." Prov. 1:10.

"Environment" is a big word we use often today. It just means our surroundings. Wise men tell us that men and women, boys and girls are largely influenced by the people they live among, their homes, their work and play. If these are bad, we often become bad too. If they are good, they help to make us better. Such was the thought (for of course it is not new) in the mind of the man who wrote, "If sinners entice thee, consent thou not." He saw that evil companions can very soon drag us down to their own level. We quickly take on the color of our surroundings.

Summer last I climbed one of the highest mountains in Scotland, Braeriach, one of the Cairngorms. It was very cold on the top, with snow still lying even in the height of summer, and I saw very little in the way of life. But on the way down I noticed a few ptarmigans, and heard their sharp, creaking cry. These birds always live at a height of between three thousand and four thousand feet, and never come down to the valleys. The interesting thing about them is that, like the blue mountain here, they turn white in winter. That is so that their color may blend with the snows which cover these heights, and so they escape the keen eyes of the eagles and other enemies. In spring, as the snow begins to melt and grows patchy, the ptarmigans cling to the white spots as long as they can. When these disappear, their own coats turn dark again, and blend with the brown rocks and heather.

Many other wild animals also harmonize with their background, by way of protection. The tiger, the leopard, the zebra, the giraffe are colored so as to blend and fade into the desert or jungle where they live. The chameleon, a kind of lizard, will at once change color when you put him on a different tint of cloth: it is said that when one was placed on a Scottish tartan, the poor fellow exploded, in a vain attempt to turn every color at once! In the war we used to call this "camouflage." Our guns were painted to resemble trees or fields around, our soldiers wore khaki to be less conspicuous: and sometimes we even imitated the ptarmigans on trench raids in the winter, by covering ourselves with white coats in order to creep unnoticed over the snow of No-Man's Land.

You can see, then, how important our surroundings are, and how we grow like them. Seek good companions when you are young. You will find that, like the ptarmigans, if you live amid pure white surroundings, your souls will grow the same, but you cannot touch pitch without being defiled. "My son, if sinners entice thee, consent thou not."

SERMON TO CHILDREN

TITLE: *MOTHER'S DAY"—What Mother owes Billy."*

TEXT: John 19:27.

His name was Billy. He was a bright and cheerful little boy of nine.

He loved his mother and father. He was obliging. He was bright in school, especially in figures. He went to Sunday school almost every Sunday. A pretty good boy, you would say. Yes, but he had one bad habit: he wanted to be paid for doing things like running errands for his mother, watering the lawn and flowers for his father, and for doing any little job for the neighbors. His mother started paying him for doing little errands for her. Billy saved his money. He would not spend it on himself, even. He was getting to be too fond of money. He did not seem to think that he ought to help his father and mother, without expecting payment.

His mother did not always pay him for doing things for her. She loved Billy, and did everything she could for him, just because she loved him; she thought Billy was glad to help her, even when she did not pay him.

Well, one morning Billy put a little piece of paper neatly folded beside his mother's plate. After he went to school, she opened it and found it was a bill from Billy. This was the bill:

MOTHER OWES BILLY

For running errands	40 cents
For taking castor oil	10 cents
For practising his piano lessons	25 cents
For being extra good	25 cents
Total	$1.00

Mother cried a little over Billy's selfishness, and wondered how she could cure him.

At dinner time she laid a silver dollar beside Billy's plate, and when he saw it, he felt very happy, thanked his mother, and began at once to plan making out a bill to his father.

When Billy had finished his dinner, his mother handed him a neatly folded piece of paper. Billy opened it and read:

BILLY OWES MOTHER

For nursing him when he had measles	Nothing
For all his clothes and shoes	Nothing
For his nice room	Nothing
For his meals	Nothing
For loving him ever since he came to her a tiny baby	Nothing
Total	Nothing

Billy read this bill from mother. He thought how good and kind she was to him, both when he was sick and when he was well; what good times she planned for him; and how much she loved him and how much he loved her. His eyes filled up with tears. He gave the dollar back to

her, put his arms around her neck and kissed her, and said "Mother I love you, and will do everything I can for you, for nothing."

MID-WEEK TOPIC

TITLE: *The Beatitudes of the Revelation. III: Garments of the Redeemed.*

TEXT: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15; 22:14.

Significance of garments.

GARMENTS KEPT AND CLEANSED:

Need of full, proper and clean clothing. "If men are clean it is because they are cleansed."—Maclaren.

The Robe: character. Made by the wearer; besmirched; can be cleansed. A continuous process. "Blessed . . . that keep washing."

THE BLESSED PRIVILEGES (22:14):

Entrance into the city: social activities; reunion; abiding.

Access to the tree of life: life eternal.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE MARKS OF FRIENDSHIP.

TEXT: John 15:14 "Ye are my friends, if ye do whatsoever I command you."

INTRODUCTION: Emerson, in his essay on human friendship, says that "Friendship" doubles our joys, halves our sorrows, reveals our better selves, is reciprocal in nature and has its deep roots in love and service. This portion of John's Gospel may be called John's "essay on Friendship." It is a record of the Master's own thought relative to this subject. There is beauty and depth to their appeal. He sets forth the test of that friendship: A willingness to do, a spirit of sacrifice, its factor of obedience and its rewards. We find:

I. The marks of that friendship of the Master for men. Verse 13. "Greater love hath no man than this, that a man lay down his life for his friend." Renunciation, humiliation, rejection by His own, poverty, misunderstanding, rejection, betrayal, trial and shame, death—all these are marks of His friendship for man. He lays His life at our feet. He gave His life for His friends. This no mere sentiment but a reality in giving.

II. The marks of man's friendship for the Master. Verse 14. "Ye are my friends, if ye do whatsoever I command you." 1. Hearing first, then doing of His will is the vital test. The essence of our friendship for Him is found in our obedience to His commands. What are the things that command your life, pleasure, business, society; the transient, or things of deeper import and lasting worth.

III. We claim Him as our friend but wish to qualify that friendship.

He has set a standard, we dare not change it. Obedience must be in fact and in spirit, in thought, habit and daily service.

CONCLUSION: The rewards of that friendship with Him.

1. Verse 15. No longer servants, but friends.

2. Verse 16. He has chosen us first as His friends and promised a reward if we become desirous of His friendship.

3. Verse 17. The key to the situation. We demonstrate our friendship for Him when we put that quality into practice among our fellows. "That ye love one another."

PSALM: 63.

CHRIST'S MESSAGE OF GOOD CHEER

CALL TO WORSHIP: "O come, let us worship and bow down, let us kneel before the Lord, our Maker, for He is our God and we are the people of His pasture and the sheep of His land." Ps. 95.

HYMNS: Come, Let Us Join Our Cheerful Songs.
—*Nun Danket All' Und Bringet Ehr*
Lord, Speak to Me, That I May Speak.—*Canonbury*
What Cheering Words Are These.—*Vigil*
Savior, Again to Thy Dear Name We Raise.—*Ellers*

PSALM: 13.

ANTHEM: Whitsunday. "Grieve not the Holy Spirit."—*Stainer*

OFFERTORY SENTENCE: "It is more blessed to give than to receive." Acts 20:35.

OFFERTORY PRAYER: Teach us, Almighty God, to keep before us the great good fortune bestowed upon us by Thy great love. Because of the salvation earned for us by Thy Son, Jesus Christ, we should be joyous and cheerful in all our undertakings and all of our work and worship. Teach us to remember this at all times, so that we may be raised above the many petty grievances of daily life. We have no cause for anxiety, other than fear that we may fall below Thy plan for us in the work of salvation, and we pray Thee to use this offering in making Thy kingdom a reality among men. Bless us and keep us. Amen.—W.

SCRIPTURE: John 16:16-33.

THEME: Christ's Message of Good Cheer.

TEXT: John 16:33.

OTHER TEXTS: Matt. 9:2; Acts 27:25.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: Christ's Message of Good Cheer.

SCRIPTURE: John 16:16-33.

TEXT: John 16:33 "In the world ye have tribulation: but be of good cheer; I have overcome the world."

I. INTRODUCTION.

1. Life what we make of it. Determined more by our attitude toward things than by the things themselves. Illustration of Niagara. In Niagara the miser sees nothing, the boy sees a fine picnic ground, the girl a pretty rainbow, the mill-owner a prodigious waste of water power, the hack-driver a gold mine, the hypochondriac a chance for suicide, the poet and painter a matchless inspiration to their art, the geologist an interesting case of erosion, the average person of serious piety a cause for deeper

awe at the wonderful power of His Father in Heaven. What did you see? Take each one and compare with views of life.

2. What is the true view of life? Chiefly the question, is it an encouraging, or a discouraging prospect. Have we a right to take a cheerful view on the whole or otherwise? Certain things complicate the problem: sin, uncertainty, trouble and suffering, hard work and service. Is it worth while? Christ looks at these and says "be of good cheer."

II. DISCUSSION.

1. As to sin. Matt. 9:2 "Son be of good cheer; thy sins are forgiven. The incident and its presentation of sin. Apparently a minor matter, but really the vital thing in the case. Imagine his past life; dissipation, self-indulgence, selfishness, God forgotten, etc., as causes of his condition. Something or Christ would not have said this first. Christ's message to him as to many today like a great light in a hopeless darkness—"Child be of good cheer" courage, hope, confidence, etc., thy sins forgiven." Who is most troubled today over sin? This first and foremost. "Who hath believed our report and to whom is the arm of the Lord revealed. . . . He was wounded for our transgressions and he was bruised for our iniquities." Men come to the minister for all sorts of things—but few for this. No good cheer for those who come not to Christ for it.

2. As to sickness. Matt. 9:22 "Daughter be of good cheer; thy faith hath made thee whole." The incident and its presentation of silent faith. Some doubt and experiment perhaps with her yet there was faith, and faith in Christ. At least there was hope. Her experience had taught her discouragement, failures of physicians, grew worse, money gone, hope almost gone, her terror and trembling approach and her confession before the crowd. Compelled by Christ. "Daughter be of good cheer; thy faith hath made thee whole." No more silent faith for her. Open Christian life and confession of Christ. The lesson. Lots of real hidden faith in the hearts of men that Christ recognizes and honors. They hope to be silent, apart from the church. Thy faith, not thy finger. My power not my garments. He teaches her better faith and better knowledge. She is compelled to confess, so must we. "Be of good cheer." Why? Because of Christ Himself. Whatever doubt or uncertainty in your Christian life, whatever long discouragement or struggle or defeat, come with what faith you have, however you please, through any means of grace. But come and be of good cheer.

3. As to fear. "Be of good cheer; it is I; be not afraid." Matt. 14:27. The incident and its presentation of cause for fear. It is so on the sea of life: danger, struggle with hard circumstances, peril to business, home, health, life-plans and ambitions, spiritual perils: temptations, oppositions of friends and foes, the world's scorn of our efforts to be true and pure. Fear and its effect at such a time unmans us and takes away courage and purpose. Our need of encouragement and help. We fear the remedy. Christ's message: "Be of good cheer; it is I; be not afraid." Christ in the boat. His power to help a real force therefore his "cheer" a reality.

4. As to Trials and Tribulations. John 16:33. "These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world." The occasion as presenting the matter of tribulation. Christ's death and their separation from Him, a real grief to them, His solemn warning of persecution, the common lot, His message: "In the world tribulation; in me peace. "Its application to us; our sorrow and bereavement. Christ does not tell us that we shall escape because we are good or for any reason, "ye have tribulation," must have it, need it, we cannot help grief, He does not ask us not to, "weep not, thy brother shall rise again." "She is not dead but sleepeth." Always the note of triumph, "I shall rise again." "Be of good cheer." This the triumph of faith in Christ personally. Nothing else can give it.

5. As to service. Acts 23:11 "And the night following, the Lord stood by him and said, "Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." The incident as showing good cheer for service. Paul's life-work and ambition to carry the Gospel from Jerusalem to Rome. The theme of the book of Acts. His present circumstances. All to discourage and depress. Not a hopeful sign anywhere.

The results: Acts 28:15: "And from Rome the brethren, when they heard of us came to meet us as far as the Market of Appius and the Three Taverns; Whom when Paul saw, he thanked God and took courage." The world significance.

History of Christian work ever since, early apostles, reformers, modern missionaries, the work in the church, discouragement and deadness and opposition and indifference. Your Sunday school class, society, family, friends, your life work as a service to Christ, maintaining honest business in the community, reform, improvement, any good enterprise. Christ's message of "good cheer," if it be in His name and for Him.

It is more than good advice to "cheer up," "keep a stiff upper lip," or "look on the bright side" as a matter of good life philosophy. Christ was no such trifler. His "be of good cheer" had something back of it. Himself, His fight, His strength, His personal help. This is as real today as ever. It came to palsied, woman, sailor, disciple, Paul, at darkest point and brought real help, so to us.

III. CONCLUSION.

WHAT CHRIST MEANS TO ME

No mere man is the Christ I know,
But greater far than all below;
Day by day His love enfolds me,
Day by day His power upholds me,
All that a God could ever be
The Man of Naz'reth is to me.

No mere man is the Christ I find,
Standing alone 'mong human kind;
Living amid earth's sin and strife
Time's miracle—a perfect life.
All that a God could ever be
Earth's Perfect One has been to me.

No mere man can my strength sustain
And drive away all fear and pain,
Holding me close in His embrace
When death and I stand face to face.
Then all that God can ever be
The unseen Christ will be to me.
—James M. Campbell.

SEED THOUGHTS

The View of Life

How quickly one slips out of public favor when one is out of public notice.

In 1921 the royalties on Caruso's phonograph records amounted to $422,931. Last year they had dropped to $74,762.

The world rushes by the tombstones of even the great. To hold the stage one must be on it.

Overcoming the World

Frank T. Johns, of Portland, Oregon, candidate for President on the Socialist-Labor ticket, dies in a vain attempt to rescue a twelve-year-old boy from drowning.

Dr. Duncan, of the New College, Edinburgh, in conversation once with a lady, addressed these remarkable words to her: "It's a *grand* thing to begin at the beginning—to begin with the Lord as our Maker, and to learn who and what He is, Jehovah, I AM; and then to learn of Him as the Lawgiver; and then to meet Him as a Judge, and to be reconciled to His holy law—to hear Him pronounce the curse that we deserve, and to say Amen to it; and then to lie at His feet, confessing that hell is our due, and, lying there, to take at His own hand, Christ, instead of hell—Christ free, instead of hell deserved. That's just salvation, and no way but that will do for you or me. Try to get it fresh on your conscience every day, that hell is your desert, and that you take Christ instead."

Life Today

We face an almost completely industrialized society demanding from business—those who control social services—five things: Continuity, sufficiency, direction, control and growth. Labor, capital, and the public write

their own specifications. Labor translates them concretely into the steady job, adequate reward, good foremanship, the right to make its own mistakes, and a chance to rise. Capital seeks constant employment of savings, adequate return, good management, sufficient control of the risk and expansion. Society asks for more of the good life for all the people through uninterrupted flow of goods and services under efficient leadership, with the right of public recourse and progress.—John Calder.

SUNDAY SCHOOL LESSON

"JEREMIAH CALLS TO OBEDIENCE." Jer. 7:1-11, 21-23.
Read Also: Jer. 7:12-20, 24-26.
GOLDEN TEXT: "Hearken unto my voice and I will be your God, and ye shall be my people." Jer. 7:23.

Teaching the Lesson

The lesson describes Jeremiah's great burden for his people. (1) A most distasteful task. It was especially so to one of Jeremiah's sensitive and affectionate nature. Read Jer. 9:1 for an insight into the depths of this man's feeling and passionate desire for the holiness and welfare of his nation. (2) A most dangerous task. It was the denunciation of this commercial defiling of the temple that led to the crucifixion of Christ. The Scribes and Pharisees debated with Christ and argued loud and long. It was only when He interfered with the revenue of the temple and drove the money changers therefrom that they stopped debating, took immediate action and crucified Him. It is a significant fact that thus early we see this evil lust of gain taking its place in God's temple. Jeremiah is taking his life in his hands when he dares to raise a protesting voice against this prostitution of God's house. Vs. 10, 12 and 14 point out clearly that God's name and the place of God's worship is to be kept holy. There is a very real sense in which all bazaars and enterprises of that nature which tend to commercialize God's house are out of place in the church. God intended that His work should be supported by the voluntary and generous gifts of his people, not by selling tickets and giving oyster suppers. Jeremiah's call to obedience reminded them of the word of Samuel in earlier years (I Sam. 15:22, "To obey is better than sacrifice, and to hearken than the fat of rams"). It recalled also David's heart-broken confession (Psalm 51:16, 17, "Thou desirest not sacrifice, else would I give, thou delightest not in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise").

Jeremiah's words contained in the 7th chapter were written after the discovery of the book of the law, and prior to the year 609 B. C. He had not yet given over his policy of hope for the people. Jeremiah's experience is a source of comfort to all faithful Christian workers who find unresponsiveness and stubborn wickedness confronting them.

SERMON TO YOUNG PEOPLE

TITLE: *The Bells of Home.*

TEXT: "How shall we sing the Lord's song in a strange land? If forget thee, O Jerusalem, let my right hand forget her cunning." P 137:4-5.

This is one of the psalms of the exile, those sung by the Jews aft they had been taken into captivity in the land of Babylon. Homesick a weary, they thought of the country and the city they loved so well, a their one desire was to return there, and see it again before they di They could never forget Jerusalem, even in a far country.

A lady in my congregation has told me an interesting story. H father, as a young man, left Edinburgh and emigrated to Canada. was caught one day on the prairie in a terrible blizzard of snow. He so lost his way, and grew tired and numb with cold. He felt that cravi to sink down and sleep on the ground which often attacks people und such conditions, even though they know that to do so means death. Final quite worn out, he stumbled and fell, to feel a delicious but fatal langu stealing over him. But suddenly his drowsy mind was startled wide awa He thought he heard distinctly, ringing out across the snow, the great b of St. Stephen's, my church in Edinburgh, to which he had so oft listened as a boy. He formed a vow that if God would save his life would return there and become a member of it. Fresh strength came him; he rose to his feet, and pushed on until at last he reached a place safety. In course of time he carried out his vow by returning to Ed burgh, and joining St. Stephen's, where his daughter, who told me t story, is still a faithful member.

It is a good thing for us, when we grow up and go out into the wor to listen sometimes for the church bells of our native place—in oth words, to remember all the influences of Sunday School and Bible cl and home. Robert Louis Stevenson, who was also a member of Stephen's, has put this longing of the exile into beautiful verse:

> "Blows the wind today, and the sun and rain are flying,
> Blows the wind on the moors today and now,
> Where about the graves of the martyrs the whaups are crying
> My heart remembers how!"

I think the prodigal son must have had such an unseen message wh he arose in the far land, and went back to his Father. To those of y especially, who are soon leaving home to fend for yourselves, I wo say, Do not forget. Our thoughts and prayers go with you: let your o thoughts and prayers come back to us. "If I forget thee, O Jerusale let my right hand forget her cunning."

EVENING SUGGESTIONS

TITLE: *HELEN KELLER—The Wonderful Story of the blind, deaf d dumb girl.*

TEXT: Luke 4:18-19.

The story of Helen Keller, who at nineteen months old became blind and deaf, and soon afterwards dumb, and of how she learned to read and to write, and even to speak, is thrilling.

She was born in Tuscumbia, Alabama, June 27, 1880. At first she could see, hear and later speak a few words, just like other normal babies. When 19 months old she fell ill, and on her recovery, it was found that she was blind and deaf. Soon she became dumb.

When seven years old, a great event took place in her life. A Miss Sullivan, a teacher of the Perkins Institute for the Blind, in Boston, came to Helen's home in Alabama to be her teacher. It was slow work at first to teach Helen, but one day, about a month later, Miss Sullivan let water from the pump trickle slowly over Helen's hand, and then spelled by touch in the other, w-a-t-e-r. Helen grasped the idea that things had names. She touched the pump, the flower-trellis, her teacher, and learned their names by Miss Sullivan spelling them. That day Helen learned over thirty names of things and persons about her.

Some days later, Miss Sullivan put in Helen's hand an egg that was about to hatch. Slowly the chicken chipped its way through the shell, and when it finally came out Helen was delighted beyond measure. She learned that day where little chickens came from.

She soon learned to speak in the sign language. She began to study geography and history. At ten she learned to use her voice in speech. For a long time it was difficult to understand what she said. Now she makes addresses in public. Her voice is low but distinct.

In 1900, she passed examinations in Greek, Latin, German, Algebra and Geometry, and was admitted to Radcliffe College. She graduated in 1904. Writing soon thereafter for a popular magazine she said: "The idea of college education is not to give miscellaneous instruction but to disclose to the student his highest capacities and teach him how to turn them to account." In short, she believed that education was for service.

She is now a well-known author. One of her best books is called "The World I Live In." It tells how wonderful to an educated blind and deaf person, is the world of nature, of books and of people.

Helen Keller pleads the cause of the blind wherever she can. She urges that the state should give them a general education, and also train them to earn a living. It is remarkable, by the way, what blind people learn to make. They weave cloth, make baskets, tune pianos and organs, act as sales-agents, become church organists and even lawyers and preachers.

Miss Keller is an earnest Christian. When the distinguished Boston minister, Phillips Brooks, told her of the greatness and goodness of God and told her he was our Heavenly Father, Helen's face lighted up with joy and adoration, and she said, "I always thought God was like that!"

MID-WEEK TOPIC

TITLE: *The Beatitudes of the Revelation. IV: Invited Guests of the Lamb.*

TEXT: "Blessed are they that are bidden to the marriage supper of the Lamb." Rev. 19:9.

Parable of the Marriage Feast: Matt. 22:1-14.

THE WEDDING:

Figure of speech in Bible: people to land, land to God. Isa. 62:5.

The Church to Christ, the Head. Individual believer, through the Church, to Christ.

THE INVITED GUESTS:

"Many are called but few are chosen!" Some made light of invitation. Some mistreated messengers.

Doors thrown open!

THE WEDDING GARMENT:

Made *white* in sacrificial blood of the Lamb.

Modest—humility. Realization of our own needs.

Graceful—thanksgiving; for Christ; for human graces and human exploits.

"If God so clothe the grass of the field . . . shall He not much more clothe you?"—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE PROMISE FULFILLED.

TEXT: Acts 2:4 "And they were filled with the Holy Ghost."

INTRODUCTION: The day long expected had arrived. Power was given to the followers of Christ, the power that had been promised. The world was now taking note of them, not at first to honor but to slander. But this was not the first time that the followers of the Master had been misunderstood. They spoke freely and to the point, especially the spokesman for the group. The power received was now to be applied. The few humble men on whom the whole of the Master's program rested started out, and not only taught but lived as they taught.

Are men filled with the Holy Ghost today? Not as on that first Pentecostal outpouring, but in spirit, they are so filled. We see them even as we see those filled with other than the spirit of Christ. Not the longest prayer, the longest face, the longest record for attendance at worship are indicators of the Spirit filling one's heart. There are other easier tests. The real test is just how we live, nothing else.

Seven is a perfect number, so is three. Combine these, thus, as a real test of the residing of the Spirit with your heart:

1. Do you govern your temper, conduct, tongue? A tongue loose at both ends will betray you quicker than anything else. Your temper under control, or not, speaks volumes. Conduct will broadcast to everyone.

2. Do you cultivate courage, affection, gentleness? They marked the Master. If His Spirit rules our hearts these must find place therein.

3. Do you commend nobility, purity, truthfulness? Any one of these lacking and there is another spirit fighting for the control of your hearts.

4. Do you despise cruetly, arrogance, ingratitude. The Master did and said so on different occasions.

5. Do you wish for health, friends, contentment? These are proper in their place. As the body is the temple of the soul, we must care for it. Friendship has its only perfect pattern in Him. Real contentment comes only when we are linked with Him as collaborators.

6. Do you practice sacrifice, service, worship? These were the daily program of the One you claim to follow.

7. Do you give alms to the needy, comfort to the sad, appreciation to the worthy? The Master was ever giving without stint.

CONCLUSION: We may not be able to speak with tongues in the long list of people of the day of Pentecost, but we can do these simple things that mark us as those that are filled with the Spirit of Christ, just as surely filled as those upon whose head there came a supernatural demonstration, the difference merely in time and place, but not in real power or opportunity for living a Christ-filled life.

PSALM: 24.

THE MEANING OF AMERICANISM

(Memorial Day)

CALL TO WORSHIP: "O worship the Lord in the beauty of Holiness, fear before Him, all the earth: Say unto the heathen that the Lord reigneth—He shall judge the people righteously." Ps. 96.

HYMNS: Holy, Holy, Holy! Lord, God, Almighty.—*Nicaea*
America, the Beautiful.—*Materna*
My Country, 'Tis of Thee.—*America*
God the All-merciful.—*Russian Hymn*

PSALM: 48.

ANTHEM: Trinity Sunday. "I am Alpha."—*Stainer*

OFFERTORY SENTENCE: "They sold their possessions and goods and parted them to all, as any man had need." Acts 2:45.

OFFERTORY PRAYER: Teach us, Almighty God, the responsibility of great knowledge, great wealth, and the possession of a great land. Cause us to remember that we have come into this great inheritance, not through any superior qualities on our part, but through Thy great love and kindness. We approach Thee in all humility with this portion of our great wealth, and we pray that we may be charitable in our giving and thinking, and that Thou will give us grace to respond to Thy call in time of need. Bless us, Gracious Father, and hold us in Thy bounteous wisdom. Amen.—W.

SCRIPTURE: Matt. 18:1-14.

THEME: The Meaning of Americanism.

TEXT: Matt. 18:14.

OTHER TEXTS: Mark 10:15. Luke 18:17.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMON

THEME: The Meaning of Americanism.

SCRIPTURE: Matt. 18:1-14.

TEXT: Matt. 18:14.

I. INTRODUCTION.

1. The backward and forward look of Memorial Day. Its purpose to recall the deeds of those who founded and preserved the nation and from them to draw the lessons of the future.

2. The question of the theme in the light of Memorial Day and of the Scripture passage. What are our national ideals, the convictions that guide us in the issues that may confront us at any time?

II. DISCUSSION.

1. The answer, how derived?

a. Not from general principles of righteousness as justice, liberty, etc.

b. Not from the foibles and peculiarities of the American people as speed, optimism, commercialism.

c. The answer is the convictions of the people as to the true relations of individuals to the groups to which they belong, family, community, social class, church, etc. Which most important, the individual, or the group? In the passage, Christ found one sheep missing in the fold of one hundred. He exalted the need of one above the ninety and nine. He implied that the fold existed for its benefit. Notice the word one all through the passage. He "discovered the individual."

2. Three great fundamental American convictions give the meaning of Americanism.

a. A conviction of the pre-eminence of the individual. 1. The revolutionary character of this thought It did not originate in America, but in the teachings of Christ. It was buried for centuries until the Rennaisance and the Reformation. It originated America and was first wrought out as a national ideal in America. 2. This carries two inferences: a. The individual's first duty is to maintain his group for the sake of the individuals in it. b. The group's first duty is to the individuals that compose it. Illustrate both inferences in the family, community, society, state and church.

b. A conviction of a world mission. a. Compare the Jewish ideas as given to Abraham, that "God would make of him a great nation," and "that in him all the nations of the world should be blessed." False Americanism accepts the idea that God will make of us a great nation, but denies our obligation to bless the other nations. True Americanism accepts both. b. From the beginning of the Spanish War down to our present great influence for world peace America's sense of her world mission has been steadily clarifying and expanding. Gladstone once said prophetically, "America will become one day what England is today, the head steward in the great household of the world, because her service will be the best and the ablest."

c. A conviction of the centrality of the child. 1. Review the passage for Christ's emphasis on this point. He put the child at the center of the ancient group and made their attitude toward it the test of rank among them. 2. America's attitude on the same point. Probably in no country is the importance of the child more recognized or emphasized than in America. The Preamble of the Constitution declares that that great document was adopted to "secure the blessings of liberty to us and to our children for ever."

Illustrate this by emphasis on common school and collegiate education, religious education, the abolition of child labor in industry, the recognition of the menace of divorce to the child, social emphasis on all forms of child welfare.

The slave child dramatized by Henry Ward Beecher killed slavery.

The protection of the child was the most powerful argument in favor of the 18th Amendment.

II. CONCLUSION.

1. The duty of loyalty to these three convictions is the deepest meaning of patriotism. Any political party or group or influence that ignores or injures the individual, or binds us to our obligation, or over-rides the rights of the child is un-American.

2. The centuries will patiently wait for us to work out our application of these principles if we earnestly try to work them out. They will roll relentlessly over us as they have rolled over the nations of the past if we cease to work for them as our ideals.

SEED THOUGHTS

Lives of Heroes

Biographies are in demand. The interest in biographies continues. One would have thought that with so many appearing, people would have been somewhat surfeited with them. But such is not the case. On the other hand, the public is wary what kind of biography it purchases. From what I can hear, they prefer the solid, and when I say solid, I do not mean a dull biography, but a biography which is sound and historically correct. A scandalous biography may have an ephemeral success, but it soon fizzles out. Probably next to fiction, biography is more popular than any other kind of work. It must however be true in effect, and it must have that particular slant which makes it fascinating reading. It is not every individual whose life lends itself to an interesting memoir, and probably there have been too many biographies of a second and third-rate value.—S. S. Times.

War

Dusting is of little use if the dust is only stirred into the air to settle again in a short time.

A Peace-Time Hero

There are not only Pilgrim Mothers but other Pilgrim Fathers. The first Americans of African descent came to these shores August 16, 1619, a year and a half before the Pilgrim Fathers landed at Plymouth. They were kin to the Pilgrim Fathers in thrift, as indicated by the fact they have acquired a couple of billion of dollars since their manumission sixty-five years ago. They were affinities in their love for liberty, as indicated by the fact that they broke away from their habitat of three hundred years to migrate throughout the United States in search of liberty within the last decade. They were alike in their passion for education, as indicated by the fact that they have wiped out eighty-five percent of their illiteracy within a little more than half a century. In his great oration on the

Pilgrims Richard Salter Storrs showed that the Pilgrim Spirit was not confined to any age, land or race. He might have specified that there were Pilgrims in Bronze right here on American soil. The spirit of the Pilgrim has been ploughed so deep in American soil that it has sprung up in a variety of color, like the vegetation of a field.

The Connecticut Congregational Club has in its midst a noteworthy example of a Pilgrim in Bronze in the person of William Edwards, as he has stood for fifty years in the service of First Church of Christ in Hartford, of which Dr. Rockwell Harmon Potter is minister. Mr. Edwards has recently completed a half century of service in this church with great honor. Succeeding to this position through his father-in-law, he did his work so well that at the close of his semi-centennial of service the church not only gave him a tangible expression of their appreciation but made him janitor-emeritus, with pay. He not only kept the church in fine shape for fifty years but kept it at the right temperature, so that the audience was neither frozen out by North-pole frigidity nor melted with fervency of heat. A Chesterfield in bearing, he has performed his duties with dignity and grace, making a friend of all. It is a tribute to his real worth and also to the democracy of this aristocratic church in which the Club held its Forefathers' Day celebration that William Edwards, janitor-emeritus, should be honored with a seat at the guest table in the very church where he had served so long. "Seest thou a man diligent in his business, he shall stand before kings, and not before mean men."—Henry Hugh Proctor, The Congregationalist.

The Individual in One Industry

In the advertising copy of Hope Natural Gas Co., appears this statement: The discovery that natural gas had in it a dash of gasoline vapor stimulated George M. Saybolt to the experiment in 1906 through which the gasoline carried along with natural gas in pipe line transportation was trapped under pressure in a bath of oil and thereafter refined out of the absorbing oil. The first commercial plant was built by the Hope Natural Gas Company at Hastings, West Virginia, and a mighty industry was born. For two decades absorption gasoline has supplied the energy in thousands of autos and the removal of gasoline from the transportation lines has at the same time, increased efficient service of natural gas to the consumer.—Hope Natural Gas. Co.

Into Life

In the *Christian Herald* appeared a sermon by Rev. L. C. Masted pastor of Victory Lutheran Church, Minneapolis, on "The Value of Knowing God. The sermon taught that to know God was to know also how to live and how to die. One of the paragraphs gives us an interesting example of the Christian's triumph over death.

Yes, God can teach you how to die. But, though you are asked to pass beyond the portals of death, there is no reason why you should not have a blessed departure, even as the great evangelist Moody had—about

whose ministry it was said that "he decreased the population of hell by a million souls." Moody's last words were: "The world is receding and heaven opening, God is calling!" Then, when someone suggested that he was going to get well again, he said, "No, I am in the gates; I have seen the children"—here he referred to his two grandchildren who had gone on before. Still later he said, "No pain; no valley; Is this death? This isn't bad; it is sweet; this is bliss." And finally these words of triumph: "This is my coronation day, and I have been looking forward to it for years!"

SUNDAY SCHOOL LESSON

"GOD'S LAW IN THE HEART." Jer. 31:29-34; John 1:17.
Read Also: Heb. 8:7-13; Jer. 31:1-28, 35-40.
GOLDEN TEXT: "Thy word have I hid in my heart that I might not sin against Thee." Psalm 119:11.

Teaching the Lesson

The 31st chapter of Jeremiah in which this lesson lies is classed as one of the high points in the Old Testament. Only a part of it is printed as the lesson text. The teacher should read all of it. Vs. 1 refers to the family God. Family worship is important. God is a God of the family. Vs. 3 speaks of God's constant love which pursues and draws us. The teacher should read Francis Thompson's "Hound of Heaven" to refresh his consciousness of this amazing love of God. Notice in vs. 4 and 5 of chapter 31, the recurrence of the word "again." God is able and desires to do much for us. That He does not is our fault, not His. Christ looked over Jerusalem and said, "How often would I have gathered thee as a hen gathers her chicks, but ye would not." The teacher might discuss with the class the topic, "Quit quarrelling with God." How *often would ... but ye would not."*

Vs. 10 is Messianic, and there is a sense in which it is to be fulfilled during the millenium, when Israel shall have been gathered again, in belief in Christ. Vs. 15 was prophetic, and was fulfilled in the slaughter of the infants at the birth of Christ.

Vs. 29 has been called the discovery of the individual. Vs. 31 is also Messianic. From vs. 32 and following we have a description of the New Covenant into which God is to enter with His people. There are three marked characteristics of the covenant: (1) God's law to be in the heart. (2) Universal knowledge of God. (3) Forgive sin. These words were written in the last dark days of the southern kingdom just before its capture in 586 by Nebuchadnezzar. Zedekiah was a weak, vacilating figure. He had sworn allegiance to Babylon, but was secretly plotting with Egypt. His perfidy was the last damning mark of his ungodly character and brought him and the people into destruction. Notice that the golden text may be outlined in this way:

"Thy word," the best thing; "have I hid in my heart," the best place; "that I might not sin against thee," for the best purpose.

SERMON TO YOUNG PEOPLE

TITLE: *The Silent Policeman.*

TEXT: "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the Cloud was not taken up, then they journeyed not till the day that it was taken up."—Ex. 40:36-37.

Recently there has been introduced into our Edinburg streets a device which has been used for some time in America: and so my readers will in all likelihood know it so well that I need not describe it here at length. We may call it "the silent policeman." At busy places where two main streets meet there are erected pillars containing red and green lights worked by an electric current. When the stream of traffic is to go in one direction, the signal shows green on that side, but red on the other. Then, after three minutes, the lights are reversed—the green turns to red, and the red to green, and so the other stream of traffic is now allowed to proceed. This arrangement does away with the need for an army of traffic police on point duty, and seems to work very well.

Does it not remind us of what is described in our text? When the Israelites were marching through the wilderness, God directed them by His own lights, the pillar of cloud and fire. When it stopped, so did they, when it went on again, they obediently followed, and thus they were divinely led and guided by an unseen power made visible.

Our Heavenly Father still guards His children in their journey to the Promised Land. The light of His wisdom, His Holy Spirit, shines into their hearts at every cross road, every difficult and dangerous bit of the way. Of course we may pretend not to notice it, but if we do, we run the risk of smashing to pieces. It is only by obedience to that heavenly vision that we are sure and safe. When the red lamp of danger glows before us, let us halt, and not move a single step until God signals "All clear" to our waiting soul. If the traffic were allowed to go as it likes in our busy city streets, the result would be hopeless confusion and great damage. That is what is wrong with the world today. Men and women, boys and girls even, think they can rule their own lives and go where and as they please, without any thought of God or their fellows. They forget the "silent policeman," the inward voice of conscience, the promptings of the Holy Spirit. Even the street-lamps teach us that lesson. Let us seek to obey it.

SERMON TO CHILDREN

TITLE: *CLARA BARTON: Founder of the American Red Cross.*

TEXT: Matt. 25:36.

Every girl especially, and every boy, too, should know something about

this great American, Clara Barton. She was one of our greatest workers for the good of humanity. She was known and honored for her work, not only in our own land but throughout the civilized world.

She was born in Worcester county, Mass., on Christmas Day, 1821. Hers was a Puritan home. She was trained by her mother to be a good housekeeper, to work among flowers and in the vegetable garden, to be self-reliant and self-respecting, to be kind to the poor, and to be a good Christian.

She was an out-of-doors girl. Her father gave her a Morgan horse to ride. He was a trained saddle horse. He could change quickly from a single-foot to a rack, pace, or trot.

She was educated first at home, and then at an academy in North Oxford, and afterwards at Clinton Liberal Institute, in New York State. On graduation, she became a school teacher in Bordentown, N. J. There were no public schools at that time in that state. A few free schools had been started, but they were not regarded highly by the people. Many called them "pauper schools."

Miss Barton offered to teach this Bordentown school for three months as an experiment, provided a building was furnished. She said that if the school was not a success after three months' teaching, she would not ask for a cent of salary. She began her teaching in a tumble-down building, with six boys only as pupils. At the end of a year she had six hundred pupils, and they were housed in a new building put up by the town.

When the Civil War broke out, the soldiers had no women nurses. Thousands of wounded soldiers got little attention, owing to the lack of nurses. Miss Barton met the returning Massachusetts soldiers, as they came home sick or injured, and she and other women did what they could for them. But she felt that nurses should be with the armies in the field. At length, permission was given by the War Department, and she, with many women nurses, started for the front. It was just after the battle of Cedar Mountain. Acres of wounded soldiers lay on the battlefield. Miss Barton and her nurses soon organized forces for their relief. The soldiers called them "angels of mercy." For four years, until the end of the war, they served. Theirs was a great humanitarian work.

America, largely through her efforts, became a member of the International Red Cross Society.

I suppose every boy and girl knows about the work of our own Red Cross. In the World War, in great disasters like the San Francisco fire and the Mississippi floods of two years ago, and in many other great calamities, the Red Cross was first in the field to help.

Miss Barton died April 12, 1912, mourned by the whole nation. What a wonderful work this American woman did for humanity!

MID-WEEK TOPIC

TITLE: *The Beatitudes of the Revelation. V. The First Resurrection.*

TEXT: "Blessed and holy is he that hath part in the first resurrection:

over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

The book symbolic.

THE FIRST RESURRECTION:

Judgment every day. Jew visioned a last and final judgment for which all must wait.

Loyal saints shall not wait. Their life is with Christ. "For me to die is Christ." Phil. 1:21.

THE SECOND DEATH:

Saints not subject to this.

Judgment passed. Out from presence of God. Judas: "He went out, and it was night." What is death eternal?

THE THOUSAND YEARS REIGN:

Symbolism of figures. Thousand a multiple of ten (kingship); practically infinite.

Christians were asking, "What our share?" Answered "To live and to reign in fellowship with Christ!"

THE ASSURANCES OF THE BOOK:

Kingdom of God is absolutely guaranteed once and for ever in Jesus Christ.

True believers real kings and judges of the world.

Present life in the Kingdom an earnest and guarantee of complete future glory.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE VISTA OF MEMORY.

TEXT: Psalm 78:7 "That they might set their hope in God and not forget the works of God, but keep His commandments."

INTRODUCTION: Down the path of national life we have come through five great wars, Revolution, War of 1812, Civil, Spanish American and the World War. Ties of kinship make the memory of those who served in all these sacred. We do not glory in war but in the sacrifice of those who gave "the last full measure."

"For the youth they gave and the blood they gave,
For every marked or nameless grave,
We must pay with service true
Till the scales stand straight with even weight,
And the world is a world made new."

The memory of the past serves the present if it lifts the present above the record of the past. If men recall and profit by what they recall, forward steps are sure to be taken. Memory alone is sentimental. Linked with hope and effort it is vitalized. Memory has its place in war, in peace.

I. ASSOCIATE GOD WITH REMEMBRANCE, WITH GRATITUDE. There are few faculties of the human mind that we more seldom regulate and direct with Christlike principles than that of looking backward. The past is noble and holy only as we see God's hand working in it. The past is "what God has done for us." Let us recognize Him as the "Giver of every good and perfect gift." It is a sure way of saving ourselves from falling into the habit of self praise. If we see Him we will not see what we think is our own cleverness, success, but His gracious Providence. We will not recall our sinful ways in such a manner that we become remorseful, but will also see Him as a Pardoning Father. We will recall the past, not to long for it and its departed blessings, but will live in the present fully conscious of God's eternal presence."

II. MEMORY OF THE PAST IS RELATED TO THE PRESENT. After all memory is but to fit us for the present. Past mistakes recalled will be helpful in avoiding them in the present. If memory weakens us for present duty it is not a blessing; if it strengthens, it is a blessing. Memory of God's blessing in the past should make us conscious of God's present power to aid. His answers to prayers in the past should send us to our knees today.

III. MEMORY IS ALSO RELATED TO THE FUTURE. We are to live today with confidence, strengthened with memory of the past. We are to approach the future with hope that is born of that which memory recalls. The hope of the future draws upon memory for all that it may paint for us of beauty and happiness, sorrow and trial, in days yet to come. Hope of the future day without the memory of the past day is impossible.

CONCLUSION: Recall the years with their blessings, national, family, personal. Recognize God's hand in the passing years. See His Providence in the days gone by. Be instructed for the present with recalling the past. Be encouraged for the future with the blessings of the past.

PSALM: 46.

JUNE 2, 1929

THE HUMAN MESSAGE OF GETHSEMANE
(Communion)

CALL TO WORSHIP: "O sing unto the Lord a new song; for He hath done marvelous things. His right hand and His holy arm hath gotten Him the Victory." Ps. 98.

HYMNS: To Thy Temple I Repair.—*Pleyel's Hymn*
Living Bread from Heaven.—*Aurelia*
Lord Jesus Christ, we humbly pray.—*Grace Church*
Angel Voices Ever Singing.—*Angel Voices*

PSALM: 51.

ANTHEM: First Sunday after Trinity. "Beloved, if God so Loved us."—*Barnby*

OFFERTORY SENTENCE: "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and a great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." Acts 4:33-35.

OFFERTORY PRAYER: Almighty God, we pray Thee for grace and strength to learn the lesson of suffering, sacrifice, and bitter disappointment, in our contemplation of the Saviour in His hours at Gethsemane. We know that Thou wilt not overtax our faith, and we sorely need the wisdom which comes from triumph over temptations. Our temptations come to us largely through the possession of earthly wealth, and we ask Thee to accept in Christ's name this offering to be used as Thou believest wise. Teach us to see that we double our possessions by giving them to Thy service. Amen.—W.

SCRIPTURE Mark 13: 32-42. Heb. 5:7-9.

THEME: The Human Message of Gethsemane.

TEXT: Heb. 4:15.

OTHER TEXTS: Rom. 7:5. I Pet. 3:18.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: The Human Message of Gethsemane.

SCRIPTURE Mark 13: 32-42. Heb. 5:7-9.

TEXT: Heb. 4:15.

I. INTRODUCTION.

1. Gethsemane as the deepest human experience of Christ. Danger of losing both its divine and human meaning by theological interpretation.

2. Christ's experience that of a soldier before going into battle. The meaning of the "cup" in its human and sacrificial aspects. Let us consider Gethsemane as a human experience with hard circumstances and trouble and the lesson to us of how to meet them drawn from Christ's method of meeting His own.

II. DISCUSSION.

1. The bearing of Gethsemane upon Christ's divinity.

a. The great purpose of His human life was to reveal God for our salvation. We are incapable of understanding any presentation of God that is not expressed in the terms of our human experience. Christ gives us a picture of God painted in the colors of a human life. Therefore we can learn enough about God from Him for the purposes of our human life. To us the greatest proof of Christ's divinity is the quality of His humanity. In Gethsemane we have the supremest possible picture of Humanity at its very highest and best. At every point it is marked by the distinct quality of the divine. We can be fully satisfied if God is as good as Christ pictures Him there.

> "If Jesus Christ is a man and only a man, I say
> That of all mankind I will cleave to Him
> And to Him will cleave alway.
> If Jesus Christ is a God and the only God, I swear
> I will follow Him through Heaven and Hell
> The earth, the sea and the air."

b. With our faith in His divinity then guaranteed, we can trust His power to lift us up toward His own level of living and purposes from the lower levels of our own selfishness, fear and sin.

2. The bearing of Gethsemane upon our own human experiences.

a. The purpose of Christ's experiences. Christ's main business on earth was to show us how to meet earthly experiences. His own were deeper and more real than the utmost we can know. "The captain of our salvation made perfect through suffering." Take Him here simply as a man dealing with his trouble.

b. His troubles. A combination of things personal and official. Physical suffering and dread in the presence of a terrible experience; mental strain and sorrow; disappointment in His mission; human ingratitude, misunderstanding and misrepresentation; treachery of intimates and friends; the bearing of sin's opposition. "A man of sorrow and acquainted with grief, afflicted, stricken, smitten of God, despised and rejected of men, borne our griefs, carried our sorrows, the chastisement of our peace on Him. "My God, my God, why hast Thou forsaken me?"

c. How He Met His Troubles.

1. Fellowship of Friends.

a. His desire to eat the passover with disciples. His peculiar tenderness in speaking to them. His selection of Peter James and John, their human loyalty and love, their pitiful failure and inadequacy, asleep, utterly unequal to his need.

b. Our duty and privilege of using our friends. We are often too independent and self-reliant and it is mere pride, difference between boring people with our affairs and giving them a chance to do what they will be glad to do. Christ's object was as much discipline for them as help for Himself. We parents often let members of our own families become selfish and inconsiderate, when it would be best for them if we made them carry a little of our load. Use your friends and lean upon them. It is good for them. The corollary of watchfulness for opportunities to help others. But the best our friends can do be they ever so true and faithful is not enough to satisfy. If Christ had had only that, He would have lost all and left us nothing.

2. Fellowship of the Father.

a. Fundamentally, a man must face His life and its burdens alone with God. Christ goes beyond the three, Trod the wine-press alone," no one can follow us into that secret garden of the soul where we fight out with our own spirit in the presence of God the battles of life. The most serious mistake that most of us make is that we never take the time or make the effort honestly to look our troubles in the face, stand them up and scan them all around, meet them squarely and think clear through what they mean and how we are going to deal with them. We dodge them, try to forget them, drown them in drink and folly and cheap amusement and thus simply add to them. Christ went into Gethsemane alone and faced His own, and when He came out He was its master. God knows the way out.

b. Christ's prayer as to His will and God's. His will as wish and as purpose. Was the result mere submission? The falsity of the word and its misleading inferences. God wants our agreement, our approval, our co-operation, our acceptance of His providences as being somehow fundamentally right even if in themselves they may involve hardship and wrong. There is mystery involved but the only solution is Christ's: an acceptance of God's will as good wise and loving.

c. The infinite value of getting God's viewpoint, and, in so far as we can, seeing things as He does, and where we cannot simply taking as necessarily true that things as He sees them are the best they can be, not altogether good but the best possible to Him and us.

III. CONCLUSION.

1. The wider lesson of Gethsemane to sin and world.

2. The vital one of living and trusting Him, not do you understand, but do you love Him?

ADDITIONAL OUTLINES

THEME: THE CHIEF CORNERSTONE.

Isa. 53:2—"As a root out of a dry ground.

1. Christ the cornerstone upon which rests the entire structure of the Christian Church.

2. Consider Jesus Christ and His Atoning Work as recorded in the Scriptures.

a. Without it, no vital, dynamic force to make men want to obey laws and observe moral precepts.

3. Jesus Christ, Son of God, alone has power to make men *want* to live by the Golden Rule.

a. Jesus of unlearned, poor peasant ancestry possessed intellect to solve problems of the ages.

b. His precepts and teachings have been bases of moral teaching for 2,000 years.

c. Jesus a born leader, drawing men to Him by power of personality.

d. Jesus gained influence through example, rather than compulsion.

e. Interest in men, women, children of everyday walks of life dominating characteristic of His life.

f. Jesus was the incarnation of purity, yet He understood the soul of sinful man, having been tempted like as we.

4. The Mission of the life of Jesus, bringing back to God men and women who have strayed afar. Paul applies name "Apostle" to Jesus, meaning that He too was sent as a messenger from God to bear tidings of the New Covenant to the indifferent world.

5. Jesus offering His own life, instead of the customary life of oxen and goats, to save the sinful brings us into direct communion with God. This act of supreme Love we commemorate every time we observe the feast of communion of the Lord's Supper.

6. We, as disciples of the humble Nazarene, have the privilege of molding our lives and characters according to His example.

SEED THOUGHTS

Growth

It doesn't take very long to trim a Christmas tree—to hang on little trinkets, lights and silver festoons. It is all complete perhaps in half an hour. For the same little tree in the forest to trim itself with its own cones is a matter of growth so slow that it is almost imperceptible. The difference between these two processes is the difference between the aims of the old education and the new.

To get immediate, showy results something must be added to the child—hung on like a decoration. Real organic growth is so gradual, so unobtrusive that it does not satisfy the anxious parent or teacher. They wish to be assured at every turn that the child is being visibly improved.

The new education, like modern farming, believes that the place to put the effort is the environment. If the soil is made rich enough, yet not too rich, growth takes place normally.—Survey Graphic.

A True Shepherd

Moulay Youssef, Sultan of Morocco, died on November 17, in the Imperial Palace at Fez. The Sultan's death is regarded as a great loss to France. Throughout his reign he was absolutely loyal to the French and extremely helpful. Marshal Lyautey, the pacifier of Morocco and for many years the Sultan's adviser, said: "France loses in him a friend who most loyally seconded in every way the establishment of the protectorate in Morocco. He came to the throne in 1912, in the midst of the most difficult circumstances, while two-thirds of the country was in full revolt. Two years later the outbreak of the European war and the withdrawal of two-thirds of the troops from Morocco caused a new crisis. But the Sultan's confidence in France and his loyalty never weakened. "While modest in appearance and somewhat timid in character, he had a very sure judgment, a profound knowledge of his people and the needs of his country, and his advice was always invaluable to me." Moulay Youssef was proclaimed Sultan by the Ullemas of Fez, in succession to his brother who, when he abdicated, nominated him, as is the custom of that country, where the rule of primogeniture is not universally observed. The new Sultan was then 31 and had never aspired to the right to walk beneath the imperial parasol. Of all his brothers he was in his father's eyes the least likely to cut much of a figure in the world.—Presbyterian Banner.

A small weighing instrument has been perfected which picks up a gold coin automatically, holds it in apparent hesitation for a few seconds, and then discards it to the right or to the left according as the coin is true or false. We are told that the instrument never hesitates as to what its action will be after it once discovers the value of its coin—to the left if false, to the right if true.

Fortunate indeed is the Christian whose conscience will work with similar rapidity and accuracy upon the question of doubtful behavior.—Record of Christian Work.

SUNDAY SCHOOL LESSON

"LATER EXPERIENCES OF JEREMIAH." Jer. 38:4-13.

Read Also: Jer. 20:1-6; 37:1-21; 28:1-3, 14-28; 43:1-7.

GOLDEN TEXT: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." Matt. 5:11.

Teaching the Lesson

Thus the only great and true patriot is sacrificed to the Godless zeal of the misled nationalists! His fearless proclamation of the truth was

beginning to bear its fruit and he was beginning to suffer the penalties of his fearless and righteous preaching. Chap. 20:1-6 describes the stocks. The early Puritans used them and got the idea probably from these ancient times. They were not content to throw him into stocks, but smote him and buffeted him. They accused him of being the troubler of Israel, as long before King Ahab had accused Elijah. (I Kings 18:17, 18). The men who stand for righteousness and purity and Godliness are always called troublers of the commonwealth by those whose desires run counter to the law, and who find themselves restrained by the activity of Godly people. It is quite customary for superficial thinkers to speak glibly of reformers and condemn them as men of unworthy motive or hypocritical lives. It's a cheap and false and vulgar thing. There is not an outlaw in the city of Chicago that doesn't speak with scorn of earnest men who are striving to bring about conditions of righteousness and peace, and of course, every such man to the criminal is a troubler. It is always a trouble and inconvenience for the unrighteous to be opposed by courageous persistent men of resourcefulness, of honor, and of determination. Elijah replied, "Thou art the troubler of Israel." The true trouble-maker in any state is the man who is unrighteous, living a life that drains rather than contributes to the welfare of the state. Elijah sternly and instantly denied the charge and countered by declaring that Ahab by his course of Godless heathenism was the troubler of Israel. So Jeremiah, the great patriot, and the truest friend of his nation, was accused of being a traitor and was punished and imprisoned.

Chap. 37 describes the siege of Jerusalem by the Assyrian army. The siege was raised upon the sudden appearance of the Egyptian forces whose coming had been so long promised, and so many times delayed. The relief, however, was only momentary. The Assyrian quickly defeated the Egyptian army and settled down once more to the long watch before the beleaguered city. At this time Jeremiah attempted to return to his native town but was arrested, accused of treason, and of attempting to join the forces of the enemy. By order of the king he was cast into the dungeon from which he was rescued by an Ethiopian whose name was Ebed-Melech. This man with a group of thirty helpers released him from this prison place, which was probably an old, disused well with no water in it, or at most only a few inches. They conducted him with courtesy to the court of the guard, where he remained until Jerusalem fell. Jeremiah was later taken to Egypt where he passes from the view of history. One cannot but hope that his last days were spent in peace and among friends. He is known as the prophet of tears. The man was passionately devoted to his native country, persecuted and despised, but bearing faithful testimony throughout all of his bitter experiences. He defied the false prophets who were constantly contradicting him, laying plots for him, and making devices against him. (Jer. 18:18, 21-23). The most active of these false prophets was named Hannaniah. With him Jeremiah had a personal, and the record might lead one to believe, even a physical encounter. (See Chapter 28.)

Zedekiah, the king, had succeeded his uncle Jehoiachin. Nebuchadnez-

zar, the king of Babylon, made and unmade these puppet kings of Judah at his pleasure.

Helpful Reading

"Leaders of Israel"—Geo. L. Robinson, pp. 180-189.
"Hours with the Bible"—Geikie, pp. 281-294.

SERMON TO YOUNG PEOPLE

TITLE: *The Bottle Dungeon.*

TEXT: "He brought me up, out of an horrible pit." Psalm 40:2.

Some little time ago I paid a visit to the old Castle of St. Andrew's, a town famous in Scottish history for other things than golf. Though the building is now a ruin, there are still many interesting things to be seen there. You boys, at any rate, would have liked, I am sure, to have been with me as, lamp in hand, I crawled along an underground passage which is supposed to lead right to the Cathedral, though now it is blocked up at one end. In parts the roof of rock is so low that I had to go almost on all fours, groping my way along the moist and slimy stones. It reminded me very much of the coal-mines I used to visit when I was a minister in Lanarkshire. But perhaps the most exciting thing in this castle is its famous bottle dungeon. It is hewn out of solid rock, in the shape of a bottle, with the narrow neck uppermost. The unhappy captives were let down by means of a rope, and could not themselves get up again, being usually left to die and rot, the last sound they heard the melancholy beating of the sea waves against the outer wall of their grim prison. No one has been imprisoned here since the time of Walter Mill, an old Parish priest who became a Reformer, and was punished by Cardinal Beaton. He became blind as a result of his sufferings in this "black hole of Scotland." But, in spite of that, he was taken out and burned to death. When one sees the ruins of the once glorious cathedral of St. Andrew's, one mourns that men should have destroyed it. But we understand the reason when we think of the sufferings and death of poor old Walter Mill, and other martyrs of the Reformation. The bottle dungeon explains the ruined church, associated as it was with the men who disgraced the name of Christianity, the religion of love and mercy.

This is the only place of its kind in Scotland, though such "oubliettes," as the French call them, are found in other parts of Europe. And of course they were well known in the East, so that we find many references to "pits" in the Bible—the one in which Joseph was placed by his cruel brothers, the den of lions to which Daniel was condemned, and the dungeon out of which Ebed-Melech the African drew Jeremiah by ropes under his armpits, placing "old cast clouts and old rotten rags" below them, so that they should not cut into his flesh.

And that is what the Psalmist is referring to in these words of our text. He speaks of sin as a bottle dungeon, into whose "miry clay" it is easy to fall, but out of it no man can climb by himself. Somebody must

throw down a rope and lift him out of prison. That is what Jesus does. He lets down the cords of His love, and raises us up in safety into the sunlight of His presence, setting our feet upon the rock of His salvation, putting a new song in our mouth.

SERMON TO CHILDREN

TITLE: *FLORENCE NIGHTINGALE: The Founder of Modern Nursing.*

TEXT: Matt. 25:36.

Florence Nightingale was the founder of modern schools for training nurses. She became an authority on hospital management. She wrote valuable books on nursing and on hospitals. What is the life-story of this remarkable woman?

She was born in Florence, Italy, in 1820, of rich English parents, and was reared in Derbyshire, England, in a beautiful home, surrounded by a charming hill country. She was highly educated for her day. She spoke French, German and Italian fluently, as well as her native tongue. She traveled extensively. She was a refined, rich, and attractive young woman. How did she happen to become interested in nursing?

Well, she was fond of animals from girlhood and took great delight in caring for them when they were injured or ill. She became deeply interested later in helping sick people. When her father and mother took her up to London to enjoy the social season, she spent a lot of her time visiting hospitals, and studying their management.

She went to Kaiserwerth, Germany, to study nursing in a great institution which had been established by a humble Lutheran pastor. Many wealthy and noble German women became nurses in this hospital. Miss Nightingale distinguished herself here by her mastery of the subjects taught, and also by her practical ability in putting her nursing knowledge to use.

On her return to England, she took over the superintendency of a hospital which was failing for lack of funds and proper management. She gave her time and her money to this hospital for several years, and made it a success.

Then the Crimean war broke out. In the winter of 1854 reports of dreadful suffering and lack of care of the wounded English soldiers stirred the people at home. Florence Nightingale volunteered to direct the hospitals and to take out women nurses with her. It was the first time in history that women nurses were allowed to take care of soldiers in the field.

Miss Nightingale and her nurses found a terrible situation. Cholera and other dread diseases were raging. Sick and wounded soldiers were dying by the hundreds. Soon, however, she brought order out of chaos. She had the hospitals put into a sanitary condition. She established laundries. She organized proper diet-kitchens. She and her nurses gave the touch of women's hands and women's sympathy which cheered up the sick, and helped them to get well. It was a great work. It impressed the world.

Florence Nightingale died in 1910, at the age of ninety. Her influence is still powerful in the great nursing and hospital movement which she inspired.

MID-WEEK TOPICS

TITLE: *PRAYER AND NATURAL LAW.*

TEXT: Psa. 55:1.

Can the two processes ever be humanized? Are they enemies or allies?

Bacon, the father of modern science says: "A little natural philosophy and the first entrance into it doth dispose the opinion of atheism . . . on the other hand, much natural philosophy and wading deep into it will bring about men's mind to religion."

I. What is natural law? Huxley says: "Law means simply a rule which we have always found to hold good, and which we expect always will hold good."

It must be remembered that law is not a being or entity; it is as Dr. Shaw says: "Not a self-acting force or thing, not a being or entity. It is simply a formula descriptive of nature's observed method of behavior or procedure, a term expressing the observed regularity or uniformity of nature's sequences.

That is what brings cosmos out of chaos.

II. Such a law is not a limitation but a liberation. It is not imprisonment; it is the embodiment of freedom.

Dr. Snowden says: "Laws are the means of liberty, the grooves and guides in which liberty moves with speed and safety." The steel track does not destroy the liberty of the locomotive, but gives it all the liberty it has. Thus we see natural law, not as weights, but wings. In the light of such knowledge, should we say what the attitude of Father love is to be toward the realization of the physical, moral and spiritual worth of his sons and daughters?

EVENING SUGGESTIONS

THEME: ANDREW, A PROGRESSIVE CHRISTIAN.

TEXT: John 1:40—"One of the two which heard John speak and followed Him, was Andrew, Simon Peter's brother."

INTRODUCTION: Jesus drew to Himself men of various types, a place for every man in His service. Many who, no doubt, knew Him and followed Him are lost to us so far as Biblical history is concerned, but here is a man who plays no conspicuous part in the Gospel drama, a subordinate character, stepping upon the stage for his lines and then leaving; no particular gifts, no preacher, writer or founder of a church so far as we know, no boldness of Peter, or literary skill of Matthew, no genius of John; known chiefly as "the brother of Peter," overshadowed by Peter, James and John; these were the pillars, Andrew but a stone in the wall.

Many feel that men like the former are beyond our reach but Andrew nobly shows us the way, a man of one talent but that one consecrated.

I. ANDREW AS AN EARNEST SEEKER. His mind was prepared by previous teaching, a disciple of John, was among those that left the great Forerunner to cast his lot with the Nazarene, was never satisfied with halves. John's eloquence was not to be compared with the Master's simplicity. John was a great teacher, but the Master was the Messiah. Andrew responded to the call of John to "behold the Lamb of God." The grand conviction of his life had arrived. It was not sidetracked for any previous engagement, or proud reserve. His mind was an open mind to the message of the Master. He could not but follow.

II. ANDREW AS A SUCCESSFUL MISSIONARY. Interesting to note his first thought and act after confession to Christ. Andrew, a soul won, became Andrew, the soul winner. New life found in Christ should not be long in forming a desire to impart that life to others. The real power of Christianity is not in its liturgies or forms, or even creeds. It is in the unbroken chain of one soul telling another soul of the wonders of the King. So did Christianity propagate itself. Prisoners whispered to the jailors, soldiers to their commanders, Masters to their servants and servants to Masters. So the Cross soon subdued the empire that would have crushed it from Bethlehem to Calvary. Here is the patron saint of Home Missions. Every congregation is blessed when it has its Andrews, faithful laymen who will speak for Christ and His Church.

III. ANDREW WAS A SATISFIED BELIEVER. He found the Master, brought his brother, and kept a warm faith alive in his heart. Recall how when Philip hesitated, Andrew pointed out the fact that a small amount of provisions were at hand. He knew there were few, but did he not tell that Master of them and then in faith await the Master's words. He found the means for feeding the multitude. He found that Rock, Peter. Andrew may not have been great in himself but he was a man who saw with a great vision the possibilities of his fellowship with Christ.

CONCLUSION: We cannot all be Peters, we cannot all excel, but we can do those things within the realm of our abilities. Small talents used are more glorious by far than large talents misused.

PSALM: 18.

JUNE 9, 1929

CHANGING VIEWS OF CHILDHOOD
(Children's Day)

CALL TO WORSHIP: "Exalt ye the Lord our God, and worship at His footstool, for He is Holy." Ps. 99.

HYMNS: Come, Ye That Love the Lord.—*Diadematа*
I Think, When I Read That Sweet Story of Old.
—*Greek Melody*
Saviour, Teach Me, Day by Day.—*Ferrier*
Now May He Who from the Dead.—*Vienna*

PSALM: 23.

ANTHEM: Second Sunday after Trinity. "Let this mind be in you."—Andrews.

OFFERTORY SENTENCE: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matt. 7:12.

OFFERTORY PRAYER: Because through Thy wisdom we have learned the value of the precious little ones about us, we stand ready to follow Thy bidding in their care and teaching. Accept our offering this morning as evidence of our desire to establish Thy Kingdom on earth so that little children may come to Thee at Thy bidding. Accept this gift, and bless it in Thy service. Amen.—W.

SCRIPTURE: Luke 2:41-52.

THEME: Our Changing Views of Childhood.

TEXT: Luke 2:52.

OTHER TEXTS: Luke 1:66. John 4:49.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: Our Changing Views of Childhood.

SCRIPTURE: Luke 2:41-52.

TEXT: Luke 2:52.

I. INTRODUCTION.

1. Children's Day is a most valuable opportunity for the church not only to feature its childhood but to re-interpret childhood and increasingly understand its claims upon the church.

2. The four-fold ideals of childhood development as given in the text. Jesus developed intellectually ("wisdom"), physically ("stature"), spiritually ("favor with God"), socially ("favor with man"). All of these were for the purpose of His later service to humanity. This in itself con-

stitutes the greatest change in our attitude toward child training. We do not today train a child so much for its own perfection of character as for its serviceableness in God's Kingdom.

II. DISCUSSION.

1. Christ and Children.

a. Five points: 1. Himself and ideal child. 2. Loving contacts with childhood and profound consideration: blesses, holds, uses, Matt. 19:13-15. 3. Recognizes their place in His Kingdom, "Of such." 4. Makes them the symbol of Christian character and rank in His Kingdom, Matt. 18:1-6. 5. Uses sonship as symbol of His own relation to God.

b. His influence on childhood since His time. 1. Pagan attitude toward childhood. Sparta, Moloch, Ganges. 2. Deepening sense of responsibility and lengthening of period of care and oversight. More intelligent interest and provision. 3. Gradual leavening of life and institutions by His Spirit. Case of slavery, drink and child labor.

2. Present Conditions and Changes of Late Years.

a. Changes in doctrinal attitude. Logical deduction from theological assumptions influence us less than plain facts of life scientifically observed. The benefits to childhood are infinite. It is less than a century since damnation of infants and baptismal regeneration were believed and preached with the same fervency that attached to other credal dogmas even in Protestant churches. Protestantism today largely accepts Horace Bushnell's dictum that the normal religious program for any child is that it should never know itself to be other than Christian. This is certainly possible of a child brought up in a real Christian home. Later adolescent and adult religious experiences, under such favorable condition are coordinated with the points of mental and moral development that mark the growth of any normal person. Many children not thus favored doubtless need a genuine religious conversion.

b. Shift from Autocracy to Democracy in the Home. The last four centuries have marked in all fields a steadily widening displacement of autocratic ideas by democratic ideas. This is familiar historical matter and, as we know, applies to the church, to education, to government, to industry, and also to home and social life. Since the war this process has been greatly accelerated, and the home has felt its influence very keenly, much to the dismay of some short-sighted parents and of many of other "ancient of days." Youth has made the most of its enlarging freedom and in the direction both of good and of evil.

In the average Christian home, however, the changed view has expressed itself mainly in the admission of children and youth to the privilege of being consulted about their own personal affairs, in contrast with the older autocratic system under which the parents, and chiefly the father, settled things for them. The relation between parents and children is coming to be one of comradship and friendly conference. The father and son movement, with its idea of the father being a "pal" rather than a "governor," is finely symptomatic of the tendency.

This does not mean the abdication of parental responsibility and

authority, but these functions used to train the child increasingly to think and decide and act for itself in its little affairs rather than arbitrarily to have these things done for it. The home should be a gymnasium of democracy so that when the child leaves it he will have a well developed ability to count for the most as a citizen of the state and a servant of the Kingdom of God.

c. Individualism to Institutionalism. The increasing delegation of home functions to public institutions. It is a sort of socialization of the home. Health, education, recreation, amusements, reading, lighting and heating were all at one time almost exclusively under the care of the home. More and more they have become "communityized," if I may coin the word. Public health, popular education, supervised play grounds, public libraries, movies, city lighting and heating have unquestionably improved the general conditions for all homes, privileged and under-privileged. Especially is this true of the under-privileged homes, where children have secured advantages otherwise beyond their reach. The effect has not been so good on the children of privileged homes.

This is one of the subtlest of the many influences that today are undermining the place and power of the American Christian home. Surely nothing can take the place of the home. Beneficial and fine as are the modern community means of enriching child life, there is no substitute for the intimate and loyal cameraderie of the family group. We may never reach the tenuous ideal of political and industrial socialism, but we have already gone a long way toward its domestic realization. It has already profoundly modified our views of childhood. It has perhaps weakened our sense of individual parents responsibility for child welfare.

III. CONCLUSION.

1. The great possibilities of childhood and youth. What youth has done in the past. A recent article from "Colliers'" says, "Alexander the Great kicked over the parental traces and conquered the world at twenty-three. Over in Carthage when they needed a commander-in-chief for all the armies, they picked on a youngster by the name of Hannibal, and he was twenty-six. Columbus had plans for his voyage all laid when he was twenty-eight, and failed to get started only because he couldn't convince his elders. John Smith, the first of the line staked out his colonial empire in Virginia when he should have been serving an apprenticeship somewhere. He was twenty-seven. A visionary young man, Martin Luther by name, was just passed thirty when he started the Protestaant Reformation. Luther was joined by John Calvin, who was twenty-one. Calvin wrote one of his greatest books at twenty-three. Joan of Arc when she was seventeen, emerged from obscurity in France, made her way to the leadership of the nation, and at nineteen was burned at the stake. Patrick Henry cried "Liberty or death" when he was twenty-seven. Hamilton was thirty-two when he was made Secretary of the Treasury and laid the plans for America's national banking system. A youngster of twenty-six discovered the law of gravitation. The first American modernist, Roger Williams, was a banished heretic at twenty-nine. And that is only the beginning of

the list." In these days we have Lindbergh as youth's ideal of the world at twenty-six. Jesus was crucified at thirty-four.

2. The responsibility for childhood and youth must be shared today between the Christian home and the Christian church, and the Christianized community. The peculiar business of the church is to hold up and make real the Christ-like ideals for all of these.

SEED THOUGHTS

The Spirit of a Child

The newspapers tell us a wonderful story of Natalie Crane of Brooklyn, a fourteen year old high school girl, who won the prize of $500 over 4,000 competitors in a poem celebrating Lindbergh's trans-Atlantic flight. It is entitled "The Wings of Lead." The genuineness of the girl's authorship of this poem is certified by several well-known men.. The following four lines from the first verse and eight from the last would indicate that we are going to have a new American poetess. The literary judges who passed on the poems did not know the authors of any of them. Miss Crane's first volume of poems, *The Janitor's Boy,* was published at the age of 11. But here are some lines from her prize poem, written at the mature age of 14.

> The gods released a vision on a world forespent and dull;
> They sent it as a challenge by the sea hawk and the gull.
> It roused the Norman eagerness, the Albion cliffs turned red:
> You fly the wings of logic—can you fly the wings of lead?
>
> —Christian Evangelist.

Life's Crown

About twelve year ago a western publication offered a prize of $50 for the best definition of the word "Success." The winner was a hitherto entirely unknown author, Mrs. J. L. Stanley. The lines correctly quoted are as follows:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, perfect poem, or a rescued soul; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."—Exchange.

At an open-air meeting, a Kanaka boy in the South Sea Islands gave the following testimony: "I thank God that He made me a leper. One time I know nothing about Jesus, but now He stop alonga my heart. You know sometimes you see beautiful box, very nice outside, but when you open it, nothing stop inside. And sometimes you see ugly box, not good

at all, but when you open it, beautiful jewel stop inside. That like me: this body no good, he soon go finish, and you can throw him alonga rubbish-heap, but I got beautiful jewel. Jesus stop alonga my heart, and when I die, He take me to be with Him. Before I was leper, I not know Him, so now I thank God He made me a leper."—Mrs. Tunley, Brisbane.

SUNDAY SCHOOL LESSON

"THE STORY OF THE RECHABITES." Jer. 35:1-19.
GOLDEN TEXT: "We will drink no wine." Jer. 35:6.

Teaching the Lesson

The Rechabites were descendants of the Kenites. (I Chron. 25:5.) They had been friends of Israel since the days of Moses. Jonadab, spoken of in Jer. 35:6, is their most illustrious ancestor. He had cooperated with Jehu in routing out Baal worship in the northern kingdom in the ninth century B. C. (Compare II Kings 10:15-28.) Almost 300 years had passed since Jonadab had given these commands to his family and during that interval his descendants had faithfully observed his injunctions. In Jeremiah's time, however, under King Jehoiakim the invasion of the Babylonians had forced the Rechabites to leave the open country and to take refuge in the city. (II Kings 24:1-2.) Jeremiah sets wine before them in order to present in a true oriental way a pictorial lesson of obedience. The Rechabites were dwellers in the open country. Scott's "Legend of Montrose," is an interesting account of those who dwelled in the open country.

"Son of the mist! be free as thy forefathers. Own no land, receive no law, take no hire, give no stipend, build no hut, inclose no pasture, sow no grain." Such was the life of the Rechabites.

It was a very dangerous combination of circumstances in which they found themselves. Taken as they were by a priest-prophet, the recognized leader of the day into the very heart of the temple area and offered wine. (Jer. 35:1-6.) It was as though a country boy, whose father had made him promise not to drink wine, were taken into the home of a minister in the city and there urged by the minister himself to drink. Their steadfast devotion to their family tradition was truly heroic. The teacher will do well to point out the need of temperance instruction. One of the great English preachers said recently, "The American people have a pathetic faith in legislation." Having written a law into the statutes we seem to feel that the work is done. This is especially true in regard to the prohibition amendment. The law is written, for which we thank God, but it can never be enforced until it is *strongly supported* by organized, persistent and intelligent public opinion. We must keep everlastingly at the matter of education. Let the teacher point out the truth about prohibition. It is the greatest moral advance since the emancipation of the slaves. The country is being flooded by the most blatant, the most blasphemous, the most boisterous propaganda that the world has ever seen. It is propaganda

that springs from the liquor interests and is supported by those who desire to reinstate the power of the liquor traffic. If light wines and beers are legalized, we instantly bring back into operation 90 percent of the former liquor traffic. Never was it more necessary for church people to be alert and active. By lethargy and false security we are in danger of losing in large part, the effect of the great victory we won in the amendment. Much drinking of liquor comes from weakness of young people especially who cannot bear to be thought strange, by those who are considered quite as good as themselves. The idea of refusing to drink wine when a man like Jeremiah offers it to you! That was the test that the Rechabites faced. "All the fellows," "all the crowd do this or that." "Do you want us to be odd, freaks in the crowd?" Most parents are familiar with this argument. One of the first effects of the prohibition amendment was to develop a taste for drink among weak youngsters who could not bear to be less dare devil than others in the crowd. Girls who had never thought of such things before found it the risqué thing to carry a flask and began to do so. Not for real taste, but because they could not develop courage enough to maintain a strong family tradition against popular pressure. The teacher will do well to take this opportunity to impress upon the mind of the class, however, the fact that all the talk about drinking being on the increase is sheer falsehood. There are those who make liquor and there are those who sell it and those who drink it. It is not a fact, however, that more liquor is now consumed than in the old days of the saloon. Accurate statistics are easily available from government agencies for the individual who really desires to know the truth. Since prohibition there has been a great decrease in the consumption of alcoholic liquors.

SERMON TO YOUNG PEOPLE

TITLE: *The Guide of Youth.*

TEXT: "My Father, Thou art the guide of my youth." Jer. 3:4.

In the Bible, as you know, man is often called a "pilgrim," and life "a pilgrimage." This idea is worked out very fully in a book I hope you all have read, Bunyan's *Pilgrim's Progress,* which traces in a very interesting and thrilling way the exciting adventures of Christian on his journey from the City of Destruction to the Celestial City.

In the early months of the Great War, the First Battalion of the Gordon Highlanders was led into an ambush, and all were killed or wounded, or had to surrender to the enemy. The reason was they had been led astray by a false guide, who was really a spy, and betrayed them into the hands of the Germans. When people are climbing in the Alps or other high mountains, they are all roped together, and tied to their guide, who goes first, cutting holes in the ice with his axe, and planning out the climb. Upon his courage and skill the safety of the whole party depends. If he slips or loses his way, they will be flung down some terrible cliff, or perish of cold in the snow and glaciers. But they believed in him, and that fact gives them courage and confidence. If men thus commit their lives to a

hired leader, how much more should they trust their Heavenly Father! The Hebrew word translated "guide" in our text really means "a loved companion" or "friend," not one who has to be bribed with money to help us, but one who leads us to safety because He loves us so dearly.

Why do we need a guide on life's journey? First of all, because we don't know the way. When people get lost in the wilderness, they often wander in circles, as I have done myself, the reason being that our right leg is usually just a little stronger than the left, hence, though we may think we are walking straight, we are, without knowing it, always edging and veering a little to one side, until at last we end up where we began. And so, in life, if we have no goal ahead, no path or signs to guide, we go round and round, never arriving anywhere.

Another reason why we need a guide is that, when we have a choice of paths, we often take the wrong one. I remember once, during the War, setting off soon after dawn one morning to try and find a certain Company Headquarters. At that time we were advancing so rapidly that we could not dig proper trenches, and it was very hard to find out just where the front line lay. It was very misty, and I must have lost my way badly, for I suddenly found myself in "No Man's Land," looking down into a trench full of German soldiers. Fortunately I was able to slip away before I was seen, otherwise I should probably not be writing these lines! In our pilgrimage through life, that is the risk we run, if we trust in our own strength and wisdom. As our Lord once said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in there at: because strait is the gate and narrow is the way which leadeth unto life: and few there be that find it."

Again, we need a guide because, even after we *have* found the right road, we are inclined to wander off it, and so get lost again. We go astray like foolish sheep, which grow weary of the hard, straight pathway, and roam into the pleasant fields on either side, heedless of nightfall and wild beasts: until the Good Shepherd has to come and look for us, and bring us safely home to the fold.

We need a guide, then, but why God? First and best of all, because He knows the way. Indeed, His Son Christ Jesus is called "The Way," and if we keep beside Him, we can never err. He has gone before: He trod life's road as a man, He knows every inch of it. And He is willing and able to guide us by the instructions of the Bible, which is our compass, our pole-star and our map: and also by His Holy Spirit, who is our traveling companion, our constant, never-failing friend, "guiding us into all truth." If we only trust in that heavenly Leader, all will be well. When we are young, we are often headstrong, and like our own way best. But the wise boy or girl has faith in parents and teachers, and above all faith in God. "Thou wilt be my guide, even unto death."

Lastly, God is the best Leader because He knows the trials which are to befall us, and the perils we shall encounter, the pitfalls on the way. I am sure that you American boys and girls are all proud, as we are, of the Pilgrim Fathers, who left England because they could not then find liberty to worship God in their own way. You remember how they sailed

across the Atlantic in their little ship "The Mayflower," and landed on the stern and rugged coast of New England. These Puritans of old had to struggle against Red Indians, shortage of food, lack of all the comforts of civilization, constant dangers of every kind. But, because they had made God their Guide, they did not grow discouraged, and so they became the first builders of the United States.

Or think of St. Paul, what perils and discomforts he had to undergo in his many missionary journeys! Shipwreck and prison, wild beasts and even wilder human enemies, disease and despair; he met them all with a smiling face because he was a true Pilgrim of the Cross, content to place his life in his Master's hands, knowing that to be safe which was committed to His charge and care.

Let us therefore accept the guiding of God, because of His great love, which led Jeremiah to cry "My Father, Thou art the guide of my youth." Where we love, we always trust: for "perfect love casteth out fear."

SERMON TO CHILDREN

TITLE: *Our Flag.*

TEXT: Ps. 20:5.

Every country has its own national flag, which it reveres and loves just as much as we revere and love the American flag. Naturally we think ours is the best and most beautiful flag of all.

The early colonists flew the English flag, with the cross of St. George on it. Later some of the colonies put a pine-tree or a half-hemisphere in the upper left-hand of the cross. Sir Edmund Andros, when governor, ordained a special flag for New England, a white field with a large St. George cross, and in the center "J. R.," meaning, James, King.

During the Revolution, many "rattle-snake" flags were used by the colonists; on them a rattle-snake was shown coiled to strike, with the motto "Don't tread on me." On Jan. 2, 1776, Washington displayed a flag, designed by Franklin and others, consisting of thirteen stripes of red and white, with the British union jack in the left hand corner. It was an emblem of the thirteen Colonies united against British oppression.

On June 14, 1777, the Continental Congress passed the following resolution: "That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." Thus our flag was born.

On Jan. 13, 1794, Congress enacted: "That from and after the first day of May, 1795, the flag of the United States be fifteen stripes, alternate red and white; that the union be fifteen stars, white in a blue field." This was done because Vermont and Kentucky had been added to the original thirteen states. It was soon seen that to add a stripe and a star to the flag for every new state admitted to the Union would make the flag unsightly. So in 1818, Congress enacted that the number of the stripes should be reduced to thirteen and that a star be added for every new state admitted. This settled the form of our flag, which you know now has

thirteen stripes for the original thirteen colonies and forty-eight stars symbolizing a glorious galaxy of states, under one flag and representing one Nation.

Why should we love our flag? For many reasons. It reminds us of the Christian men who founded our nation, and of the Christian principles upon which our nation still exists. It is the flag of free men and women. It guarantees our rights and preserves our liberties. It guarantees us freedom of worship. It is the flag of the fre-est, most prosperous, most charitable, and most progressive nation in the world. It is the flag of a people that has more free public schools, the largest enrollment of Sunday school scholars, and the largest number of free Christian churches in the world. It is the flag which gives the boys and girls of our land the best chance of all the young people of the world, to grow up intelligently, healthy, happy and Christian.

Flag of the freeman's heart and home,
By angels' hands to mortals given;
Its stars have lit the welkin dome,
And all its hues were born in heaven!

MID-WEEK TOPICS

TITLE: *Prayer and the Subjective Self.*

TEXT: Jas. 5:16.

"Belief in the efficacy of prayer," says Dr. Shaw, "depends in the last resort on prior belief in a controlling Fatherly Providence actively at work in the world, and free to operate in the petitions and needs of His children."

Jesus saw His Father feeding the birds and clothing the grass, and He raised the question, "Will He not much more clothe and care for you, His children, O ye of little faith?"

1. Has natural law in this scientific age, separated us from such a Creator? Some recent writer used a figure representing God as "an engineer who started this locomotive of a world, pulled the throttle wide open, then leaped from the cab, leaving the world to run its own unguided course ever since, on the rails of law."

How easy it is to be swallowed up by such a vast mechanistic system and deplore the idea of prayer. Certainly it would be unreasonable and unrighteous to expect an answer if we could accept such a view of the universe. Rather than deny the fact, we will later submit a more reasonable faith.

2. There are those who contend that if prayer can operate in the world at all, it can operate only in the spiritual region of mind, and will, and character, rather than any outward operation.

The process has a subjective influence and effect such as expressed by George Meredith when he says: "Who rises from prayer a better man, his prayer is answered." The thing we overlook is that both realms, the inner and the outer, the spiritual and the physical are under law.

EVENING SUGGESTIONS

THEME: A WALL BUILDER.
Neh. 4:6—"So we built the wall—for the people had a mind to work."
TEXT: Lesson Chapter 4.

INTRODUCTION: The place of the pioneer in life is full of romance and that which is dramatic. They say what others think, do what others think about, act where others fail to move. Nehemiah was a real pioneer. Jerusalem was in ruins. It took a real hero to tackle a reconstruction job, but Nehemiah plus consecration to an ideal, was the secret of success. Real consecration of effort plus God, there can be but one result. He not only built the wall, but he laid the foundations of the national religion.

1. NEHEMIAM HAD RIDICULE FROM WITHOUT. Sanballat would have driven away the workers with bribes or trickery. His weapon was the sneer, and oh, so effective. "What are these feeble Jews trying to do, turn rubbish into stone?" Nehemiah saw Sanballat, no doubt felt his presence wished him gone, but Nehemiah saw some other things of more importance. He saw Jerusalem in ruins, the Temple forsaken. He also saw God. That is a difficult combination to upset.

2. NEHEMIAH'S COMPANY HAD INTERNAL DISORDERS. Some of his men grew discouraged. They were faint hearted. They saw only Sanballat, heard only Sanballat. "It can't be done" has killed many a project that could have been done. The pessimistic "insider" is no less dangerous than the spiteful "outsider." Judah said, "What's the use, let's quit." What a constant thing is this so-called human nature! Plenty within the Church if they sang what they thought would sing, "Like a mighty army 'marks time' the Church of God." At the heart of every great movement for advance there may be a silent insect eating out from within. A congregation must guard against evil and fear it perhaps more than an outside force.

3. BUT NEHEMIAH ALSO HAD SECRET FRIENDS. Jesus had Nicodemus and Joseph of Arimathaea. Those who were not working on the wall, or standing as guards, reported conditions each day to their leader. A great service was rendered by these yet, no doubt, they were looked upon as loafers in general. There was a place in Nehemiah's organization for all manner of service. There was real work done, there was a watchful eye kept on the enemy, there was prayer with it all.

CONCLUSION: In any activity, be the building large or small, be it in whatever phase of Church activity, situations arise quite similar to those that confronted the Builder Nehemiah. We will not go far wrong if we adopt his method and plan of activity.

PSALM: 21.

STUMBLING BLOCKS OF CHILDHOOD

CALL TO WORSHIP: "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Blessed are all they that trust in Him." Ps. 2.

HYMNS: Open Now Thy Gates of Beauty.—*Neander*
There's a Friend for Little Children.—*Edengrove*
Heavenly Father, Send Thy Blessing.—*Stuttgart*
Abide With Us, Our Saviour.—*Ach Bleib*

PSALM: 27.

ANTHEM: Third Sunday after Trinity—"In Heavenly Love Abiding."—*Parker*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collections be made when I come." I Cor. 16:2.

OFFERTORY PRAYER: We come to Thee as little children in need of Thy guidance, Thy love, and Thy protection. Thou knowest our dangers long before we are aware of them, and it is only through Thy loving care that we can avoid the places of danger. We dedicate to Thee and Thy service this offering of our love, and pray Thee to use it in the work for Thy Kingdom on earth. Amen.—W.

SCRIPTURE: Matt. 18:1-14.

THEME: The Stumbling Blocks of Childhood.

TEXT: Matt. 18:6.

OTHER TEXTS: Mark 7:25; I Cor. 13:11.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: The Stumbling Blocks of Childhood.
SCRIPTURE: Matt. 18:1-14.
TEXT: Matt. 18:6.

I. INTRODUCTION.

1. Christ's recognition of the religious life of children. Uses as illustration of Christian character. Curse on offenders and emphasis on importance.

2. Meaning of Stumbling Block. The trap-stick or trigger of a trap. An obstacle over which one stumbles. A moral or spiritual cause of stumbling or falling into sin.

3. Importance of theme in view of possibilities and perversion of childhood. Every child a latent angel or devil.

II. DISCUSSION.

1. Bad Example. (Message to parents, teachers, older brothers and sisters, all older than another and to children.)

a. Source of its power: Natural capacity of childhood. Tendency to idealize. Imagination and imitativeness.

b. Forms it may take: How quickly they reflect the spirit of their surroundings. Scolding, fault finding, harsh talk, tends to reproduce its like. Effect on their disposition and health. Higher value of encouragement. Our constant need of self-watchfulness and the subduing grace of the Master. His patience our example.

2. Dishonesty. No sin that children are more prone to than some form of dishonesty, lying, prevarication, pilfering, stealing. "They go astray as soon as they be born speaking lies," Psalm 58:3. Some advantage to be gained induces a crooked story or act. Supreme importance of strict honesty in dealing with them. Deception in discipline, "a big bear" as a means of securing obedience. Intensely critical of dishonesty in elders and ready to use it as an excuse.

3. Viciousness and Intemperance.

a. Use of tobacco. Smartness and manhood.

b. Profanity and vile talk. The awful effect on children. Terrible judgment on example.

c. Drunkenness. Ninety-nine one-hundredth of it due to influence and example of elders. Acquired taste. Picture the method. Ignorance, fear of ridicule, intention to stop with one drink. The fearful sin and responsibility of Christian men. Godless men will do it, can expect nothing else; but the Christian must let these things alone whether they hurt him or not. For his influence will tell more than that of 1000 drunkards.

A boy was standing on the top of a hill, and his father was standing half way down. The father called to his boy, "Come!" He ran down but did not stop where his father was; he went to the bottom of the hill. His father said, "Why did you not come to me when I called you?" He said, "O father, I got a-going and I couldn't stop."

4. Irreligion. Man brought up in Christian home owes it to his children to give them the same. Your moral safety and strength due to Christian teaching and example of parents. Your children see your moral life and your unChristian position, therefore (to them) Christianity and the church are unnecessary. Result: No Christianity and no morality for them. The sin of men who leave this to their wives. The usual results.

5. Exhortation in view of above. 1. The subtlety of example: quiet, constant, unconscious, powerful, outweighing words, something for which we are responsible. 2. The splendor and blessedness of men whose lives give no false light to children.

"Go make thy garden as fair as thou canst,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it and mend his own."

3. A word to the children. You know what is right. Do not expect too much of us older people. Do not make our mistakes an excuse. Choose good examples. Choose Christ.

6. Bad Teaching.

a. Source of its power. Their inquisitiveness and curiosity. The questioning age. Natural and inevitable, sharp understanding and quickness to detect fallacies. Confidence and trustfulness.

b. False notions of morals. 1. Caused by appeal to wrong motivies for right doing. a. Fear of punishment. Value of punishment, but a last resort in the formation of habit. Fear of consequences a just mode of appeal. b. Self interest of some kind: rewards, prizes, approval, no moral value in the godoness that is secured for pay. c. Duty of constant emphasis on and appeal to conscience and religious motives and principles. These must be developed as the foundation of character.

c. False notions of God and religion. 1. Children's religious ideas. Children actively engaged in reasoning on real questions. 2. Don't misrepresent the Bible. As to its authorship, as to its interpretation; science, law, literature, inspiration, etc. 3. Don't confuse their ideas of religion and the church. They often identify them. Inconsistencies of church members will soon give them sore trials in this respect. 4. Don't tell them that God can do anything. "Thou art of purer eyes than to behold evil and canst not to look upon iniquity." "He could not do many mighty works because of unbelief." "If we believe not, yet he abideth faithful; he cannot deny himself. Story: An unwise mother once told her little child God could do anything; the child quickly came back with the question, "If I had gone up stairs could God make it that I had not?" 5. Don't give them foolish ideas of prayer. God will not do everything they ask him; conditions are involved. Story: Grandmother had come to visit the family; in the morning Willie came down stairs and grandmother asked him if he had said his prayers last night. "No, I forgot." "Well," said grandmother, "God will not take care of you if you don't." Willie promptly answered, "Well, he did." 6. Look out what you teach about angels, Satan, heaven, hell, etc. Beware the effect of fantastc pictures, etc. 7. Don't give them false ideas of God's attitude toward them. "God does not love naughty boys and girls, etc." Emphasize fatherhood. Fear of God as a good and evil motive. Child often in terror at God in the dark. Simplify Christ. 8. Teach reverence above all things. God, His name, Sabbath, Bible, church, elders and parents, but let it not pass into idolatry.

III. CONCLUSION.

1. Responsibility of those in touch with child life, our duty and privilege.

2. Lessons from text in setting.

a. No greater man in the kingdom of heaven than he who leads a child aright, vs. 5.

b. No baser than he who misleads a child. His sin a stone of stumbling, his punishment a mill stone, vs. 6, 7.

c. Childlikeness the essential to child leadership, vs. 3.

SEED THOUGHTS

Example

A group of girls of an exclusive club were discussing what are called questionable amusements, when one of them quietly said:

"I am not afraid of the effect of such amusements upon myself, but since I became a Christian I understand many things now that I had never thought of before. I may have a right to do so, but I can no longer join in such amusements."

To the Christian the law of responsibility is higher than our rights. Phillips Brooks often asserted, "No man has a right to all of his rights."—Record of Christian Work.

A Quest for Friendship

For the promotion of internationalism, and that they may become better acquainted with the customs and ideas of the people of foreign countries, 400 American boys have been invited this summer to visit homes in Denmark, Sweden, and Norway, where English is understood and spoken and where they will be entertained without charge. According to the Department of the Interior, preparations are being made in the three countries to receive the youthful excursionists, all of whom have been chosen by the principals of secondary schools or by the Directory of Boys of all Nations, Boston, Massachusetts, from the best American correspondents of the "Friend Abroad" clubs.

These international visits have no Government or organizational support. The total cost of transportation, lodging, food, and other essential expenses which must be borne by the boys themselves is estimated at $325. The excursion this year is an extension of last year's trip to Denmark, on which occasion athletic meets of American, British, and Danish boys were held. Soccer, baseball, football, tug-of-war, and old Danish folk dances were indulged in. The King of Denmark witnessed many of these events, and expressed his interest and enjoyment.—Christian Evangelist.

SUNDAY SCHOOL LESSON

"JUDAH TAKEN CAPTIVE." II Kings 25:1-21.

GOLDEN TEXT: "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

Teaching the Lesson

Jehoiachin reigned only three months and ten days. He was banished by Nebuchadnezzar. His uncle, Mattaniah, was set on the throne by the Chaldean king. Mattaniah means, "the gift of Jehovah." He was the third son of good King Josiah. When his father fell at Megiddo, he was ten years old. When he was set upon the throne by Nebuchadnezzar he was twenty-one. Jehoiakim, who had succeeded Josiah, was his half-brother,

but Jehoahaz, now in exile in Egypt, was his full brother. All the kings for more than a generation had been very young at their accession. Josiah was eight, Jehoahaz twenty-three, Jehoiakim twenty-five, Jehoiachin eighteen. This was an unfortunate circumstance. A perilous crisis such as Israel was facing demanded a strong hand and a firm will. Nattaniah had neither. He was weak rather than bad, wanting in foresight, irresolute, without the force of character to take and hold the proper position. He was a Charles I or Louis XVI. The country needed a Cromwell or a Longshanks. Immediately upon his accession he changed his name to Zedekiah, which means "the Lord, our righteousness." Jeremiah was encouraged for a brief time, but his hope was short lived. Zedekiah's difficulty was rendered the greater because of the inferior character of the people who were left in the country. Nebuchadnezzar had come up against the city during the reign of Jehoiachin and had carried the king, the queen mother, his servants and the officers of his house into captivity to Babylon. There Jehoiachin lay in prison thirty-seven years. (Compare II Kings 25:27-30.) Ezekiel and possibly Daniel were taken in this first captivity. There were in all 10,000 carried away. (See II Kings 24:14.) Zedekiah ruled over those remaining. They were of the poorest sort of the people in the land. (II Kings 24:14.) Zedekiah went in person to Babylon to swear allegiance to Nebuchadnezzar (Jer. 51:59), but treacherously entered into league with the neighboring princes against him. (Jer. 27:3.) Ezekiel regarded this violation of his trust as his crowning vice. (Ezek. 43:17, 18.) He finally revolted against Nebuchadnezzar, depending upon Egypt for help. Jerusalem was besieged by the Chaldean armies and for eighteen months the beleaguered city held out. Shortly after the blockade had begun, Pharaoh Hophra, King of Egypt, appeared and the Chaldeans temporarily raised the siege. The relief, however, was only temporary. The Egyptians were quickly defeated and the siege was resumed. The famine grew worse and worse. Children were devoured by their own parents. Conditions became horrible beyond the power of language to describe. Finally, in desperation, the king and his nobles made a breach in the wall and attempted to escape by way of the valley of the Jordan. They were overtaken, however, by the Chaldeans on the plains of Jericho, near the scene of Joshua's great triumph. There Zedekiah's sons were killed before his eyes after which he was blinded, in the most barbarous and paiful way, bound in fetters and carried to Babylon. Thus was the judgment of God visited upon the rebellious and wicked nation. Their great sin had been idolatry and forgetfulness of the true God. Have we any reason to believe that equal forgetfulness on the part of rich and powerful America, the worship of strange Gods, the introduction of every false and fantasticism and vagary, and the devotion thereto of great numbers of people will be winked at and ignored by a righteous God who brought such terrible destruction upon Judah for similar sins? God does not change and the teacher should point out to the class the fact that the safety of a nation, now as then, depends upon wholehearted devotion to and service of the true God. If God did not spare Judah, his chosen people, how shall he

spare the United States if we follow in their path of neglect, indifference, and idolatry? Notice that

1. God delayed judgment for many years.
2. God's judgments are certain. While delayed they are not indefinite. The hour will come.
3. The judgments of God are thorough.
4. The judgments of God are disciplinary.

SERMON TO YOUNG PEOPLE

TITLE: *God's Jewels.*

TEXT: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

From earliest days, precious stones or jewels have been highly prized. You will remember that the Jewish High Priests wore what were called the "Urim and Thummim," a kind of breastplate made of twelve different gems. And in the Revelation of John we read that the foundations of the Holy City were also adorned with twelve jewels. In ancient times they used to be regarded with superstitious awe, as having certain mysterious and magical qualities. Our forefathers believed that each month of the year was under the influence of a particular gem, and a person was supposed to wear a ring containing the lucky stone of the month in which he or she was born, as a protection against evil.

There is a beautiful legend which says that in Paradise there used to be a temple built of jewels. When Adam lived in the Garden of Eden, it was shattered to pieces, which, falling to earth, created the gems we find today.

In our text we are told that on the last day God will gather His precious stones in order to cut and polish them, and make them into jewels for His crown. And by that, of course, is meant the boys and girls, the men and women who obey and love Him here on earth. We sometimes think that such jewels are always very rare, and hard to get: but many gems are quite humble in their origin. The pearl, for example, is just a kind of blister or tumur inside an oyster. Recently I read a book by a traveler in Ceylon, where he had seen what we should think a great waste of valuable stuff. He found that the foundations of a railway bridge were laid in a bed containing millions of decomposed rubies, in rose-red flakes of singular beauty, while sapphires were broken up in the road-metal. In the same way, we may remember that coal and diamonds are just two forms of the same thing, pure carbon. A lump of coal is a black diamond.

And so the humblest and the smallest of us, if we try to do God's will and follow Jesus, may be His jewels, as white as the pearl and as clear and sparkling as the diamond. He knows the true value of every life: and one day, if we do what is right, we shall have an honoured place in His royal diadem.

SERMON TO CHILDREN

TITLE: *Fooled!*

TEXT: Heb. 3:13.

The successful fisherman is the one who fools the fish best. If he is casting, he makes the bass (or whatever the fish may be) think that a very desirable fly is skipping on the surface of the water, and so he darts at it open-mouthed, catches it, and finds that he himself is caught by the concealed hook. The same sort of thing happens if one is fishing with worms or other live bait. The fish thinks the bait is good to eat, grabs it, swallows it, and is hooked.

Now, strange as it may seem there are fish which fish for other fish, and catch them by methods similar to what a human fisherman uses. For example, there is the angler-fish. He is about five or six feet long. About two-thirds of his length is made of head and mouth. He has a very broad, blunt jaw. He is rather lazy. He hides in sea-weed on the sea bottom, and lies in wait for his prey. It takes a lot to feed him. How does he catch fish? With his well-baited fishing line.

I told you that he has an enormous head. On the top of it are a number of rod-like bones, and on the end of one of these is a thick piece of skin which looks like a nice, fat, red worm. The angler-fish opens his big mouth very wide, dangles the "bait" on the end of his rod, one or more fishes make a dart to get the bait, snap go the angler-fish's jaws, and he catches perhaps several fish at a time. He is a successful fisherman. There is a story told of one of these angler-fishes which was caught and opened, and fifty small fish were found in its stomach.

The angler-fish illustrates well how sin deceives us. Sin fools us with its promise of a good time, of happiness, of getting the joy of life. When we swallow its bait, we find that we are hooked by a bad habit, and we discover the "good time" does not last long, and we are unhappy because we have done wrong. If we keep on sinning we lose our own respect, the respect of others, and find we have grieved our Heavenly Father. Don't be fooled by sin's lying promises!

MID-WEEK TOPICS

TITLE: *Prayer and Progress.*

TEXT: Matt. 21:22.

We have not gone far enough when we say that it is reasonable and rational to pray. Prayer is power. Prayer is a part of the law of the universe. It is the cooperation of the children with the Father for the benefit of the family. God, the Creator; man, the creation; prayer the communication.

1. Co-operation is the primary cause in the constitution of life. Man sows and waters, but God gives the increase. The farmer is helpless in the presence of his farm. He cannot raise a blade of grass, an ear of corn, nor a bushel of barley.

Someone has said that 95 percent of the total energy involved in bringing about a harvest of wheat is represented in the energy of God working in the laws of His universe. Man's labor in the plowing, harrowing, rolling and sowing of the soil represents only 5 percent of the total energy expended, but without the 5 percent of the total God cannot, or at least will not ordinarily give the harvest increase.

2. It is neither unreasonable nor unlawful to look for such co-operation in the moral and spiritual, if we see it made clear in the physical and intellectual.

We should not think of prayer as an effort on our part to create a willingness on the part of an unwilling God to make a grant. Jesus described such a pagan view in the words: "Use not vain repetitions as pagans do." Prayer is not changeing God's mind or God's will to do. It rather "provides the conditions which give God the opportunity to realize His willingness and to bestow His gifts and blessings in such a way as that when received, they should be used for His glory and for our own and others' good."

EVENING SUGGESTIONS

THEME: A MAN OF GOD.

TEXT: I Kings 17:24—"And the woman said unto Elijah, 'Now I know by this that thou art a man of God, and that the word of the Lord in thy mouth is the truth.'"

INTRODUCTION: This is one of the greatest dramas of the Old Testament, one that also received the approval of the Master. No stranger story ever was on man's lips. God's providence is sometimes manifested, sometimes obscured, but always full of love, working for the best and that which is right. It is one thing to be in God's hands and another thing to know it. Elijah knew it. Sense of dependence is easily lost. God does not always stamp His work with heaven's mark. Like the 'hall mark' put where we cannot see it unless we look for it, God is ever helping man, weaving His Divine Providence and aid about us and our human effort that we sometimes cannot tell where one begins and the other leaves off. Here is a story of God's gracious Providence. It supplied His servant with food while there was famine in the land, it cared for those who gave shelter to the servant, and it restored the life of the son in the home.

1. Man's extremity is God's opportunity. The brook was dried up. Providence sorely tries our hearts sometimes. It is easier to recognize a Providence that gives than one that takes. "How Providential" we say when our Cheriths are flowing full, when life is spared, when goals are attained, when undertakings are completed. With many, Providence is only that side. Our faith needs education to see also a Providence of refusal, of lack and loss. A desperate situation may be a blessing, but it is so much easier to recognize God's hand in deep Cherith than in a dry one.

II. PROVIDENCE IS A PROGRESSIVE THING. The Cheriths may dry up, but that is not a final condition. We must learn to distinguish between trusting in the gift and trusting in the Giver. The gift may be

but temporal, the Giver is eternal. The abiding thing is that the Word of God does come into your life today. God's Providence may lead us into a difficult situation but it will never leave us there. Cherith is but a halting place, not a destination; a terminal, beyond which there is nothing to expect. Elijah looked from the brook that failed into the eyes of God, a God who never fails. Then he was taken from the brook to the meal and cruse.

III. FAITH OF THE MAN OF GOD AGAIN TESTED. Not much better the last bit of oil and meal in the widow's hand, than the dried up brook. Perhaps he was surprised, yet he kept the faith. She shares her scanty store and here begins the evident Providence. The meal and the oil are miraculously sustained, they waste not. As great a miracle is found in the faith of the prophet and the widow. Faith in God's Providence a sure way to find them. But there is still trouble ahead. God's people are a sheltered people. The little son dies. The prophet's faith does not fail him even in this extreme situation. Prayer twice unanswered with life is but the occasion for a thrice repeated prayer. And, of course, the reward comes.

CONCLUSION: A faith that stops not at great difficulties is a faith that finally overcomes. An eye that sees a Providential God, will see Him be that Providence for good or evil days.

PSALM: 26.

JUNE 23, 1929

MENACE OF MARTHA-MINDEDNESS
(Commencement)

CALL TO WORSHIP: "I will praise Thee, O Lord, with my whole heart, I will show forth all Thy marvelous works. I will rejoice and be glad in Thee: I will sing praises to Thy name, O Thou most High." Ps. 9.

HYMNS: Come, Thou Almighty King.—*Italian Hymn*
Shepherd of Tender Youth.—*Faith*
My Soul, Be on Thy Guard.—*Laban*
There's a Wideness in God's Mercy.—*Armstrong*

PSALM: 25.

ANTHEM: Fourth Sunday after Trinity—"Lord of All Being."—*Andrews*

OFFERTORY SENTENCE: "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year and shall lay it up within thy gates." Deut. 14:28.

OFFERTORY PRAYER: We offer Thee today, Our Gracious Father, to be used in Thy service the wealth of promising life about us, and a portion of our earnings to be used in Thy plans for us. Grant us wisdom in following the course of life; teach us to walk humbly among the children of Thy love; and bless us in our undertakings. Grant us Thy love and protection. Amen.—W.

SCRIPTURE: Luke 10:38-42; John 11:27, 38-46; 12:1-8.

THEME: The Menace of Martha-Mindedness.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMON

THEME: The Menace of Martha-Mindedness.
SCRIPTURE: Luke 10:38-42; John 11:17-27, 38-46; 12:1-8.

I. INTRODUCTION.

1. The story of the Bethany home and its relation to Christ. The three members and their ways.
2. The good in each and their limitations. The lessons.

II. DISCUSSION.

1. Marks of Martha-Mindedness.

a. Her excellent qualities: interest, loyalty, willingness to work, talent for managing, true but ignorant love for Christ.

b. Anxious, worried, troubled, concerned, about what? A state of mind, a point of view, a habitual attitude that meant weakness, distraction

("cumbered" in Gr.), vulnerability to irritation, jealousy, resentment, and futility.

c. Concerned with "many things," a scatterd life, so many interests that none succeeded well. "Much serving." She served too much food for the real needs of the occasion, overdid a good but relatively unimportant thing.

d. Concerned about relatively unimportant things. Serving physical food rather than receiving spiritual food (Mary). Death of brother instead of continued life. Time of resurrection, a far-off unreality to her. A materialistic view of the eternal life. Christ's answer true even if he had not raised Lazarus. Condition of body of Lazarus. Mind on physical matters rather than the spiritual aspect of the situation.

e. A religious materialist. 1. Meaning of materialism. 2. A good woman but living on a low religious plane. Her point of view a menace to her and all about her.

2. Results of Martha-Mindedness.

a. In the individual. 1. Interest in material things for their own sake: wealth, pleasure, flesh, pride. 2. Interest in material things as means to other ends. No sense of God as available and real. "God is not in all their thoughts." No aspiration for friendship with God. How many of us know how to pray? How many of us really take God into account in our affairs, particularly those that concern our church work and objectives?

b. In the church. Martha-Mindedness is a common mark of the church. We have organized our churches under the Mary and Martha system of government. Mary's particular specialty, the "spiritual interests" we assign to the elders or deacons. They are men chosen because of their peculiar quality in this respect. Martha's end of the task is assigned to the trustees who are supposed to be practical men. Much the same conditions result that existed in the Bethany home. The trustees are usually faithful fellows who work hard at their job, but they are badly cumbered with much serving; only, as a rule, there is none too much to serve with. They "should worry" and usually do. They not infrequently show their Martha-mindedness by a censorious attitude toward the session. The session is thus affected by the material side of the church life, and while dutifully seeking to maintain its part of the work, too often allow it to languish through sheer lack of moral courage to stand up against the limitations placed upon it by the Martha-mindedness of the trustees and many of the members. The serious menace in Martha-mindedness consists in the loss of the sense of God in the hearts of the church people. It appears in the blank irreligiousness of church homes. We know everything but God and Christ. We are experts in all but Christian living, Christian usefulness and the eternal values. We are glib about all that is human and earthly. We are tongue-tied on all that is divine and heavenly. We work ourselves helpless at Tuesday night's church social. We know not even the hour of the mid-week prayer meeting. We are proud, or otherwise of our music, our preacher, our equipment, our growing membership, our prestige, etc. We like to have the pastor call, he is such a good mixer, etc. But if he turns the conversation from small talk to the language of the soul, a dead

calm falls on the scene. We expect him to be deeply concerned about our physical health. We resent his implication that there may be something wrong with out spiritual health.

c. In education. The menace of Martha-mindedness effects education. President Ferry of Hamilton college says that "the average college student does not know how to pray. He talks of truth, honor, service to others, but when you speak to him of a personal God who goes along with him and lets man lean on him, he does not know what you are talking about." Why? Simply because his college preparation in this respect was neglected. He prepared in the high school for the intellectual side of college life. He did not get either in the church, home, or school the right preparation for the spiritual side of college life. If colleges are turning out men materially minded or at best merely humanitarian, it is because things back home are Martha-minded. They are too much concerned about relatively unimportant things. President Lest of Elmira College says "the greatest of educational privileges is that of daily communion with God . . . The college from which one may never graduate is the secret place of the Most High." Criticizing modern tendencies in education he says, "Does not education concern itself with what we call "advance of modern civilization," meaning thereby advance in knowledge, by which crude theories and mechanics give place to those discoveries and inventions which enhance human power and comfort? We are in the habit of testing education by its contributions to material progress and human comfort. The question is, to what extent is material progress civilization? In how far does it minister to the human spirit? Has it relieved the weariness of men? Has it filled the world with hope and courage? Has it lessened the fundamental evils of society?"

3. The Remedy for Martha-Mindedness. The remedy must apply to the individual, the church, the school, the public mind. It is *Mary*-mindedness, the willingness to listen to God. It must not be confounded with mysticism, protestantism or anything else that can be neatly labeled and filed away. It is deeper than any theories of education, policies of government, or creeds of the church. It is not a melancholy mood, nor a pessimistic mood, nor a pietistic mood. It is a mood of quietness, confidence, single-heartedness, teachableness; a mood concerned about spiritual values, social justice, the quest of the best, and that puts first things first. It is the mood of Isaiah when he says, "The Lord God hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary; he wakeneth morning by morning; he wakeneth mine ear to hear as they that are taught; the Lord God hath opened mine ear, and I was not rebellious, neither turned away backward." Its elements are the awakened and attentive ear, the tongue of the divinely taught the purpose of helpfulness to "the weary" and the sense of all these as the gift of God. These elements are not merely individualistic. They must become the attitude of the church. It is the peculiar privilege and business of the church to interpret them, exemplify them and apply them in all other fields. If the church is "not rebellious, neither turns away backward," then there is assurance of the coming Kingdom of God. If the church

does its task with an ever increasing adequacy, God will become integral to the educational system, the industrial and social order will be Christianized and the world consciousness will progressively do the will of God on earth as it is done in heaven. If the church persists in its Martha-mindedness, our modern boasted "civilization" may as well repair to its cyclone cellar and await the inevitable.

III. CONCLUSION.

Story of Richter, its emphasis on Christ and the "one thing needful." Old Richter was conducting an oratorio one day. The orchestra tuned up, and the soloist sang a few bars, "I Know That My Redeemer Liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing it as though you did." They started it again. This time she sang with every fibre of soul and body, "I Know That My Redeemer Liveth," he and she in tears. When the song was finished the old man walked over to her and kissed her reverently. "Daughter," he said, "I know you know."

ADDITIONAL OUTLINES

THEME: THE GREATEST COMMENCEMENT.
TEXT: Matt. 28:18-20.

1. Review the background of the scene described in the text.
   a. The place.
   b. The speaker and what right he had to make claims.
   c. Those present.
   d. How words of the speaker were received.
2. Only three sentences, yet contain the *World's Greatest Commencement Address.*
   a. The first a Colossal Claim.
   b. The second a Comprehensive Commission.
   c. The third a Paradoxical Promise.
3. Basis for the Claim.
   a. Divine origin.
   b. His Mission on Earth.
   c. His devotion to Mission, "Even unto death on the cross."
   d. The complete fulfillment of God's promise to His faithful.
4. The acceptance of the Claim.
   a. Acceptance of His claim by Apostles as valid is the only explanation of the Christian Church.
5. Commission of Second sentence accepted by Apostles.
   a. On basis of authority of Him who gave commission.
   b. Apostles could reflect in themselves the glory of the task fulfilled as they beheld their Master.
   c. Faith in the promise that help and strength would be given them.
6. Promise of the Master's presence, "Even unto the end."
   a. Apostles recognized the enormity of the commission.

b. Knowing all things possible to the Master, his promise gave courage and strength.

c. No diploma, nor recommendation for the task before them, only abiding faith in that which they had been taught and in the Master teacher by whom they had been commissioned.

d. Their only reward, the knowledge that the Great Teacher had promised a reward like unto his own, the inheritance of everlasting life.—Based on Sermon by H. L. E.

SEED THOUGHTS

Martha-Minded

He was not what could be described as a really good advertisement for Christianity. He looked like a ferret with neuralgia. He was always insistent on the letter, always lifting his nose in the pew to catch, if possible, the whiff of a heresy. No, he was not a success as a Christian advertisement. He looked too like a ticket collector.

And then, after years of periodical indigestion he was taken to hospital.

"This, ahem-hem, gentlemen," said the famous surgeon, turning to his fourteen students, and doing noughts and crosses with a cold finger on the middle of the gentleman as he lay in bed, "this is a very interesting case which presents some unique but not altogether unusual points. This is a case of a man who rightly loves apple dumplings, but will persist in eating the boiling-cloth with the dumpling." M.—Christian World.

SUNDAY SCHOOL LESSON

"A PSALM OF PRAISE." Psalm 103:1-13.
Read Also: Psalm 103:14-22.
GOLDEN TEXT: "Bless Jehovah, O my soul." Ps. 103:1.

Teaching the Lesson

This Psalm was written by David. Many scholars think it expresses the attitude of his heart following his tragic experience in the death of the child born to him by Uriah's wife. It is in the best Davidic style and was probably written in his later years. It manifests a very high sense of the preciousness of God's pardon, and a much keener sense of sin that he had in his younger years. Spurgeon declares that this sermon is a man's reply to the benediction of his God, his *song* on the mount answering to his Redeemer's *sermon* on the mount. It is no exaggeration to say that there is too much in the psalm for a thousand pens to write. It has been called one of those impressive scriptures—a Bible in itself. It alone might almost serve as a hymn book for the church. Notice the way in which the psalm may be divided:

Vs. 1-5. Personal mercies which he, himself, has received.

Vs. 6-19. The attributes of Jehovah as displayed in His dealing with His people.

Vs. 20 to the end. A call extended to all the universe to preach the Lord and join in blessing the ever gracious and powerful Jehovah.

The psalm is rich in thought and yields its fragrance to close and meditative study. Vs. 1, 2, declare God's desire for the worship of the whole man, "All that is within me, bless his holy name."

Beginning with vs. 3, David lists the blessings he has received. He selects a few of "the choicest pearls from the casket of divine love, and, threading them on the cord of memory, hangs it about the neck of gratitude." It is one of those lustrous passages which one delights to bear in heart and repeat in the silent watches of the night. Vs. 5 points out the source of all true satisfaction. The worldling is satiated. Only the Godly man can be thoroughly and fully satisfied. Augustine declared, "We cannot rest until we rest in Thee." The splendid old hymn of the church says, "From the best blessing that earth imparts, we turn *unfilled* to Thee again." Notice vs. 10. Our sins do not always find us out. 1. God's providence. 2. God's law, and 3 God's grace may interfere, and often do, to save a man from the consequence of his sin.

SERMON TO YOUNG PEOPLE

TITLE: *The Lord's Minstrel.*

TEXT: "For whosoever shall do the will of God, the same is my brother and my sister." Mark. 3:35.

Seven hundred years ago there died one of whom many of you must have heard, St. Francis, "the little poor man of Assisi." He called himself and his followers "the Lord's minstrels," because he believed that Christian people were meant to be happy and loving, always joyfully praising God. He lived the simple life of poverty—"my lady Poverty" he used to call it jokingly—though he was the son of a very rich man in Italy; and he tried to imitate and follow Jesus in everything. He believed in the brotherhood, not only of men, but also of animals, because they too were made by God: and the animals in turn learned to love and trust him.

He called the birds his sisters: and once, the story goes, he caught a fish, but put it back in the river, naming it "little brother," and it would not leave the side of the boat until he had blessed it. Wild wolves he tamed: and the tiny grasshopper, when he said "Sing, and praise the Lord Thy Creator with thy glad lay," jumped on to the back of his outstretched hand, and chirped its little song.

If Francis loved the birds and beasts and fishes, he loved his fellowmen even more, and was always doing them acts of kindness. He carried out in actual practice the teaching of the words of our text, " . . . the same is my brother and my sister." All good men and women, indeed, have sought in this way to obey their Lord and imitate His example. The great Russian novelist Tolstoi tells in one of his books the story of a young count who was leaving his castle one bitter winter morning, when he saw

a poor beggar at the gate, starving and blue with cold, who held out his hand for charity. "I have nothing with me at the moment, brother," said the count, and passed on his way. An hour later he returned to the castle, and found the beggar warm and glowing and happy. "Why, what has happened?" he asked, "*I* gave you nothing." "Oh yes, you did," was the poor man's joyful answer, "you called me 'brother.'"

Jesus tells us that if we love Him, we are all His brothers and sisters, members of one great family in heaven and earth whose Father is God Himself. That means that we must all love one another, even as He loves us. Such loving sympathy can bridge every difference of rank and class and nation, and make the whole world kin and kind.

SERMON TO CHILDREN

TITLE: *Roses.*

TEXT: Cant. 2:1.

Everyone likes roses, because they are beautiful, are of various colors, and have such a sweet smell. There are trailing roses, which are fine for covering old walls, rough slopes, and unsightly boulders. Climbing roses grow on trellises or veranda posts; familiar roses of this kind are the Crimson Rambler, with clusters of deep crimson blossoms, and the Dorothy Perkins, with blossoms ranging in color from deep to pale pink. Others grow in bushes; among them you will find the greatest variety in form and color. Among my favorites of this kind are the Frau Druschki, a large white one; the Marechal Niel, a pale yellow; the Princesse De Sagan, a brilliant crimson; and the La France, a pale pink. No doubt, you have your favorites, too.

Out in Pasadena, California, they observe an annual Rose Festival. On that day, they hold a parade of autos and floats, covered with lovely roses, through their principal streets. In Portland, Oregon, too, they hold an Annual Rose Festival. The Portlanders say their roses are even finer and bigger than the Pasadena roses. Anyway, in both cities the Rose Festivals are very beautiful. By the way, do you know that apples belong to the rose family? They do. Maybe that's why they taste so good!

Many people make a lot of money out of growing and selling roses. In Persia, the people make a very famous perfume from roses. It is called attar of roses, and it is probably the most costly perfume in the world.

Now, while it is all right, of course, to make money out of roses, because they add to the beauty and sweetness of the world, roses which are given freely to those we love, to lonely, old people, and to the sick in homes and hospitals, to remind them that someone loves them or at least is thinking kindly about them, do perhaps the greatests good of all.

Here is where we can all do a loving deed in a beautiful way. Try it! Give your mothers and father roses and tell them it is because you love them. Take roses to the shut-ins, the sick, and to lonely old people and see how happy it will make them, and you, too.

The Rose of all the World is Jesus. He brings beauty and sweetness into the life of all who follow him and try to do his will.

MID-WEEK TOPICS

TITLE: *What Does it Cost to Pray?*

TEXT: Jer. 29:13.

Many people approach God as a beggar approaches a benevolent institution. We must purchase our prayers. We must pay as well as pray. You successfully seek when you successfully search with the whole heart.

Seneca says, "Nothing is so costly to us as that which we purchase by prayer." This means paradoxical in the light of the scripture, which says: "Ask and it shall be given you,"—but the very next word in that text is "seek."

1. It costs time to pray. You must prepare your mind for the presence of God, and it cannot be properly done in a flash of confusion.

2. It costs thought to pray. Thoughtless prayers produce thoughtless answers. To communicate with God, the Creative Mind of the universe,—God, the Complete Personality, it is necessary that we think.

3. Prayer costs us a willingness to act. It is a matter of will. "Not my will, but Thine be done." This act of the will is costly because it is the acceptance of the higher in the presence of the lower, or the acceptance of the greater in the presence of the lesser.

4. It costs submission to the higher will and wisdom of the Father God.

We must have faith; we must have thought; we must have will; we must have love; we must have truth. Effectual prayer costs as much as faith, thought, will, love, truth.

EVENING SUGGESTIONS

THEME: HIS PROGRAM OF SERVICE.

TEXT: Mark 7:31—"He hath done all things well."

INTRODUCTION: This text can apply to Christ alone in an absolute degree. Men fail to do all things well; the Master did all things well. Men do things well only comparatively, as judged by human standards. Christ did all things well in an absolute degree judged by a Divine standard. "In whom I am well pleased."

We will examine His method of doing "all things well."

The miracle was a twofold one; the giving of the power of speech and the ability to use it; a vocabulary as well as perfect organs of speech.

I. CHRIST DREW THE MAN AWAY FROM THE CROWD. "Took him aside," not merely to avoid publicity; the miracle was always an advertisement of His power, so why conceal. Crowds are distracting, unorganized. The man must not be filled with the idea of a crowd and influenced by them; he must be willing to be led by the Master, separate and alone with Jesus. If the Master is to help us we must be willing to be withdrawn from the crowd or the things that crowd our life, that demand our attention; alone with Jesus, before we can hear Him speak.

II. "He touched his tongue." He might have done more or less, but this showed the man that He understood where the trouble was. Not where the man was touched is important but that the man was touched by the

Master is all important. The personal touch is a part of the Master's program; little children in His arms, hands upon heads of those He would bless, took the hand of Jairus' daughter, touched all whom He would heal; not a mere Divine pantomime but a real feeling for the needy one, and the needy one feeling the Master's touch. We must be able to touch men, come near to them if we would win them; if we would follow the Master's program. We must allow Him to touch our hearts if they would be cleansed from their sins.

III. THE MASTER PRAYED. That heavenward look, here is the secret of His Power. He was always conscious of that needed communion with the Father through prayer. He held constant communion; how fitful and spasmodic is ours. It may have been but a silent prayer, but it was a prayer. He recognized a partnership with the Father in the work at hand. The secret of our success is a recognition of that same partnership. Avail yourself of God's help in prayer or even in the attitude of prayer, that heavenward look.

IV. THE MASTER'S WORD. All that preceeds, but leads up to a Divine command, "Ephatha." The world took form at that Divine Command. His Divine commands effective: "Go," "Arise," "Come forth," "Talithi cumi," and now "Ephatha." All the same in source and effect. That word lost none of its power today. It renews, vitalizes, sends forth men in His service. His word is devitalized only when we ignore it and refuse to allow it to direct our lives. Hearing it we may expect our blindness to give place to sight, our dumbness to become a voice of praise.

CONCLUSION: Accept His program, go aside with Him, await His touch, give prayer its proper place, revere His Word.

PSALM: 34.

MOUNTAIN PEAKS OF AMERICAN HISTORY
(Independence Day)

CALL TO WORSHIP: "Lord who shall abide in Thy Tabernacles? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Ps. 15.

HYMNS: All Hail the Power of Jesus' Name.—*Miles Lane*
My Country 'Tis of Thee.—*America*
America the Beautiful.—*Materna*
God of Our Fathers, Whose Almighty Hand.—*National Hymn*

PSALM: 146.

ANTHEM: Fifth Sunday after Trinity—"Be Ye all of One Mind."—*Godfrey*

OFFERTORY SENTENCE: "Honor Jehovah with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

OFFERTORY PRAYER: Christ taught us to give to the glory of God according as we have prospered, and in accordance with His teachings we offer to Thee a portion of the fruits of our labors, knowing that all we have and are is merely in our keeping; all Thine. We freely acknowledge our blessings at Thy hand, and we ask Thee to keep us humble. Teach us to meet adversity with cheerfulness, and grant us wisdom in spending our plenty. Amen.—W.

SCRIPTURE: Heb. 11:32-40.

THEME: Mountain Peaks of American History.

TEXT: Heb. 11:32-40.

OTHER TEXTS: Ps. 98:1; I Cor. 15:55.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: Mountain Peaks of American History.

SCRIPTURE: Heb. 11:32-40.

TEXT: Heb. 11:32-40.

INTRODUCTION.

1. The eleventh chapter of Heb. recalls the great names of Jewish History with the outstanding events that they symbolized. Through all these events and in all these names personal faith in God is the common factor.

2. The same faith appears in the names and movements in American history. In the same phrasing as the scripture passage, we can say by faith Columbus, John Smith, the Pilgrims, the Huguenots, Roger Williams,

Wm. Penn, Washington, John Brown, Lincoln, Frances Willard, Roosevelt and Wilson.

II. DISCUSSION.

(Katherine Lee Bates' hymn, "America the Beautiful.")

1. Story and analysis of the Hymn.

a. It is said that Mrs. Bates received her inspiration from a visit to Pike's Peak, from the summit of which she gained the view that suggested the glory and greatness of our country which afterwards she put into the form of this wonderful hymn.

b. Each stanza expresses some special feature of American history and life and suggests a mountain peak of American history from which, like Mrs. Bates herself, we can view our American life. Each stanza includes a prayer bearing on these special points. The whole hymn is typical of the spirit of America as based on the religious faith of its people.

2. The first stanza.

a. Note the Pike's Peak outlook: spacious skies, fields of grain, distant mountains, fruited plains. These are typical of our material wealth and extent of territory. Edwin White in his "Story of Missions" gives the following summary of America's expansion:

"The first missionary society to be formed in America spoke in its preamble of the new settlements in the West and the Northwest, meaning New York State and Vermont. Even before the Revolution the movement along the Shenandoah Valley began in the South. The great migration through the passes of the Alleghanies was so rapid that Kentucky became a state during Washington's first administration and Tennessee during his second. The remarkable "Ordinance of 1787" and promise of government protection against the fierce tribes of Indians opened up the "Northwest territory." This was the rich domain between the Ohio, the Mississippi and the Lakes. Into it flowed the second great tide of pioneers, largely Revolutionary soldiers accepting land in lieu of pay. The purchase from France in 1803 of the vast province of Louisiana stretched the West far into the realms of fancy and earnest men denounced the folly of trying to extend the United States beyond the Mississippi. But it was only a comparatively few years till settlers went beyond the furthest boundary of Louisiana and laid claim to Washington and Oregon. A little later a whole empire was added to the Southwest when Texas sought annexation and the rest of the territory west of the Pacific and north to the Oregon line was ceded to Mexico. In a few years more, "Seward's Folly" had added the great domain of Alaska, the true Northwest, about a sixth of the whole present area of the United States.

b. Take the meridian passing through eastern Maine and the one passing through western Alaska and California lies half way between them. This symbolizes our vast territory, wealth and influence.

c. Note the prayer for God's grace as our guiding influence and the prayer for brotherhood among all our national races and interests.

3. The second stanza.

a. Note here the emphasis upon religious liberty and what it has cost.

b. Review again the names in the introduction above and White's story of territorial expansion as suggestion for special cases illustrating this point.

c. Note the three-fold prayer: the characterization of our mistakes, the exercise of self control, and the basic idea of liberty regulated by law. This suggests the perils of a relaxed religion and the special need at present for our restoration of obedience to law and the exercise of self-control in all our affairs.

4. The third stanza.

a. Note the reference to war which the author characterizes in American History as "Liberating Strife." We are accustomed to assume that all our wars have been in the interest of human liberty and "For man's avail." This assumption can be well defended with the possible exception of the Mexican war.

b. For the future, wars must be regarded by the church, at least, from a different point of view. Fred B. Smith says in regard to this, "I cannot conceive that it was in the heart and mind of Jesus that His followers should intermittently give themselves to orgies of debauch, slaughter, and collective murder. As one who believes in God and in Jesus Christ as the Redeemer, I am compelled to believe that war is anti-Christian and must be abolished. I do not attempt any prophecies as to when this ideal may be achieved. But I am absolutely certain that it can be eliminated and orderly methods substituted in adjusting Racial and International disputes." The one sentence which brought out the most emphatic and prolonged applause at the Stockholm conference was that used by Bishop Brent at the close of his address when he said: "It is because I believe in the sanctity of the nation and the magnificence of patriotism: It is because I believe youth can best serve the nation and mankind by living for duty rather than dying for it, that I reaffirm my belief that the Christian Church if it be so minded can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool." Recall forms of "liberating strife" and "lavishing of precious life" we express in other forms than war: the sacrificial service of statesmanship, education, reform, industrial amelioration, etc.

c. Note the prayer for the refinement of our wealth "till all success be nobleness and every gain divine." We may well ask ourselves if this prayer can really be answered for the future in human life, especially in American life, by the use of war.

5. The fourth stanza.

a. This presents the highest ideal of the hymn, an American city "Undimmed by human tears." It needs a "Patriotic dream that sees beyond the years" to conceive of such a thing. Students of American life claim that we have failed most markedly in city government. We need a new conception of patriotism if American cities are to be rescued from their present destructive tendencies.

b. Note the prayer again for God's grace as the guiding force and brotherhood, as the solution of our city problems.

III. CONCLUSION.

1. Review these four "Mountain peaks of American History," material growth, religious liberty, sacrificial service and social redemption.

2. America's supreme need today is revival of prayer that these great factors in our lives may be kept very clearly before us as a nation "From sea to shining sea."

SEED THOUGHTS

Peace Work

The eight-ton bell just consecrated in the Halberstadt cathedral to take the place of the "Domina," the largest bell of the cathedral chimes, which was melted down during the war, bears among other figures that of St. George with the dragon.

The features of St. George are those of President von Hindenburg.

The first "Domina," a gift of Bishop Gardolf in 1195, was destroyed by lightning in 1454. A new one was cast in 1457. It cracked while ringing the knell of King Friedrich Wilhelm in 1840. Its metal was recast for the "Domina" that had to be sacrificed for war purposes in 1917.

Forgiveness Day

A shofar, the ancient ritual horn of Egypt used to proclaim the year of jubilee when debts were canceled and slaves were freed, is one of the numerous Independence day exhibits at Cleveland public library.

An International Outlook

President Calles issued a Fourth of July good will message to Americans, July 4, 1928, to be published in the newspaper El Universal's English language special Fourth of July edition.

"The foreigner who comes to live with us, to share what we enjoy and what we have to endure, to make his home here, to combine his interest with ours—this foreigner will find us welcoming him with open arms and calling him brother," the declaration read.

In accordance with this proclamation he supplied Federal protection to Dwight W. Morrow, returning to Mexico City from his vacation in the United States.

A Tribute

The State Department at Washington was advised July 2, 1928, that the Bolivian Congress had passed a resolution setting aside July 4 as a holiday out of respect to the United States.

It was said by acting Secretary of State Castle that he believed this was the first time that any country ever made a national holiday of the anniversary of the Declaration of Independence.

SUNDAY SCHOOL LESSON

"REVIEW OF PROPHETS AND KINGS OF JUDAH'S DECLINE."
GOLDEN TEXT: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3.

Teaching the Lesson

The teacher should provide himself with a good chart of the period showing the prophets and kings of Judah, showing their sequence and in the contemporaneous position. Robinson's, "Leaders of Israel" (the Associated Press) with the clear diagrams on pages 157, 172, 181 will be found almost indispensable. The full and graphic account of the events dealt with in this quarter may be found in Geikie's "Hours with the Bible" volumes 4 and 5. Branch's "Outline of the Divided Kingdom" may be helpful. The teacher should stress in this lesson the importance of God's laws as they relate to the perpetuity and prosperity of a nation. Judah went into captivity because she violated the plain commands of God. God has not changed, and *God is not partial to America.* With all our glorious history, we are still only 150 years old—mere babes in the family of nations. If we forget God, our punishment will be as certain and our disaster as complete as was that of Judah. No man or nation ever breaks God's laws. We can only *break ourselves against them.* The sermon on the mount is not a beautiful saying. It is a terse, accurate description of the rugged, rock-ribbed laws that lie at the basis of the universe. It was intended for the direction of nations as well as of individuals. Nations will be governed thereby, and honor God, or nations will perish from the face of the earth!

PROPHETIC TEACHING AND LEADERSHIP OF JUDAH: The Exile and the Restoration. (Second half of a six-months' course.)

Aim: To lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs.

SERMON TO YOUNG PEOPLE

TITLE: *The Lord's Day.*

TEXT: "I, John, was in the spirit on the Lord's day." Rev. 1:10.

The apostle John is here telling of a vision of Christ that came to him on the island of Patmos, a barren rock, ten miles long and five miles broad, in the Egean Sea, off the coast of Asia Minor. It is said that he was banished here to work in the mines as a convict, because he would not deny his Lord, and cease to be a Christian. If that is so, no doubt his overseers would keep a stern and heavy hand upon him, allowing little time for rest. And on the Lord's Day they would be likely to make him work harder than ever, just because they knew that it was the day on which he was accustomed to cease from his labours and worship his God. But, though Sunday

was not a holiday for John in the mines of Patmos, his spirit was free, and while hands and feet still toiled at their dreary tasks, his soul passed into another world, and saw those wonderful, shining visions of which he writes so beautifully in the last book of the Bible.

Do we not feel a little ashamed of ourselves, when we think of this brave prisoner, still able to be at least "in the spirit on the Lord's Day," while we, living in a favoured land where we are free to go to church and leave our work behind, so often neglect that great privilege?

Last summer I spent my holidays at a little place on the Moray Firth, in the north of Scotland, and every day I used to take a long swim. One morning I went a little farther than usual, and suddenly felt a strong current beginning to carry me out to the open sea; the water, too, was fresher, and of a different colour. I quickly realized that this was the River Findhorn, which flows for quite a distance into the Firth before its stream mingles with the salt water and is lost. Even so, in life's wide ocean, I like to think that God has provided springs of living water, which bear us along on their course, if once a week we bathe our souls there. That river of life flows from the far-off hills of heavenly mercy; it is in the world, yet not of it; somehow there is a difference, a swifter flow. If we drink the salty waters of the world's sea, they will only make us thirst the more. But if we drink of this stream of God's providing, we shall never thirst. Boys and girls, remember the Sabbath day to keep it holy, and it will give you new strength for the other six days of each busy week. Be able to say, like John, "I was in the spirit on the Lord's Day."

SERMON TO CHILDREN

TITLE: *The Hand of God in American History.*

TEXT: Ex. 10:6.

It is admitted that the United States is one of the leading Christian nations in the world. Out of our 110 millions of population, there are very few persons who deny the existence of God. Nearly everyone is, at least, a nominal Christian. Our churches raise great sums of money for church buildings and church support; our churches give sums of money for missions; we have more pupils in our Sunday schools than any other nation. Americans give money to the Red Cross, Famine Relief, and other world-charities. Our nation was founded and has been led along all its history by God-fearing people. In short, we see the hand of God in American history.

Christopher Columbus, who discovered America, was a Christian. He sought a new world as a Christian mission, and on first landing in the New World he called the place San Salvador (St. Savior) and claimed the New World for Christ. The Pilgrims, before they landed from the "Mayflower," bound themselves to spread the Gospel of Christ as well as to found a free state. The Huegenots who settled in the South; the Dutch who colonized New York; the German Moravians; the Quakers and the Scotch-Irish who settled in Pennsylvania; the Catholics who founded

Maryland; in brief, the pioneers of our nation were for the most part Christian people.

When the Constitutional Convention met in Philadelphia in 1787, it did not make much progress until on the motion of Franklin, it decided to open its sessions each day with prayer. Franklin said in moving the resolution: "I have lived, sir, a long time, and the longer I live the more convincing proofs I see that God governs in the affairs of men. . . . We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that built it.' I firmly believe this, and I also believe that without his concurring aid, we shall succeed in this political building, no better than the builders of Babel." It was after the convention had been opened daily with prayer that the delegates made rapid progress in framing the Constitution.

The Revolution succeeded because God was in it. It was a righteous cause for which our forefathers fought. They won, because God was with them.

So, too, when the Union forces were victorious in the Civil War. They fought to free the slave. Lincoln led the nation in the great struggle for the black man's freedom, as a duty the nation owed to God as well as to the slaves. The North won, because the Hand of God was with them.

The history of our nation down to the present is that of a great people trying to extend freedom, to guard the interests of the people, to spread education and religion. We have succeeded, because the Hand of God was with us. We can do better still, if the boys and girls of our day will keep alive the faith of our fathers. Through the coming generations a greater and nobler nation will thus be built up.

MID-WEEK TOPICS

TITLE: *Christian Possessions—I: Peace With God.*

TEXT: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

CHRISTIAN POSSESSIONS:

"All things are yours; . . . ye are Christ's; and Christ is God's." I Cor. 3:21-23.

Note marginal reading of text, "let us have peace." It is ours, but we must take it. Ahab to Israelites, "Know ye not that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria?" I Kings 22:3.

God's command is still, "Go up, and occupy!"

PEACE WITH GOD:

"Through Jesus Christ!" It is a Christian possession.

It means reconciliation. "How can two walk together except they be agreed?"

It is peace with God's Rightness; with God's Truth; with God's Providence.

"I feel the pressure and the pain. What am I to do? Keep my temper and my peace in God, the calm of my inner shrine where He is, undisturbed by the noise of the thronging 'courts of the priests,' 'of the people,' 'of the women,' or 'of the gentiles' without. This is my first duty. There never can be a good reason for my losing inner peace with God."—Norman Macleod—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE MARKS OF A GOD-FEARING NATION.

TEXT: Psalm 33:12—"Blessed is the nation whose God is the Lord."

INTRODUCTION: In the Congressional Library is a map whose inscription is "Terra Sanctae Crucis," "The land of the Holy Cross." God's hand is ever made plain in the history of our country. He prepared a land and kept it until the time was ripe. Bible translated and printed before America was discovered. The Church purified ere this land was settled. A cradle of freedom for all men preserved in the 60's as a united nation. Today occupying a place of leadership that carries with that leadership a great responsibility. How shall it maintain that position? The mark of the text is evident.

I. A GRATEFUL PEOPLE. Thankfulness should be ever in our hearts yet too often must we be reminded of God's part. Patriotism's mere form should suggest something of the "Father." If we think of the glories of our nation, let us not think of them without leaving place for the Hand of God in bringing to that nation its untold blessings. Wealth, leadership, honor, power, influence, all these are ours because "He hath so dealt with us." In our material boastings we are prone to forget. Our national greatness is not ours but "Lord God of Hosts, lest we forget, lest we forget."

II. A WORSHIPPING PEOPLE. Israel nourished, led, instructed by Jehovah, departed from His ways, rebelled. That rebellion took form in failure or refusal to worship God. Because she so failed she lost her knowledge of God. Only when she left her idols and returned did she again know God. Let America forget to worship her God; let her discount worship, or worship the idols of material things, the results will be no different. Our national safety is not in the Constitution, our prosperity, our power. Power breeds self-satisfaction. Luxury is demoralizing. A Holy day bids fair to become a Holiday. Worship still has its place in holding men near their God. Nearness to God is still the most powerful factor in keeping people conscious of God. The text indicates a blessing to those who are conscious of God.

III. A SERVING PEOPLE. It is not enough to believe, to worship. These may be but formal cold expressions that we allow to satisfy our souls. Practice may lag lumberingly behind our professions. Creed is not always manifested in deed. Religion comes from God. We are capable of worship. Religion goes back to God in dutiful service. The left hand of our religious life reaches out to God in worship but the right hand reaches

out in service to men. "He serves God best who serves his fellows most."

CONCLUSION: With a thankful, worshipping, serving people dominating the life of our nation, directing its affairs, we need not fear the future. The promise of the text spoken to the people of God ages ago is a promise that is ours.

PSALM: 77.

MY RELIGION IN SUMMER

CALL TO WORSHIP: "The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust. I will call upon the Lord who is worthy to be praised." Ps. 18.

HYMNS: Come, Holy Ghost, Our Souls Inspire.—*Mendon*
We Plough the Fields, and Scatter.—*Wir Pflügen*
Am I a Soldier of the Cross.—*Gröningen*
I Know That My Redeemer Lives.—*Duke Street*

PSALM: 104.

ANTHEM: Sixth Sunday after Trinity—"O Love the Lord."—*Sullivan*

OFFERTORY SENTENCE: "The earth is Jehovah's, and the fullness thereof; the world and they that dwell therein." Psalms 24:1.

OFFERTORY PRAYER: Grant us the privilege to see in Thy world about us all that is worthy of Thee. Grant, we pray Thee, strength to withstand that which is trivial and empty. We bring Thee this offering as a token of our desire to give our substance and strength to Thy Glory. Amen.—W.

SCRIPTURE: Psa. 139.

THEME: How Shall I Keep My Religion in Summer?

TEXT: Psa. 139.

OTHER TEXTS: Prov. 10:5; Matt. 24:32.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: How Shall I Keep My Religion in Summer?
SCRIPTURE: Psalm 139.
TEXT: Psalm 139.

I. INTRODUCTION.

1. The psalm and its points, God unescapable, therefore keep on good terms with him at all times.
2. Chiefly learn to enjoy Him and His wonderful presence.
3. Special need for this in mid-summer.

II. DISCUSSION. (Based on following material, author unknown.)

1. Summer Temptations.

a. *The waste of weather talk!* If God meant us to spend so much time talking it, why didn't He make it possible for us to have more influence with it? Let's try harder to hit upon something really helpful and

more interesting, instead of eternally dragging in the poor old weather man! Lead off into richer realms of thought and conversation.

b. *The physical side of us* comes mighty close to mastering us. Many a person has contracted habits of strong drink by tampering with all sorts of beverages to gratify a fickle throat.

c. And *indifference* creeps upon us when heat makes us miserable. Many a situation has been neglected thereby even though it was just as important and vital as when King Winter lashed us on.

d. *Passions of various kinds* tug insistently at the self-control of any healthy person during hot weather's siege of mankind. Young people are wise of mind and heart if they guard themselves against the laxity of summer temptations.

e. *Rashness* all too often escapes us when summer's ferocious heat puts our nerves on tingling edge. "We lost our temper" is an experience which we must control day in and day out, especially in summer.

f. We are prone to *drift away from established* and good habits! Of course, a pupil or student needs and expects a vacation. But older ones of us know that if a stoppage to our intake of knowledge occurs, there will be a gap in our information.

g. And our winter habit of *church attendance* can easily go to smash in the months of June, July, August and September all because the new liberties of the great outdoors lure us to cast loose entirely. It is, after all, not really the weather! It's how much we want to do a thing, for we find a way if we want to, badly enough.

h. *"Follow the crowd"* becomes too much a vogue! Countless thousands who have chafed from winter's hibernation suddenly help to swell the crowd of "comfort hunters." But do real people meekly follow the line of least resistance to the point of discarding their true strength of character? Parties of any kind without chaperonage are not excused with the silly "Everybody's doing it."

2. Summer Purposes. But what is the test of a truly Valuable Vacation? And what should the Christian worker find therein to make it after all a really "good vacation."

a. *Rest?* Yes, for wearied ones, wearied in body and mind by life's coming and going.

b. *Change?* Certainly! The higher and more sensitive the life is, the more susceptible it is to the monotony of the day's work. And it is an underlying principle of the highest life of God's universe, that development comes by variation and change.

c. *Perspective?* Most assuredly! To get the long view of one's life is doubly important for folks forced to live and serve at close range, or who seem to have to go so fast at the task that the dust obscures their vision.

d. *Pleasure?* Naturally! Especially if true pleasure is what Kant called it, "The feeling of the furtherance of life," or, as the French phrase has it, "La joie vivre," "the joy of living."

e. *Re-creation?* Of course! Hardened muscles for soft; clear eyes

for cloudy; pulsing red blood for suggishness; bounding energy for baleful enervation; keen minds for dull.

f. *Inspiration?* No doubt about it! The uplift of the uplook is a blessing beyond measure, whether it comes through the ministry of the mountains; the laughter of lapping waves along the lake shore; the whisperings of woodlands where trees are talking or out of the councils of the evening camp fire.

g. *Communion.* Fellowship with God Himself! In and through all else the increasing consciousness of His Presence and His Power!

3. Summer Habits of Religion.

a. Not different from any other time of year. We need our Bible, prayer, meditation, fellowship with good people as much as ever, even more than ever because of conditions.

b. At the closing of the church and the cessation of church activities and the absence of the pastor, we are thrown more upon our own resources and we then find out how much religion we have in our own right. Many good church people are practically parasites in their religious life. All the religion they get, they get from the church and its services and activities. When these are taken away they have nothing in themselves to evoke and they have no religious habits of their own to tide them over. This makes the summer a period of peril. The surest way therefore to maintain our religion in the summer is to develop religious habits of our own choosing the rest of the year. Reading the Bible, personal prayer, helpful Christian service to others conducted on our own account. In this way we develop an independent religious life that saves us from spiritual slump in the summer and makes us more valuable church members the rest of the year.

c. A word to those who can take no vacation or are kept at home by unavoidable duty. To many there is no chance for a period of vacation from business, home duties, excepting possibly a week-end now and then. But this need not interfere with our Christian life nor be allowed to make us bitter or envious. We can depend upon our loving heavenly Father to be especially compassionate of those who have the hardest burdens to carry and to sustain them in His own loving fashion.

III. CONCLUSION.

1. Again refer to psalm and the lesson of God everywhere.

2. A vacation wish: "May this vacation of yours be full of fun and physical rest; may it often find you 'loafing to invite your soul.' But may it also find you very often, whether by the vastness of the sea, on the pinnacle of some towering rock high above the crowd and mist, under quieting shelter of some stately pine, out under the starry sky, alone with God. Then shall we be indeed fitted for the task, and to meet the call of the world for Christ."

SEED THOUGHTS

Rev. T. S. Gregory, London, says: "The world is extraordinarily full, and is getting more so every day. We are faced with cross roads daily,

and with all kinds of alternatives. A little while ago I was standing on one of the hills overlooking part of the city, and I marvelled at the number of buildings there were; not only church spires, but spires of factories; all kinds poking themselves heavenwards, multitudes of ideas which had gotten themselves produced in brick and stone, all representing different faiths, different ideals, different purposes. Now one thought that one might very easily lose one's way, and I wondered what the wise men would have done, if instead of crossing the desert, they had to follow the star through a city. That is one thing about a modern city, one cannot see the stars. One might say, too, there are many voices, many books and newspapers telling you to do and believe a multitude of contradictory things. It seems to me perfectly natural that crowds of people, who cannot judge wisely, should turn about when a bid is made for their loyalty and ask, 'Why should I?'

"In the middle ages men used to starve their bodies in order to give glory to God. They called it fasting. I have an idea that is why they built great cathedrals instead of great factories. In more recent years, since matters have been set up in terms of profit and loss, people have been unable to see the stars and we are apt to lose our way. It is a curious thing that one year Mr. Gladstone reported a surplus in the Budget, and the next year the first ironclad battleship was laid down on the Clyde."

SUNDAY SCHOOL LESSON

"THE STORY OF EZEKIEL." Ezek. 3:4-11; 24:15-18.

Read Also: Ezek. 1:1-3; 2:1; 3:3, 12-27, 8:1-4; 11:22-25; 24:19-24; 33:30-33.

GOLDEN TEXT: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33:11.

Teaching the Lesson

Ezekiel had been carried captive to Babylon with Jehoiachin, the king who had ruled only three months and was then removed from the throne of Judah by Nebuchadnezzar, king of Babylon. Like Jeremiah, he was the son of a priest. He lived with his wife in the exiled community in a house of his own. Ezek. 3:24, 8:1, 24:18. His residence was on the Euphrates river, at a place called Tel Abib. Jeremiah had sent a letter to the captives in the fourth year of King Zedekiah. We have an account of this letter with some of its contents in Jeremiah the 29th chapter. About a year later, (July, 593 B. C.) Ezekiel began his prophetic work. His name means "Whom God strengthens." There were false prophets among the captives who declared that Babylon would fall within the next two years, and that the exiles would be permitted to return in triumph. Both Jeremiah, in his letter, and Ezekiel, in person, declared that such was not the case, and advised the people to settle down for a long stay in the foreign country. Vs. 4-10 of chapter 3 describe his commission. The

first chapter, which the adult students should read, is an account of his first vision.

It is oriental in its figures. The imagery of Ezekiel is by many considered the most difficult in the Old Testament. Chapter 24:15-18 describe his constancy under trial. Chapter 24:18 is a wonderful text to use at the death of a man's wife. He was steadfast and courageous under the most trying circumstances. John G. Paton, as he made, with his own hands, the casket for his young wife on the shore of the cannibal isle, declared that had it not been for his consciousness of the love and presence of Christ he would have gone insane. So the presence of God sustained Ezekiel in his great trial. In the poem "Ezekiel" by B. M., the dying wife says to her husband:

"Forbid me not;
Deny me not to Him. A day shall come
When He shall give His Dearest to the death
For thee and me!"

The poem continues—

"The clouds had parted now,
The love of God was shed abroad, within
My broken heart. I could not say Him nay;
Or question Him. I laid my sacrifice
Upon His altar, not denying Him
Mine only one . . . .
"And when at length
The evening-time of my long day shall come,
And God shall give me leave to lay aside
The Prophet's mournful mantle, for the robe
Of joy and light—when at His gate I find
An everlasting entrance, there my love
Shall meet me smiling."

The modern preacher who finds his people listless and unresponsive to spiritual truth will find comfort in the description of the attitude of Ezekiel's audience as set down in Chapter 33:30-32. Very few came to hear him, and those who did come were listless and phlegmatic. Many of them were drawn from a desire to listen to the music of his voice, rather than for any real purpose of hearing or heeding his message.

SERMON TO YOUNG PEOPLE

TITLE: *A Strange Post Office.*

TEXT: "Thy mercy is great above the heavens: and Thy truth reacheth unto the clouds." Psalm 108:4.

I am very fond of hill-climbing; and we have many mountains in

Scotland, although they cannot claim to be so high as some of your giants in the United States. Last summer I made the ascent of Carn Liath (meaning, in Gaelic, "the brown cairn"), one of the three peaks of Ben-y-Gloe, in the Forest of Athell. Just as we reached the top, a heavy mist came down, and we had great difficulty in finding the pile of stones which marks the summit. But when we at last got there, we were rewarded by discovering what must be one of the strangest postoffices in the world. It is just a tin box placed in a hole in the cairn. Climbers are in the habit of writing a previously stamped post card (what I think you call a "postal" in the States) on the wind-swept top of Carn Liath, and placing it in the box. The next arrival (it may be days, or even weeks later) takes it down with him, and posts it in the nearest village in the valley. You may be sure that I sent a message to my little daughter, which she was delighted to receive in the following week.

God's messages, too, are often left on the hilltops, "Thy truth reacheth unto the clouds." It was on Sinai that Moses received the Ten Commandments, and on Horeb that Elijah saw the Lord. Jesus preached His most famous sermon on one mountain, was glorified upon another, and on the hill called Calvary wrote in His lifeblood the message of the Cross, "Thy mercy is great above the heavens."

And so we must *climb*, if we wish to hear God speak. We must scale, not merely mountains of earth and stone, but the high peaks of the Spirit, white with the snows of eternal purity and solitude and peace. Like the boy in Longfellow's poem "Excelsior," we must get above our lower life, must toil and strive, even through mists of doubt, ever upwards unto God.

For our Heavenly Father does not bring down His messages Himself. We must ourselves go up for them, or someone else must do so for us. Jesus came down from heaven to bring us the good news of the Gospel and the Kingdom. Yet even He will not deliver it, unless we really desire it. Just as the postman knocks at our door, so He knocks at our heart, "Behold, I stand at the door and knock: if any man open, I will come in and dwell with him."

Some of you boys and girls know a famous picture by Holman Hunt, called "The Light of the World." It shows the Master, with a lamp in His hand, gently tapping on a barred door covered with ivy, for it is long since it has been unbarred. When the artist was painting this picture, a friend came into the studio. "Why, Hunt," he exclaimed, "You have made a strange mistake there. You have painted a door without a handle to it." "It is no mistake," replied the other, "the handle is on the inside only." And that is very true. The handle is on *your* side of the door: even Jesus Himself cannot enter your heart unless you wish for it. Open that door today, and let your Saviour come in.

SERMON TO CHILDREN

TITLE: Frances Willard.

TEXT: Rom. 16:1 or Acts 9:36.

The story of Frances Willard, who in her day was "the best loved woman in America" is inspiring. More than any other woman she carried the banner of temperance around the world. She with the noble host of the W. C. T. U. laid the foundation upon which in later time the Prohibition Amendment to the Constitution rests. The ending of the legalized saloon is the result of the work of the great movement of the Women's Christian Temperance Union "for God and Home and Native Land" which she led for many years, and which is still a great educational and religious force against the illegal use of alcohol.

Frances Willard was born September 28, 1839, at Churchville, N. Y. The family later moved to Oberlin, Ohio, where her father was a teacher. His health failed, and the doctors advised him to try the out-door life. They set out in "the Covered Wagon" of the time, only it took three such wagons in their case. They settled in a beautiful section of Wisconsin, near Janesville.

From "Forest Home," their farm, Frances went to college, first in Milwaukee, and later in Evanston, Illinois. On graduation, she taught first in a typical little "red schoolhouse." But not long afterwards she was called to teach in the college at Evanston, and later in other colleges for women. She was the first woman president of a college in America, the Evanston College for Women.

In 1874 came the call to the Presidency of the Chicago Branch of the W. C. T. U. She accepted the position, although it meant financial sacrifice and the hardest kind of work in organizing the women for an, at that time, unpopular cause. Her eloquent voice pled the cause of temperance all over our land, and even into foreign lands. She fired the hearts of all who heard her with a great passion for temperance and an ambition to dedicate their lives to God.

At the time of her death, February 18, 1928, she was President of the World's W. C. T. U.

She had succeeded in building up a world movement against the drink traffic, had been the means of introducing temperance teaching into the public schools of many states, and had set the hearts of countless girls and women aglow for the right and for God. Her influence is still powerful for good. Wherever the story of her great, unselfish, self-sacrificing, noble life is told, it inspires both girls and boys, men and women, to dedicate themselves to some such noble cause.

MID-WEEK TOPICS

TITLE: *Christian Possessions. II: Fellowship.*

TEXT: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." I John 1:7.

THE DAILY WALK:

European cities during the war. All lamps covered. Cities of darkness. Danger and evil abroad. So the life may be.

"We walk in the light." "In all languages; light is the natural symbol for three things: knowledge, joy, purity."—Maclaren.

An active thing in the open light of day. "Blessed is the man that walketh not in the counsel of the wicked." Psalm 1:1. "Come ye, and let us walk in the light of Jehovah." Isa. 2:5.

THE DAILY FELLOWSHIP:

The fellowship of a common salvation. The great need of human fellowship. The counter to natural selfishness. The impulse to sacrifice.

"Our fellowship is with the Father, and with His Son Jesus Christ." v. 3. The essence of religion is this, communion, fellowship with God.

Possibility of our deeper natures being closed against God.

THE DAILY CLEANSING:

"The Blood cleanseth!" A progressive thing. "As you lay *aqua fortis* upon letters of ink to eat them out; so, still, be ever a-dipping the hands of thy faith in the blood of Christ; and, through faith, be ever applying of that blood to all the entries of thy sins."—Thomas Goodwin.

No greater Christian possession than this fellowship with God and fellow-believers. Let us cultivate it.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: INTO THE VALLEY OF SERVICE.

TEXT: Matt. 17:9. "And they came down from the mountain."

INTRODUCTION: There is a picture in the Vatican called the greatest of all art, Raphael's "Transfiguration"; really the work of two artists, Raphael and his student, Romano. Two artists, two scenes, in reality two pictures in one. Upper half forms the background and the transfiguration scene; the radiance of the clouds, the Master and the Disciples, with the representatives of the Old Testament Law and Prophets. The lower half of the picture shows the group in the valley, disciples of weak faith, confusion and pain; the suffering lad and his anguished parents.

The picture is one of contrasts.

On the Mount	In the Valley
Divinity of the Master	Human sympathy
Son of God	Brother to man
Acquainted with the ages	Interested in the individual
Peace, worship, spiritual	Suffering, problems, practical

I. THE GLORY OF THE MOUNT. Mountains always shared His Glory, Mt. of Beatitudes where He fed the hungry, Olivet, Golgotha. The place of the mountain was one of inspiration, prayer, companionship and strengthening for service in the valley. This is the place He took three men. To the mount of worship He calls us today. Let our fellowship on the mount of worship strengthen us.

II. THE CALL OF THE VALLEY. Peter said it was good to be on the mount. So it was. Peter was not at fault there, but erred in desiring to

stay there. He knew not what he said, so said the Master. Religious zeal must not blind us to the practical applications of our faith in the Master. Our shouting of praise should never deafen us to the call of need from the valley. Prayerful meditation needs its complement, action. We cannot walk with uplifted eye and folded hands through this world. We need to descend from the mount of worship into our valleys of service.

III. OBLIGATIONS OF HAVING BEEN UPON THE MOUNTAIN WITH THE MASTER. The company go into the valley, meet a problem and bring comfort to men's hearts.

1. Noble thinking. Here is the groundwork of a noble act; hand prompted by a thought of the mind, by a desire of the heart.

2. Noble speaking. A Christian, one who has been with the Master, will guard his tongue, the most likely indicator of the worth of our confessions; not merely "refraining the tongue from evil" but an active using of speech in behalf of the Master; "to speak a good word for Jesus." How careless we are in both respects.

3. Noble service. The scene on the mount was glorious. But was the scene in the valley any less so? I think not. The test of our faith and religious life: "is it practical," "will it work," "will it do what it is supposed to do"? It did for the Master, it will for us only when we work it. Coal is energy, electricity is force, steam is power; these must be mined, applied, and confined, respectively. Christianity is energy, force and power, and these three must be lived.

CONCLUSION: Go upon the mountains with the Master, catch the inspiration there. Then go with Him into the Valley of Service.

PSALM: 84.

JULY 14, 1929

MYSTERY AND MEANING OF PAIN AND PLEASURE

CALL TO WORSHIP: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's and He is the governor among the nations." Ps. 22.

HYMNS: In the Cross of Christ I Glory.—*Rathbun*
Nearer My God to Thee.—*Bethany*
We Are the Lord's: His All-Sufficient Merit.
—*Strength and Stay*
Zion Stands with Hills Surrounded.—*Holburn*

PSALM: 103.

ANTHEM: Seventh Sunday after Trinity. "The Lord Is My Light."
—*Parker*

OFFERTORY SENTENCE: "I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." I Cor. 3:6-7.

OFFERTORY PRAYER: Pain and sorrow are only for the moment in comparison with eternal things, and we bow our heads in prayer to Thee that we may have the grace to learn from each experience some truth concerning Thee and Thy kingdom. We cannot know the meaning of life, nor the great sacrifice of Thy Son, Jesus Christ, for our salvation, unless we likewise are permitted to carry the burdens which Thou in Thy wisdom bestowest upon us. Cause us to accept our trials with cheerfulness and without misgivings, and take us to Thyself when Thou art through with us here. Amen.—W.

SCRIPTURE: Heb. 12:1-13; Prov. 23:19-35.

THEME: The Mystery and Meaning of Pain and Pleasure.

TEXT: Heb. 12:11. "Afterwards."; Prov. 23:32 "At the Last."

OTHER TEXTS: Rom. 8:18-23; II Cor. 12:10.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: The Mystery and Meaning of Pain and Pleasure.

SCRIPTURE: Heb. 12:1-13; Prov. 23:19-35.

TEXT: Heb. 12:11. "Afterwards"; Prov. 23:32 "At the last."

I. INTRODUCTION.

1. Our tendency to judge things by their present appearance and effect. Especially true of young people whose lack of experience has not taught them to look at consequences and the meaning of what they do.

2. The text in Heb. 12:11 shows the bitterness of human sorrow and

pain but also indicates the right fruitage that might result. The text Prov. 23:32 shows the present pleasure of a sensuous life but the lat bitterness of its consequences. The supreme interest is Christian charact as the one permanent thing involved.

II. DISCUSSION.

1. The Mystery of Pain and Pleasure.

a. Both are sensations of the mind. Have no existence apart fro consciousness. Neither is good or evil in itself. Pain one of life's greate blessings as a warning that something is wrong. Without it few wou survive childhood. Pleasure the more agreeable and natural, but n necessarily better or more valuable.

b. The mystery mostly concerns pain. We assume pleasure as ou right and then wonder at pain. Questions we ask: How can a God of lo permit pain? Why not ask also why He permits pleasure considering a the harm it gets us into. Neither one a reflection on His dealings. Bot are His ministers. Why are the good taken and the evil left? Not true they both go sooner or later. Why the good suffer and evil escape? No true; both the good and evil have pain and pleasure. In most cases if a in life that represents pain could be listed in one column and all tha represents pleasure could be listed in another the latter would far ou balance the other. Someone has said also that when we reach heaven an review our experiences here we will be constrained to admit that we go more permanent good out of things that brought pain than out of thos that brought pleasure.

2. The Relation of Pain and Pleasure to Good and Evil. (Three mai points.)

a. That good and evil are associated with both pain and pleasure 1. There is pleasure in sin or else people would not give themselves to it Drink, thieving, lust, indulgence, gluttony, all forms of selfishness, bring certain kind of pleasure. Eventually they also bring pain and suffering Someone has said, "Nature has provided a physical conscience for physica sins. Gluttony, indolence, dissipation and other evil habits bring thei results in bodily suffering, and there is no salvation without repentanc and reform. The spiritual nature has its conscience as surely, and canno sin against itself and its Maker in peace." For the sake of the pleasure o evil, men will take chances with its pain. All men are gamblers. No necessarily in stocks or races, but with life. "Try anything once," etc They forget the deadly certainty of God's laws. 2. Good also has pain and pleasure. The joys of goodness are those of a spiritual nature, a peaceful conscience, love, a sense of being in fellowship with God. The pain of goodness is the constant fight with self, the things we have to give up and the discipline required to secure its joys. Note the lesson o chastening in the passage of Heb.

b. With evil pleasure is first and pain afterwards. With good pain is first and pleasure afterwards. 1. Note *this* in the text: the *chastening* comes first and the peaceful fruits afterwards. In the text in Proverbs the *pleasure* of evil comes first and *bitterness* afterwards. 2. Illustrate by

comparison of *Cain* with *Joseph*; Cain vented his jealous hatred on his brother and suffered the rest of his life. Joseph patiently endured the hatred of his brothers, the temptations of an Egyptian Court and afterwards had the joy of blessing both. Compare also the *rich young ruler* and *Paul,* as illustrating the point. Especially note Christ who endured the Cross and attained the joy set before Him.

c. In each case that which comes first is temporary and that which comes afterwards tends to become permanent. 1. *Eternal joy* of the *good life, clean character,* a noble service, and fellowship with God and good men; a sense of a soul safe, and an approval of conscience are permanent results of sacrificing things that must be given up if these are to be obtained. The sacrifice is temporary; the result is eternal life. 2. On the other hand the *sin and selfishness,* the debased character, the atrophy of spiritual capacity, the bitterness of the memory of what might have been and the sting of accusing conscience tend to become permanent conditions of the soul. As Christ said many a time of men who rejected His teaching and followed their own way, "They have had their reward," but that reward was temporary and valueless when measured by the permanently devastating effects of the sin which produced it. 3. Whatever the *future life* may offer of opportunity for the soul to recover itself under the infinite mercy of God and the possible awakening of a better attitude toward God our experiences in this world leads us to recognize that the more character goes on in a certain direction the more it tends to become permanent in that direction.

This is the real meaning of the difference between a lost and a saved soul, between heaven and hell.

III. CONCLUSION.

1. Take two looks at every opportunity for good and evil that presents itself. Judge it by its relation to character and its probable permanent effects. Judge nothing entirely by the way it looks at present either as to pain or pleasure.

2. Take Christ as guide, as Master and Saviour, learn His pleasures and get His estimate of pain.

SEED THOUGHTS

There is a very marked limit to the emotional capacity of the human being. Our capacity for suffering cold, hunger, pain, is limited; our capacity for experiencing joy and gladness is limited .

A certain degree of warmth, and we are comfortable. Let the temperature climb a few degrees and we suffer from the heat; let the temperature drop a few degrees and we suffer from th cold. A man experiences disappointment and grief, but he becomes incapable of suffering beyond a certain point.

A man experiences joy, but he becomes insensible beyond a given point. A story was recently published by the daily press giving an account of an inheritance of $150,000.00 left to a taxi driver in Milwaukee. When

told of his good fortune, he was at first incredulous, then astonished, an next fainted away.—W.

SUNDAY SCHOOL LESSON

"EZEKIEL TEACHES PERSONAL RESPONSIBILITY."

Ezek. 33:7-1

Read Also: Ezek. 33:1-6, 17-20; 18:1-32.

GOLDEN TEXT: "Each one of you shall give account of himself God." Rom. 14:12.

Teaching the Lesson

The note of personal responsibility was somewhat new to Israel. Eze 18:1-32 has been called the discovery of the individual. Notice the parall words of Jeremiah 31:27 following. The responsibility and worth of th individual *to himself* seems to be the burden of Jeremiah's thought. Ezeki comes at it from a somewhat different angle and emphasizes the influenc of the individual and his responsibility *for others.* Every one of th prophets, and in a certain sense, every Christian, is a watchman bearin upon his heart responsibility not only for himself but for others. Jer. 6:1 refers to all of the prophets as watchmen. Our responsibility, howeve ends with the clear and truthful proclamation of God's word. Havin borne faithful witness, we have delivered our own souls. We must, hov ever, be certain that it is *God's truth* which we have declared! Ezeki was ridiculed and insulted and scorned. Truth is not always popular an the smooth and easy thing will attract the audience more than the thin that is stern and true. Dan Crawford, the African missionary, says th one of the ugly native names for the Christian gospel is "the white man parable." This is a taunt with the old Ezekiel sting in it. "Ah, Lord Go they say of me, doth he not speak parables." (Ez. 20:49). Every Christia has this personal responsibility in two senses: first, responsibility for hin self, and second, responsibility for his influence over others.

SERMON TO YOUNG PEOPLE

TITLE: *Patrick Hamilton.*

TEXT: "Who through faith . . . quenched the violence of fire." He 11:33-34.

I want to tell you the true story of a brave young man who died ov four hundred years ago, on the last day of February, 1528. His name wa Patrick Hamilton, and he was only twenty-five when he was burnt alive the stake as a heretic in front of St. Salvator's College, St. Andrews, th town about which I told you in a previous story.

At that time the Church of Scotland was still Roman Catholic, but th Reformation was about to take place—not the making of a new churc but the cleansing of the old from its sins and errors. Naturally the me who were trying to bring this about were persecuted by those in powe

and many of them were put to death. We call them "martyrs" because that is the Greek word for "witness," and these brave Christians witnessed for Jesus, giving up even their lives for His sake. Patrick Hamilton belonged to a noble Scottish family; the blood of kings ran in his veins. His father was Sheriff of Linlithgewshire, and Captain of Blackness Castle, which still stands on the shores of the Forth, not far from Edinburgh. As a young student Patrick went to the University of Paris, and from there to Louvain, which was burnt to the ground by the Germans in the Great War. Here he came in touch with the leaders of the Reformation movement, and gladly accepted their views. On his return home, he went to St. Andrews' University, where the leaders of the Church soon saw that he was a dangerous enemy. Archbishop Beaton tried to arrest him, but young Hamilton was warned in time, and escaped to Germany, where he became the friend of the great Martin Luther.

Yet he could not stay long away from his native land, which he loved so well. Though he knew he was in danger of death, in the autumn of 1527 he returned to Scotland and began to preach the Gospel openly. The rulers, knowing he had many powerful friends, hesitated at first to seize him. But finally he was brought to trial in the Cathedral. He boldly defended himself, but in vain: and at midday on Saturday the 29th of February, 1528, he was led to the stake. The faggots were slow to kindle, and it was not till six o'clock that night that the brave youth's body was reduced to ashes. During this long and weary time of agony, he showed no sign of anger or desire for revenge. His dying words were, "Lord Jesus, receive my spirit. How long shall darkness overwhelm this realm? And how long wilt Thou suffer this tyranny of men?" His death caused a great sensation throughout Scotland. As someone said, "His reek (the smoke of his fire) infected all on whom it blew." Men everywhere began to ask why so brave and noble a young man should suffer, and what were the teachings for which he had been condemned to death. More than anything else, this martyrdom hastened the coming of the Scottish Reformation. We should thank God for the memory of Patrick Hamilton and of all good men and women who, like Jesus Himself, laid down their lives for freedom and righteousness and the good of their fellows.

SERMON TO CHILDREN

TITLE: *WE CAN DO IT IF WE WILL: John Davey.*

TEXT: Phil 4:13.

The story of John Davey's rise from the ranks of common labor to be the founder and first president of "The Davey Institute of Surgery" is thrilling. It shows what a poor man, with ability, good character, and industry, can accomplish in this land of opportunity—America.

John Davey was born over seventy years ago, in England. His father was a poor tenant-farmer. He was too poor to pay for the education of his children. That was in the days before free schools in England. So John grew up to the age of twenty, unable to read or write. In fact he did not know even the alphabet.

At eight years of age, he worked for neighboring farmers, for twelve cents a day; and often through a hard-working day of twelve hours. When he was thirteen, his father having died, he helped, along with his older brothers, to support his mother and the younger children.

At twenty, he became fired with an ambition to learn to read and write. He went to work in Torquay, and enrolled in a night school. Every morning he walked two miles to his job on a farm, worked twelve hours, walked back the two miles, had supper and studied the rest of the evening. He learned to read a little. The first books he bought were a pocket dictionary and a New Testament. He used every spare moment that he had—and they were few—to improve his reading. He was known as an ambitious young man, hard working, a close observer of plants and trees, and a faithful Christian.

At twenty-six he emigrated to America, settling at Warren, Ohio. He became the janitor of a private school. He rose at three o'clock in the morning, went for a brisk walk, studied three hours, did the janitor work at the school, worked a full day as a gardener, and took lessons in the evening in the same school where he served as janitor. Pretty strenuous! He was now learning rapidly.

He became noted as a gardener, and as a "doctor" of sick trees. He saved the lives of many fine trees which the owners thought would certainly die.

He next went to Kent, Ohio, where he struggled hard to get his ideas regarding tree doctoring before the world. People thought him "queer," but all admitted that he knew a lot about trees. He cured their diseases, and saved many fine trees from death. After some years, he published a book called "The Tree Doctor." Soon the public recognized his genius. An Institute of Tree Surgery was founded by himself and his sons. In the course of the years, hundreds of graduates have gone out from this school to save trees on private estates, in the public parks and college campuses of our country.

John Davey's motto was "You can do it, if you will." He lived up to his motto. He was a sincere Christian, a devout church member, and a worker for the good of humanity.

Is your family poor? Do you feel handicapped thereby? Do circumstances seem against you? You can win an education, you can make your life a success, if you try! All you need is "grit, grace and gumption." Remember John Davey's motto, "You can do it, if you will."

MID-WEEK TOPICS

TITLE: *Christian Possessions. III: A More Sure Word.*

TEXT: "We have the word of prophecy made more sure." II Peter 1:19.

Background: The Transfiguration of Christ. Peter's memories. (verses 12-21).

THE WORD MADE MORE SURE:

The vision on the mount brought assurance. Illumined ancient prophecies; confirmed promises.

"The idea is that there is nothing too wonderful for one to believe who has seen the glory of the Lord Jesus. All the prophesies and promises, all the hopes and dreams of ancient days, will be splendidly fulfilled in Him." —David Smith.

Need and value of personal use of the Word.

THE LAMP IN A DARK PLACE:

"Examining the Scriptures daily, whether these things were so." Example of Bereans. (Acts 17:11).

It is worth our study: "ye do well that ye take heed."

It throws light on motives, aims, soul: "a lamp shining in a dark place."

"Until the day dawn and the day-star arise in your hearts." Christian progress: conversion; growth in grace; homecoming.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE MAN WHO CHANGED HIS NAME.

TEXT: John 1:42. "And when Jesus beheld him, He said, "Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation, a stone."

INTRODUCTION: Scripture pictures Peter in all phases of his development. This rough, impetuous fisherman is not to continue as such. There are other things in life for him that as yet he knows not of. He meets the Master, brought there by his own brother, Andrew. Such a meeting is sufficient to change a world for a man as well as his name. We shall look at four pictures of this man Simon who became Peter.

I. THE FIRST PICTURE. Merely Simon, son of Jona, without a special distinction; hard working fisherman, exerting an influence, no doubt, over his fellow fisherman, but no further. No comrade ever told Simon of the Peter possibilities, but Simon meets one who did. Jesus saw the depth of Simon's soul. Jesus spoke to that better self, roused his ambition. Mathematically expressed, Simon plus Jesus equals Peter. Jesus added Himself to Simon's life and it was no more Simon, but Peter. So will that Power change men's lives as well as names. Wisely Jesus leads Peter forth now to a new life, not perfectly shielding Peter from all temptation, but ever present with him.

II. THE SECOND PICTURE. The Master was questioning the disciples, "Whom say ye that I am?" Peter's all inclusive answer, "Christ, the Son of the Living God." A great confession according to the Master's judgment. No man told Peter that, no "flesh and blood." 'Twas a direct revelation of the Spirit. A confession such as that is needed today. Can we give a satisfactory answer as did Peter? Our information comes from the same source. Perhaps we study too much about God, not enough of

God. Titles of some current books indicate that some do not know yet who Christ is. We do not say they are wrong. Peter knew Christ, and could voice that knowledge in a simple yet inclusive confession. Can we?

III. THE THIRD PICTURE. When Jesus was led to the judgment hall, Peter was "afar off," a mere spectator. It was at a time when real loyalty would cost something. Mere confession among friends may be a simple matter, now it was different. Jesus was on trial; hostile courtyard, soldiers at the fire, little girls' pointed fingers; and the boastful Peter fails His Lord. Cowardice is latent in all of us. Coward is not the one who feels fear but who is ruled by fear. Peter was so ruled; something of the Simon still there. Something of our selfish and unworthy self ever with us.

IV. THE FOURTH PICTURE. The Easter morn has changed the situation for the disciples. A report, then His presence, He eats with them, talks with them; again Peter and the Master are together. This time the Master questions Peter three times. Was it to recall the three times Peter denied Him, concerning the character of Peter's love for Him? At last satisfied that Peter was again that "Cephas" of old, the Master commissions him. This whole-hearted three-fold confession again reinstates Peter.

CONCLUSION: This personal expression of love for the Master that joys to express itself in loving service is the height of personal consecration, the foreshadowing of a life dedicated to Christ.

PSALM: 98.

SHAM BATTLES OF THE SOUL

CALL TO WORSHIP: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart . . . he shall receive the blessing from the Lord, and righteousness from the God of his Salvation." Ps. 24.

HYMNS: Soldiers of Christ, Arise.—*Diademata*
The Son of God Goes Forth to War.—*All Saints New*
The Church's One Foundation.—*Everts*
O Where are Kings and Empires Now.—*St. Anne*

PSALM: 1.

ANTHEM: Eighth Sunday after Trinity. "In humble faith."—*Garrett*

OFFERTORY SENTENCE: "For we are God's fellow-workers; ye are God's husbandry, God's building." I Cor. 3:9.

OFFERTORY PRAYER: We bring this offering as a token of our knowledge of Thy teachings. Thou hast entrusted to us the keeping of many precious things, among them the command that we "Teach His Word to all men." Accept this portion of our stewardship, and bless us in Thy service. Amen.—W.

SCRIPTURE: I Cor. 9:19-27.

THEME: Sham Battles of the Soul.

TEXT: Verses 26-27.

OTHER TEXTS: I Tim. 6:12; II Tim. 4:7.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMON

THEME: Sham Battles of the Soul.

SCRIPTURE: I Cor. 9:19-27.

TEXT: Verses 26-27.

I. INTRODUCTION.

1. Paul's reference to the reality of his struggles as compared with those which he characterizes as "beating the air." Paul's struggle was to keep down everything in his life which would hinder his great work as a preacher of Christ and a winner of men to Him. He never wasted time on unimportant discussions, or worthless struggle.

2. How much of our fighting is "beating the air"? Compare the familiar story of Don Quixote driving his lance against a windmill, and the old saying about the king who marched his army up a mountain and down again.

II. DISCUSSION.

1. Some of the Sham Battles of the Soul.

a. The fancied slights of other people. Someone says something or fails to say something or does something or fails to do something that piques us or makes us think that the act is aimed at us. Our imagination plays upon the situation and we mull it over, mentally dramatize it, parade it before our consciousness, and feed our sense of injured innocence. We carry on mental arguments and contests with the fancied offender, in which, of course, we always come out victorious. The results are a mood made up of a mixture of envy, hatred, self-righteousness, self-pity and delicious misery. In nine cases out of ten the facts, when known, show that the whole matter was without foundation, the result of our own imagination.

b. With people who differ from us in opinion. 1. We have our own opinion about some matter that is under discussion. If there be religious or moral aspects to it, it tends to become a prejudice. We mistake that prejudice for a conviction and mistake our loyalty to it for heroism and holiness. 2. Some one else holds an opposite opinion and opposes our point of view. The opposition annoys us and our temptation is that the opposition is to us personally irrespective of the question at issue. Mentally we debate the question back and forth greatly to the expansion of our own intellectual pride and the confusion of our opponents. 3. In so far as such mental dramatization concerns the real merits of the question at issue, this may be an entirely wholesome exercise. When it becomes personal and self-centered, it descends into a sham battle. With our fears and anxieties for the future. This concerns the whole range of worry and imaginery evils. This is recognized as the most destructive mental habit one can acquire. We consume a vast amount of nervous energy upon wholly imaginary situations. The fear paralyzes our real abilities and disqualifies us for meeting real situations.

2. The Cause and Cure.

a. Many other forms of sham battles can be recalled, but they all can be resolved at bottom into two of our great basic instincts, fear and anger. We are afraid of something, or we are angry at somebody. These two in turn can be reduced to their fundamental motive, sheer selfishness.

b. Over Strain. Very often the state of mind described is the result of over-strain, mental weariness. Our judgment is distorted and we become incapable of seeing things correctly. The cure for this sometimes is rest and change. Getting away from a situation that has become unendurable, until we can recover our poise. This is one of the highest values of the summer vacation.

c. Wrong methods of dealing with our mental habits. Trying to conquer the imagination with the will. Dr. Sadler says, "A great many people are wearing themselves out fighting sham battles. They use their imaginations for the purpose of framing up difficulties, obstacles, ailments and other fictitious situations. In a way they know this, and their wills fight against the phantom troubles. But the will is weakened because it hasn't the co-operation of the imagination. Folks who are inclined to magnify their troubles, or to create them out of their fears, should start at once to make an ally out of their imaginations. Don't think of yourself

as ailing; think of yourself as feeling fine! Imagine that you are the person you would like to be, and then call your dramatic sense into use, and act the part. It is often a great aid to make-believe."

d. The best remedy is to substitute a real battle for a sham battle. 1. Review Paul's description in the passage of his own ceaseless effort for the souls of men. He was so interested in other people and their highest welfare that he had little time for his own troubles. His chief purpose was to get himself fit for that fight, so he refused to beat the air in any form of a sham batle. We will do well to learn to love people, not because they are lovable, but because they need loving. Sympathetic interest in others is a good substitute in the mind for selfish introspection. 2. Note Christ's great words in Matt. 6:33: "Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you." Christ had been speaking of many things that people seek in this world and worry over: money, food and drink, raiment, length of life, and the dreaded tomorrow; all these are perishable though temporarily needful; not in themselves proper life objectives. Christ asks our interest in bigger things. The best thing, the first thing is the kingdom of God, in other words, the sum total of things Christ lived and died for. To accomplish that in our souls and in the world offers the greatest battle of life and will leave us no time for sham battles of any kind.

III. CONCLUSION.

1. Learn to recognize in your own mind a sham battle and immediately displace it with a real one.

2. Make Christ the captain of your soul and let Him lead you wherever He will.

SEED THOUGHTS

There is no room for social snobbishness in the Christian life. We should be prepared as Christian men to meet every man as our blood brother, sanctified in our one family pride by the blood of our one Lord. Jesus expects us not merely to be hospitable to those who are kind to us, but also to those whom we have every reason to dislike. I sometimes think that is where we Scots stop short. We have a national toast, 'Here's to a' you fowk, and a' puir fowk, and a' the fowk who hae been guid tae your fowk,' and so on. My word! It is fine; but it is not big enough yet. It is not enough to be good to the folk who are good to you. Jesus wants us to be good to the folk who are ill to us, to bless them that curse us, and to pray for them that despitefully use us and persecute us. Now that is a nice thing to ask of anybody. Can you do it? Can I do it?"—A. Boyd Scott, Glasgow.

"Mathew Arnold says that Culture is the study of perfection. I never liked that definition. True culture is not the mere study of perfection but the practice of it, which is a very different thing. The Practice of it, the creation of perfection in the great and small things of life, is to me a true definition of Culture. The philosopher Descartes was once asked by a

woman to give a practical rule for the guidance of life, a rule that she might follow every day and under all circumstances. The rule he gave is, *'In the guidance of your daily life make it a rule to give your first thought to the majesty and perfections of God.'* He began with counsels of perfection and all the other counsels that followed from that were based upon it. All good counsel is founded on counsels of perfection."—L. P. Jacks, in Religious Freedom.

Mr. J. A. R. Cairns, the Thames Police Court magistrate, in a short chairman's address, said that at the most cosmopolitan police court in the world he was amazed at the human kindness shown among the dregs of the population of East London. It seemed that even sin could not quench the upspringing of that kindness in apparently the most hopeless cases. He saw in the application of the spirit of brotherhood the solvent of the difficulties of all their problems. Mr. Montague Williams, years ago, as an East London magistrate who made Haroun al Raschid explorations of the worst slums, gave a similar testimony. The wife of an unemployed docker would share her last loaf with a neighbor who had no loaf at all.—Christian World.

SUNDAY SCHOOL LESSON

"EZEKIEL'S VISION OF HOPE." Ezek. 47:1-12.

GOLDEN TEXT: "Of the increase of his government and peace there shall be no end." Isa. 9:7.

Teaching the Lesson

Ezekiel's position was a very difficult one. Himself an exile, sharing the suffering of his people, he still sought to arouse them to the vision of hope and promise which made glad his heavy heart. They were for the most part utterly unresponsive. Ezekiel again and again likens them to a graveyard, and cries out in despair, "Can these bones live?" The lesson is one of hope and faith. It is oriental in its imagery and style. It is a pictorial description of the ongoing and triumphant kingdom of Jesus Christ. The river, increasing in its volume may be taken as a representation of that spiritual river of which Christ speaks: "If any man thirst, let him come to me and drink, and the water that I give shall be in him a well of living water springing up unto everlasting life."

I. Notice the river's source. (A) It is in the mountains. Every great river of blessing rises in the mountains. (B) In the temple. All the blessings of the world come directly or indirectly from Christianity. This river sprang on the south side of the altar (vs. 1).

II. Notice the river's course. It was through the Arabah to the Dead Sea. A small stream which grew gradually deeper and deeper. (A) As deep as the ankles. This may signify our walk with God. (B) As deep as the knees. Our worship of God. (C) As deep as the loins. This may typify power, especially the power of reproduction. The power to beget sons and daughters. Our religion must be so vital and virile as to enable

us to beget spiritual sons and daughters. When the church ceases to bring forth *spiritual children,* she brings forth heresies! (D) Deep enough to swim in. A great onrushing stream, uplifting and outbearing in its power. Sufficient to meet the need of the world. This is what true religion is intended to do.

III. The consequences of the stream. It plunges down the Arabah to the Dead Sea transforming all it touches into life and beauty. Vs. 9. Everything lives where that stream comes. That's what a true Christian or the true church is intended to do.

SERMON TO YOUNG PEOPLE

TITLE: *The Eleventh Commandment.*

TEXT: "A new commandment I give unto you, That ye love one another." John 13:34.

Nearly three hundred years ago there lived in Scotland a good and famous man called Samuel Rutherford. He was a great leader of the Covenanters, and minister of the parish of Anwoth, in Galloway. One Saturday evening, after prayers, he was teaching the catechism to his children when a knock came at the door, and a respectable looking stranger asked shelter for the night. Rutherford readily agreed to give him a bed and also invited him to join them in their questions and answers. When the stranger's turn came, he was asked "How many commandments are there?" and replied "eleven." "Eleven!" cried Rutherford, "I am surprised that one of your age and appearance should know no better. There are *ten* commandments, not eleven."

Nothing more was said that night. But next morning the unknown visitor was asked to read the Bible at morning prayers: and he at once began with the words of our text: "A *new* commandment I give unto you that ye love one another." Samuel Rutherford hung his head. For, though the Covenanters were very good men, they sometimes forgot the duty of love. And then the stranger told his name. He was none other than the famous divine and scholar Archbishop Ussher, the Primate of the Church of Ireland.

Perhaps this "eleventh" commandment was not given to Moses along with the others because the Jews were not ready to receive it. It is indeed the most difficult of all: it takes the longest to learn. It was left for Jesus to teach men that they were to love, not merely their parents and friends, but even their enemies. "By this shall men know that ye are My disciples, if ye have love one to another." If we obey this command, then we shall find love shown to us in return. For, as you grow older, you will find that people treat you just as you treat them. If a boy or girl is rude and angry, he or she will find that everyone else seems the same. But if we are kind and polite and happy, all the world will appear bright and loving too.

Not long ago I sailed in a little motor-boat down the Firth, under the great bridge, and over to the Island of Inchcolm, "the Iona of the East,"

with its noble though ruined monastery. In a corner of the old monks' garden is a tiny hermit's cell, perhaps the most ancient roofed building in the British Isles, over a thousand years old. The story goes that King Alexander I of Scotland was once crossing from Queensferry to Dunfermline, when his boat was overtaken by a storm. It was driven down the Firth before the wind, and with great difficulty the king landed on Inchcolm. Here he lived in this little house, only 16 feet long, 5 feet broad and 8 feet high, for three days, until the storm died away. In gratitude for the hermit's kindness, and for his own deliverance, Alexander promised to build a monastery on the spot, and that is the very building we can still see to this day. The kindness of a servant of God led to the king showing his thanks by building a church for the worship of that loving Father Who cares for all His children.

What a difference it would make to the world if we all obeyed this eleventh commandment! It would mean no more cross looks and angry words and bad acts, but the flooding with sunlight of all our hearts and homes, and the bringing to earth of the Kingdom of God.

SERMON TO CHILDREN

TITLE: *The Sucker Fish.*

TEXT: Rom. 12:9.

The sucker fish in this case is a shellfish, familiar to all boys and girls who live near the seashore. It is the limpet.

The limpet has a shell, broad at the base, and tapering to a point at the top. Ordinarily the limpet clings very loosely to the rock. It holds on by its big flat foot which secretes a sticky substance. Then the limpet raises its shell so as to let the seawater flow through the opening. It strains out, for its food, the tiny life which floats in the water, so small that you cannot see it without a microscope. If you do not give the limpet warning by touching it or making a loud noise near it, you can pull it easily from the rock; but if you give the limpet warning of your presence it will close down its shell and you will find it very difficult to knock it off the rock.

Why is this? Well, you can explain it by the way a "sucker" works. You know, perhaps, how a boy makes a sucker. He takes a piece of soft leather—we used to cut the upper leather of old shoes for this purpose—trims it to the shape of a circle, makes a hole in the center, puts a string through the hole, with a knot tied on the inside end of the string and bigger than the hole. He then soaks the leather in water. When the leather is water-soaked, he presses the sucker firmly on a stone weighing several pounds, perhaps. He pulls the string tight, and the "sucker" lifts it up.

How do we explain this? When the sucker is pulled up, a vacuum is created, and the pressure of the air, which you learn in physics is about fifteen pounds to the square inch, holds the sucker to the stone, and so the stone can be lifted. This is the same principle that makes the limpet stick to its rock.

Our text tells us to "cleave to that which is good." We can do it with more than the limpet's power if we let the pressure of the spiritual

atmosphere help us, which means the presence of God, just like the air, ready to help us when we pray for it and use it. Stick to duty and service, as the limpet clings to its rock.

MID-WEEK TOPICS

TITLE: *Christian Possessions. IV: A Great High Priest.*

TEXT: "Having then a great high priest, . . . Jesus the Son of God, let us hold fast our confession." Heb. 4:14.

JESUS THE GREAT HIGH PRIEST:

Great in Mediation. Priest must offer sacrifice for self. But not Jesus. "This He did once for all, when He offered up Himself." 7:27.

Great in Sympathy. Danger of professionalism. "I am amazed at how easily I become callous. . . . If we pray in cold blood we are no longer the ministers of the Cross. . . . I am so often ashamed of my prayers. They so frequently cost me nothing; they shed no blood."—Jowett.

Jesus can "be touched with the feeling of our infirmities."

THREE PRACTICAL EXHORTATIONS:

"Let us fear lest any one come short." 4:1.

1. "Let us give diligence to enter into that rest." 4:11. The victory of Jesus is our victory. The rest is that of conquest. "Let us cross the river and rest under the shade."—Last words of Stonewall Jackson.

2. "Let us hold fast our confession." 4:14. The real difficulty with religion: making our confession real.

3. "Let us draw near with boldness unto the throne of grace." 4:16. The full acceptance and appropriation of the promises and the sacrifice of Christ.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A DIVINE DRAMA—JOSEPH.

TEXT: Gen. 37:3. "Now Israel loved Joseph more than all his children."

INTRODUCTION: The life of Joseph unquestionably the most dramatic of all Old Testament characters. Human through and through yet filled with Divine touches that portray the hidden force of Providence working in the lives of men.

I. JOSEPH IN HIS HOME. Son of Jacob's old age. Double portion of father's love. Mysterious comradeship between youth and old age. Son of Rachel whose beauty captivated Jacob; whose seven years' extra service for her "seemed to him but a few days for the love that he had to her." A contrast between Joseph and the other brothers; rough turbulent men fond of the outdoors and adventure. Joseph loved his home and father's hearthside. They did not. No wonder Jacob bestowed more love on this younger

lad. No wonder the brothers were jealous. Their jealousy increased when they learned of their brother's dreams.

II. JOSEPH WITH HIS BROTHERS. The brothers at Shechem tending sheep. Joseph sent to inquire after them. Here the opportunity for revenge at hand. "Behold the dreamer cometh." His lordship over them would be overthrown. First inclination of murder gives way to the pit and his clothes dipped in blood. We refrain our hand from actual murder but allow our words, acts, and even glances to slay and destroy. God's command not merely to refrain from actual murder but to sustain life. The innocent caravan made the means of carrying out their evil intentions. Things in themselves perfectly harmless may be converted into instruments of evil. Our attitude toward them and our use, or abuse, of them being the determining factor.

III. JOSEPH IN EGYPT. Slave of Potiphar. Superior breeding, constancy, devotion to duty called attention of his master. Placed over the household. Upright conduct best evidence of a man's integrity. Embodiment of righteousness and education in a strict Hebrew home now in evidence. Developed at home, it manifests itself abroad. Encountered severe temptations. The Master's wife shared the general admiration, infatuated with his youth and manliness, allowed herself to be carried away with wanton impulses. His refusal to comply with her wishes led to his imprisonment. He knew this but would not compromise. "How can I do this wickedness and sin against God?" A young man away from the parental roof may well follow this line of argument, even if undeserved punishment will ensue. God did not fail him even in his period of imprisonment. God's Providence never fails those who are faithful to Him.

IV. JOSEPH IN AUTHORITY. Immediate cause of delivery was similar to that of his being sold into Egypt. Dreams. Same factors in prison made him a marked man that brought him honor in the palace. nobleness of character. Returned to power and authority. Real worth of character constant in evil and good times.

V. AGAIN WITH HIS BROTHERS. Boy of the desert, sold as slave, wins way to power a second time, meets his brothers. No desire for revenge. He has forgiven but desires evidence that they are repentant. Tries them. Loves them. Plans for their good and that of his old father. CONCLUSION: Calm in the midst of suffering, Joseph is fair in position of authority. Conscious of a Divine Providence, he manifests a Christ-like spirit not only here in the final picture but throughout all these dramatic scenes. Truly a dramatic character.

PSALM: 145.

JULY 28, 1929

HOW TO KEEP YOUNG

CALL TO WORSHIP: "Good and upright is the Lord, therefore will He teach sinners the way. The meek will He guide in judgment and the meek will He teach His way; all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. 25.

HYMNS: Come, Holy Ghost, Our Souls Inspire.—*Mendon*
The Lord My Shepherd Is.—*Clymer*
Jesus, Saviour, Pilot Me.—*Pilot*
May We Thy Precepts, Lord, Fulfill.—*Meribah*

PSALM: 23.

ANTHEM: Ninth Sunday after Trinity. "O for a closer walk with God."—*Foster*

OFFERTORY SENTENCE: "The silver is mine, and the gold is mine, saith Jehovah of hosts." Hag. 2:8.

OFFERTORY PRAYER: Thou knowest in Thy wisdom that service to Thee and Thy children on earth is the salvation of mankind, and we ask Thee to teach us to forget ourselves in the divine service before us, to the end that we may one day be taken to dwell with Thee and Thy loved ones. We know from Thy teachings that *youth* is not a matter of years, but an enthusiastic desire to glorify Thee through works which are pleasing in Thy sight. Accept this offering, and bless us in His name. Amen.—W.

SCRIPTURE: Isa. 40:27-31.

THEME: How to Keep Young.

TEXT: Isa. 40:27-31.

OTHER TEXTS: II Tim. 2:22; Luke 22:26.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: How to Keep Young.

SCRIPTURE AND TEXT: Isa. 40:27-31.

I. INTRODUCTION.

1. Intimation in the passage of God's tirelessness and our source of inexhaustible vitality in Him.

2. Modern methods of hygiene have vastly added to the security and length of human life; these methods, however, are simply the discovery of God's law in our nature. Lengthening of the years of our life does not necessarily mean that we really keep young in spirit and outlook.

3. The deeper spiritual meaning of the theme.

II. DISCUSSION.

1. Relation of age to youth.
   a. Not so much a matter of time as of quality.
   b. Aged youth and youthful age.

LIFE'S INVERSIONS

Aged Youth

Though gay the heart, and keen the eye,
The footstep light, the spirit high;
Yet on the will has set the blight
Of anger, fear and appetite.

Youthful Age

Though toil and pain have left their trace
In fadeless wrinkles on the face;
Yet laughter, faith and self-control
Have kept the furrows from the soul.

"As I approve of a youth that has something of the old man in him, so am I no less pleased with an old man who has something of the youth in him. He that follows this rule may be old in body, but can never be so in mind."—Cicero.

2. Answers to the Theme Question.

a. By keeping in touch with childhood and youth. 1. Supreme importance of youth to itself. Illustration: Clay, metal melted, rock coral, plant, animals. "No matter how good the walls and materials if foundations are not strong walls will not stand. By and by in some upper room a crack will appear and men will say, there is the crack, but the cause is in the foundation. So if in youth you lay the foundations of your character wrongly the penalty will be sure to follow. The crack may be far down in old age, but somewhere it will appear."—Beecher. 2. Importance to age of keeping childhood spirit and point of view. a. Christ's word about childhood. Matt. 18:1-6. b. Keeping the open mind. We are young as long as we are willing to learn and investigate. On-coming age needs new interests. The point of view of childhood is the discovery of the world about it. To do that it breaks things, always investigating and questioning. On-coming age to keep the spirit of youth must be continually breaking into new fields of knowledge and investigation. The value of "hobbies." The sure mark of old age is eagerness to tell what we know as if it were the last word on the subject. Mental laziness, and self pity the two worst enemies of the child spirit as the years come on.

b. By keeping in touch with nature. 1. The eternal youth of nature; its renewal each season. Value of the study of birds, flowers, trees, ferns, stars, etc. 2. The eternal refreshment of nature. Through exercise, air, sleep, food, etc. The fountain of youth is not the object of a quest like

that of Ponce De Leon; it may be anywhere, in our garden, or even in a flower pot. What memories of days afield and fellowship with God that awakens! What freshening of mind and heart in the far-sweeping views of hill and valley that rest the eyes from the weariness of life's petty close ups! What clearing of the mind of causeless care! What spiritual surprises as from the song of bird or love of comrade, dog, or the curve of a willow-bordered stream, or a conversation with some casual passer-by there has come a complete readjustment of perspective! God and His infinity have swept around our souls with rest and peace, while things that looked big and ominous have become shrunken and ridiculous. He who has not learned to be alone with the elemental, unfallen world where God has His way, cannot know the surest way to bear life's burdens, either his own or those of his needy neighbor.

c. By keeping in touch with God. 1. The meaning of eternal life is the life of the Eternal. Youth or age at bottom a matter of mental attitude. God's boundless vitality is always available. "They that wait upon the Lord shall renew their strength." 2. The expectation of good. Dr. Charles Eliott was once asked how he kept his strength during his advancing years. He replied "By maintaining a complacent spirit and an expectancy of good."

Compare our tendency to anxious concern about things and our constant expectation of evil. It is just as easy to expect good as evil and in most cases the good rather than the evil comes.

By keeping young we do not mean escaping the inevitable troubles of old age but the cultivation of a hopeful and happy attitude toward them. Our faith in God is the deepest source of a youthful old age.

III. CONCLUSION.

1. The text is a picture of life. To "mount up with wings as eagles" depicts the pace of youth. To "run and not be weary" that of middle age. To "walk and not faint" that of old age. Each has its own speed limit that must be observed.

2. To wait on the Lord is a recipe for strength and happiness and the spirit of youth in any age of our life.

SEED THOUGHTS

Years ago, visiting a zoological gardens, I saw an eagle in a cage. It was perched on a great stone and but rarely moved, even a feather. It looked the most miserable bird in the world. A month afterwards, on a holiday, I saw another eagle, this time amid its native haunts. I watched it as it stretched its pinions and soared aloft, over the mountain crag, into the heavens. A magnificent, victorious creature.

Man was not made for the cage—for bondage and limitation. He was meant for freedom and the heavens, for participation in the life of the highest. He is the heir of God. Pentecost is the Festival of that Fact—the witness that man may possess the Divine.—John W. Clayton.

SUNDAY SCHOOL LESSON

"THE STORY OF DANIEL." Daniel 1:1-4, 19, 20; 2:17-24.

Read Also: Dan. 1:5-18; 2:13-16; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

GOLDEN TEXT: "And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

Teaching the Lesson

Carlyle has declared the history of the world is the biography of its great men. This is true in a very marked degree of the history of Israel. It often happens that the greatest characters appear in a nation's darkest hour. This was true of the chosen people of God. Among the first captives carried by Nebuchadnezzar to Babylon was a company of royal children, especially attractive and displaying latent talent that gave promise of unusual development and usefulness.

Daniel was about fourteen years old when he was carried captive in 605 B. C. He declined to eat the king's meat because it had not been prepared in accordance with the laws of his people, which required the draining of the blood. The blood was thought of as the seat of life. To eat it was contrary to the law of Moses. He rejected the wine not because it was forbidden by the law, but because it was unnecessary and tempting. Daniel had in him the stirring of the prophetic instinct. He felt called of God to a spiritual service and would not indulge in that which would give rise to temptation and possible excess. This heroic and wise conduct in one so young is most exceptional.

This is the first of three lessons on Daniel. It is in the early part of the exile. Jeremiah had instructed the people to take their places in the life of the nation in which they found themselves (Jer. 29:4-7). This did not include, however, the adoption of all customs of those folk. Is it necessary for us to accept for ourselves the customs of those about us? Is it true that one must "do in Rome what the Romans do"? Does it not depend upon what the Romans are doing? The people followed Jeremiah's advice and became so firmly and comfortably settled in Babylon that when opportunity was given for their return, many did not care to come back and only the old people could recall the former conditions. (Ezra 3:12).

Daniel discovered that when he took a strong stand against the lower levels of the life around him, his companions rallied at once to his side. Most men that think they have to do wrong in order to be popular, will find the root of their anxiety in their own lack of moral fiber. The teacher certainly will want to read the entire second chapter of Daniel. Notice the divisions: vs. 1-11, an oriental despot demands an impossible thing; vs. 12-16, the wise men fail and as a result are doomed to death; vs. 17-23, Daniel prays for guidance, receives it, and gives thanks; vs. 24-30, he appears before the king and gives honor to God; vs. 31-35, the dream is told; vs. 36-45, the dream is interpreted; vs. 46-49, the king is enthusi-

astic and rewards Daniel. Notice that in all of this Daniel gives the credit to God. His wisdom came from God (Dan. 1:17). He declares his need of God's mercy (2:18). He thanks God for revealing the dream (2:23). He gives God the credit for the discovery (vs. 28). He declares his own power comes from God (vs. 37). The new kingdom which he saw was to be the creation of God (vs. 44). The very dream itself had come to the king from God (vs. 45).

This custom of selecting young men of noble birth from among captives and promoting them to stations of honor and responsibility was common among the Assyrian and Babylonian kings. Sennacherib has left inscriptions in his palace at Ninevah, which describe this custom in some detail. Clay tablets in vast numbers have also been recovered from the library of Assurbanipal which give evidence of having been intended for the use of masters and pupils in a palace school such as this. They consist of grammars, histories, dictionaries, geographies, and scientific manuals. Even the exercises and tasks of the scholars have in some cases been recovered. It was a difficult thing to become an adept even in the living language of Assyria or Babylon, but the degree of Daniel's intellectual power and the extent of his application may be judged when one remembers that the Accadian which had long ceased to be spoken, needed also to be mastered in order to acquire a liberal education, the treatises on the gods, on science and on magic being preserved in this language alone. This was the "language of the Chaldeans" (Dan. 1:4 and 17). Daniel had especially to apply himself to it. The Chaldean language used in parts of the book of Daniel itself (Dan. 2:4 and 12), was then known as Aramean.

SERMON TO YOUNG PEOPLE

TITLE: *The Wind and the Clock.*

TEXT: "God caused an east wind to blow." Psalm 78:26.

One stormy day last winter I glanced up at the clock in the big stone tower of my church, and found it had stopped. Edinburgh is a very windy city, and the gales beat upon St. Stephen's as the waves of the sea beat on a breakwater. Sometimes, though the machinery tries to force the hands of the clock round, they can make no headway against the blast, and so it stops altogether. Man's mechanism is not so strong as the breath of God.

The winds are one of those great forces of Nature which can never be tamed. In spite of all the studies of the men of science, it is impossible to tell with any certainty how they will blow, and why. So Jesus told Nicodemus; and even today, two thousand years later, we are not any wiser. In the Bible the same word is used for "wind" and "spirit," since the former was always thought of as being the breath of God, Who alone can rule it and direct its blowing; Whose Son could say to the storm "Peace, be still"; and there was a great calm.

Every day we see a greater power than our own stopping the clock of

human progress and effort. "Man *pro*poses, God *dis*poses." We make our little plans and clever inventions, and for a time all may go well: but often a breath from heaven brings things to a standstill. We cannot prevent these divine breaks in the daily round, the common task. There is a mysterious power outside and beyond us, we may call it chance, or accident, or providence, or fate, or what we will, but these are only names for God. However carefully we arrange our lives, it is not we, but our Father in Heaven, Who really rules them.

Yet, though the clock may stop, time goes on. That is the wonderful thing. We sometimes think that when things turn out other than we expected, all is wrong. We think that because our plans fail, life itself is a failure. That is not so. It just means that God is stepping in, and ruling in His own way. Sickness, sorrow, loss, we cannot understand these things, these interruptions in the regular ticking of our days and hours and minutes. We are chilled by the blast, but it is the breath of God. Even when the last cold wind stops the clock of human life forever, it does not end the story: for then time itself will melt into eternity, the everlasting love of our Father's home on high.

SERMON TO CHILDREN

TITLE: *A Queer Place for a Tree.*

TEXT: Ps. 1:3.

A minister tells us of a tree which he saw in a queer place. It was up on the top of a flour mill chimney, fifty feet from the ground. It was about five feet high, with a slender trunk, and with branches, and leaves in its season. It has been there for about a hundred years. How in the world did it get there? When looked at closely one saw the explanation. It had sent a slender stem up the side of the chimney stack. It clung to the bricks. Its roots ran down into good soil, and ended near a little brook which ran near the mill. Now a tree grows from the food it gets from the earth, from water, and from air. The little tree had all three sources to feed on. The only thing queer about the tree, was its small size after nearly a century of growth and its situation on top of a chimney.

In the first Psalm we read of a good man being like a tree planted by a river. The tree prospers because it is fed and watered and breathes God's air. So with a good man. If his life is rooted in the good soil of an honest heart, is watered by God's Word, and breathes the air of the spirit of life, he will live and grow and prosper, although he may never become a "big" man.

And even if he is living in a queer place, among people that are not Christian, he may still live and grow as a Christian.

MID-WEEK TOPICS

TITLE: *With Jesus on the Mountains. I: Quarantania—Temptation.*

TEXT: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. 4:1.

(With this series, and also the series "With Jesus on the City Streets," useful books are "Out of Doors in the Holy Land," Van Dyke; "Cradle of Christianity," D. M. Ross; "Land of Israel," Tristram; etc.)

THE MOUNTAIN:

Mount named from "forty," period of time. Location really unknown. "A bare precipitous hill behind ancient Jericho is the traditional site."—Ross.

The view. "One of the most lovely views the country affords, of the plains of Jericho, the mouth of the Jordan, the hills of Ajalon and Moab, and the north end of the Salt Sea."—Tristram. The busy highways leading into "all the kingdoms of the world."

THE TEMPTATION:

The demand for decision. Quality and method of His Messiahship. Some old German scholars have suggested that Satan took form of scribe and urged adoption of current messianic ideals.

Spiritual values were at stake.

OUR VISION:

We see sin thoroughly overthrown.

We see spiritual values in life exalted.

We see universal claims of our Blessed Lord.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: LANDSCAPE OF LIFE.

TEXT: Psalm 125:2. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth and forever."

INTRODUCTION: Palestine a land of mountains. When we behold the beauty of the mountains we do not wonder that the Creator was generous with mountains when making the land of Promise. Rising as a snowy crown over the tops of the whole land is the lofty range of Lebanon to the north. At right angles in the center runs Carmel from the northwest towards Jerusalem; to the south the limestone cliffs of Mt. Sinai; northward from Jerusalem, tipped with snow, is Mt. Herman; Mt. Tabor with its wooded heights; across the Jordan rises Mt. Nebo. Truly a land of hills and valleys. With the Psalmist, the Master must have cried, "I will lift up mine eyes unto the hills, from whence cometh my help." What message have these hills? We shall select a few and hear them speak.

I. MT. MORIAH. Within the confines of Jerusalem. Here Abraham offered Isaac. God provided the lamb. Later Abraham called it "Jehovah Jeri," God sees. Its first message is one of God's ever watchful providence. Later Solomon built the Temple there, thus linking God's providence with His worship. We often accept the first without thought of returning the latter. The two go hand in hand. Life's landscape is poor where there is no Moriah.

II. MT. TABOR. Rises abruptly but very symmetrically. Eight miles east of Nazareth. Not mentioned in the New Testament but referred to in the Old Testament. There Deborah commanded Barak to assemble the troops for Jehovah. The message of Mt. Tabor is that we list and muster our talents in the service of the Master. Life's landscape selfish without a Mt. Tabor.

III. MT. SINAI. Extreme southern portion. Mighty peak of granite, 9,000 feet high. The severe mountain of Scripture. Rocks and crags. Here God spoke and propounded His law. Its heights portray the highest law, God's law; its deep foundations, the eternal character of that law. Life's landscape treacherous if there is no Sinai.

IV. MT. CARMEL. On the northwestern coast. The fruitfulness of this mountain ever recognized. 'Twas the shepherd's delight. Profuse growth made verdant pasturage. Fragrance of the mountain wafted down through the valley. Here Elijah slew the false prophets of Baal. He befriended a bereaved mother and restored her child. Its message a hill of service to God and man. Life's landscape bare if there is no Carmel.

V. MT. OLIVET. The last one with a message, the last one the Master climbed. Quietly with only a few with Him He went up this mount. Spoke most significant words: "All power is given unto Me." "Go ye therefore." "Lo I am with you alway." Then the angels spoke, "Why stand ye here?"

CONCLUSION: This is not a mountain of endings but of beginnings. Christ's last thought was a command and a promise of encouragement for His people. His Church is ever to maintain its lofty character through His presence. His work is our commission. He labors through our hands. This is the mountain of encouragement and commissioning. Empty is every landscape of life that has none of these.

PSALM: 19.

GOD'S FATHERHOOD AND NAME IN LORD'S PRAYER

(Beginning Series on The Lord's Prayer)

CALL TO WORSHIP: "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His Holiness." Ps. 30.

HYMNS: Holy, Holy, Holy! Lord God Almighty.—*Nicaea*
Come, Thou Almighty King.—*Italian Hymn*
The God of Abram Praise.—*Covenant*
Blessing and Honor, and Glory and Power.—
—*American Hymn*

PSALM: 47.

ANTHEM: Tenth Sunday after Trinity. "I will mention Thy loving kindnesses."—*Sullivan*

OFFERTORY SENTENCE: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit." Lev. 26:3-4.

OFFERTORY PRAYER: Jesus Christ who came to this earth to save all men taught us to pray, "Our Father Who art in heaven," and we ask Thee in His name to accept these gifts of our love to carry on Thy work among men. Use us in Thy work, and bless us. Amen.—W.

SCRIPTURE: Matt. 6:1-19.

THEME: God's Fatherhood and Name in the Lord's Prayer.

TEXT: Matt. 6:9.

OTHER TEXTS: Luke 11:2; I Thess. 3:11.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: God's Fatherhood and Name in the Lord's Prayer.
SCRIPTURE: Matt. 6:1-19.
TEXT: Matt. 6:9.

I. INTRODUCTION.
1. The difficulty and mystery of prayer.
2. Christ as the man of prayer and His model prayer.
3. The context, in Matthew, in Luke; "Lord teach us to pray."

II. DISCUSSION.
1. The prayer as a whole.
   a. Its brevity and comprehensiveness. 54 words without benedic-

tion which is not genuine. Compare other prayers in the Bible, in th Church. Beecher: "I used to think the Lord's prayer was a short prayer but as I live longer and see more of life, I begin to believe there is n such thing as getting through it. If a man in praying that prayer wer to be stopped by every word until he had thoroughly prayed it, it woul take him a lifetime."

b. Its personal character as shown by its pronouns. Our Father Thy name, Thy kingdom, Thy will, Us, this day, our debts, our debtors us and temptation and evil. Its intensely personal and fraternal nature

c. Its analysis. 1. Two parts. a. Concerning God. As to Hi Fatherhood and Holiness. As to His kingdom and will. b. Concerning man As to his sustenance. As to his sins and temptations. 2. Intended more a a model and index of prayer than a form to be repeated.

2. The doctrine of God in the opening statement.

a. His Fatherhood, "Our Father." 1. The popularity of this notio today. Its appeal to the heart after centuries of intellectual religion. It abuse. Some say all the theology that is necessary in this word. Th exaggeration of this is the root of indifference to sin. Fatherhood i debased into grandfatherhood with its indulgence and feebleness. 2. It use by Christ. Contrast with Pharisaic and Old Testament ideas of Go and their influence. Not used by Him in a universal sense. The doctrin of the Fatherhood of God a purely spiritual idea. "Came to His own an His own received Him not; but to as many as received Him, to them gav He the privilege to become the sons of God." Used in the New Testamen 260 times; but always of Christ or Christians. God the creator of all bu not the Father, unless they yield to Him. A figure of speech. The blesse comfort of it. Instances, "Be ye perfect as your Father is perfect." "You Father knoweth that ye have need of these things, but seek ye first th Kingdom." 3. Apostolic use. "The spirit of adoption whereby we cr abba, Father." "Come out from among them and be ye separate and will be to you a Father and ye shall be my sons and daughters, saith th Lord Almighty." "Behold, what manner of love the Father hath bestowe on us that we should be called the sons of God." 4. The supreme privileg of accepting his invitation to sonship, "Come ye out from among them, etc. 5. Not a popular doctrine but a true one none the less. 6. Our priv ilege as Christians, as sons; God, our Father. This brings Him neare to us than any other name. Personal relationship. Everything in th Lord's prayer hinges on this (show how).

b. His spiritual environment: "Who art in Heaven." 1. Jewis ideas of Heaven; its materialism. 2. Our notion not less so sometime City, throne, royalist paraphernalia. 3. Heaven's location inconceivabl to us. Means not so much a different place as a different environmen circumstances, conditions, especially these in their moral and spiritua aspects. Heaven is the sphere or region of being in which God lives an in which His will is done perfectly. Identified with God and holines The glory, exaltation of God are implied. Permanence, perfectness, happi ness the place of the completed and freed Christian life. Illustrate b college as compared with school or academy. 4. "Our Father" brings Go

near us. "Who art in heaven" exalts Him above us as He always must be. Confidence and intimacy based on humility and reverence the lesson of this sentence.

3. What is meant by the Name of God?

a. The word "name" in Scripture writers. Our use of names as labels. Theirs as characterizations. Compare our use and theirs of God's names.

b. Illustrations of Scripture use. Used over 1,000 times and mostly with significance. To Moses: "I AM THAT I AM, name and memorial unto all generations." "O Lord, our Lord, how excellent is thy name in all the earth: who hath set thy glory above the heavens." "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Phil. 2:9-11. Prayer in Christ's name.

c. Summary and explanation. Personality and being, authority and power, Divine and human qualities. What He is to us.

4. What is meant by hallowing the name of God?

a. When we say "hallowed be thy name" we pray that we may hold as above all other things those things which we know concerning God. To "set apart" as supremely sacred all that concerns God in relation to us. His word, His character, His qualities, His house, His service, His Sabbath, His worship, His dealings with us, in fact all that the word "God" stands for to us must be held in the most peculiar esteem. It must be to us what the Ark of the Covenant was to the Jew, a thing most precious, most holy, most venerable, and not to be touched with careless or irreverent hands.

b. Reverence. 1. The derivation "re-vereor" fear again or fear greatly. Includes respect, awe, affection, deferential treatment. Springs from appreciation for character and gratitude for favors. 2. Some ways in which we fail to reverence God's name; heedless conduct or thinking in church. Secular reading and talking on the Sabbath day. Light use of Scripture. Out and out profanity and the careless use of sacred and serious things in ordinary conversation. Superstition and superstitious use of holy things. Overdoing reverence. Falsity in prayer and religion. Hypocrisy in life and heart. Sincerity the heart of reverence. Failure to use and apply knowledge of God that we already possess, and to exercise the faith that we have been taught by example, precept and experience. Our whole attitude toward God one of faith and that has for its very atmosphere reverence and the fear of Him.

c. Righteousness and humble faith. The standpoint of the sermon on the mount. The deeper and more vital sins of disobedience, idolatry, selfishness, pride, impenitence, insubordination, unforgiveness, headstrong willfulness, God-forgetfulness, rejection of Christ, love of the world, the flesh and the devil. This prayer the pre-requisite of all the rest.

III. CONCLUSION.

1. Limitations of Lord's prayer on our prayers; complete deference to God's infinity and greatness, humility, submissiveness, shutting out familiarity, haste, babbling, doubt, selfishness.

2. Its inspiration to our prayers: "Our Father," God's honor befo
our need. Exaltation of spiritual objects. Thirsting for God and holine
3. Appeal for more and better praying.

SEED THOUGHTS

A Child's Petition

There is a pleasant little anecdote about the Hero of the Boy
William III—the hard, stern warrior, with his eagle eye and nose—t
belongs to Kensington Palace, which we relate in Leigh Hunt's words.
tap was heard one day at his closet door, while his secretary was
attendance. 'Who is there?' said the king. 'Lord Buck,' answered the lit
voice of a child of four years of age. It was Lord Buckhurst, the son
His Majesty's Lord High Chamberlain, the Earl of Dorset. 'And wh
does Lord Buck want?' returned William, opening the door. 'You to b
horse to my coach,' rejoined the little magnate; 'I've wanted you a lo
time.' William smiled upon his little friend with an amiableness wh
the secretary had never before thought his countenace capable of expre
ing, and, taking the string of the toy in his hand, dragged it up and do
the long gallery till his playfellow was satisfied. How one likes the story

God a Reality

I have heard men say that God had become a physical reality to th
through prayer. I remember one man telling me that when he was lyi
in No Man's Land, waiting for the German machine guns to open fi
suddenly there welled up in his spirit the sense that nothing could ha
him, nothing could really hurt his permanent being, and that a great pea
possessed him.—D. S. Cairns.

SUNDAY SCHOOL LESSON

"BELSHAZZAR'S FEAST." Temperance Lesson. Dan. 5:17-28.
Read Also: Dan. 5:1-16, 29-31.
GOLDEN TEXT: "Be not drunk with wine wherein is riot." E
5:18.

Teaching the Lesson

The adult student will want to read all of Chapter 5. This story
Belshazzar's feast is one of the most graphic and interesting in the
Testament record. Belshazzar's mother is known to have been a daugh
of Nebuchadnezzar and the wife of Nebonidus (Dan. 5:11). Some of
inscriptions, however, make Belshazzar the son of Nebonidus who w
according to Abydenus, not related to Nebuchadnezzar. This author s
it is strange that the author of our text should have represented Belshaz
as the son of Neubchadnezzar, since in II Kings 25:27 and Jer. 52:31
actual son and successor of Nebuchadnezzar, Evil-Merodach, is mentio

(Charles, New Century Bible). Dr. Wilson, however, points out that the book of Daniel speaks only of the first year of Belshazzar as king of Babylon. The monuments allow that he may have been for at least a part of the year the king of Babylon. Nebonidus reigned over Babylon 555-538 B. C. Belshazzar reigned in all probability as Prince Regent in the north 548-544 B. C. There is certainly no ground whatever for doubting the accuracy of the Biblical account at this point. He was probably king of Babylon for at least a short time.

Daniel reminds him of the affliction of his father, Nebuchadnezzar. It was a disease known to science as Lycanthropy. The sufferer imagines himself changed into an animal of some kind. A dog, wolf, lion, cat or cock. Nebuchadnezzar's distinct type of illness was that of Boanthropy. The king assumed the nature of an ox (Dan. 4:33). Notice Belshazzar's gross indifference to morality and to other people's religious sentiment, (vs. 1-4). Drink inflames the passions and deadens the moral inhibitions. It makes it easy for people to ridicule that which is sacred to others. The class may discuss the propriety of jokes on sacred things. May we ridicule what some other people hold sacred? Do not forget that Elijah ridiculed the so-called religious ceremony of the priests of Baal, (I Kings 18:27). Is it not true that a false idea is sometimes more effectively exploded by a laugh than by an argument? The Jews had no images of God. The temple vessels were therefore the more sacred, standing as they did for their whole thought of God and religious worship. Notice that it was the Queen who remembered Daniel (vs. 10-12). He seems to have been in retirement since the death of Nebuchadnezzar. Compare II Kings 5:7, 8. The words of the inscription on the wall were four: "Upharsin," "Peres" are in reality the same word. It is written only in consonants PRS. The "U" is "and" while the "in" marks the plural. The "mene" is for emphasis. The writing meant, "Numbered, numbered, weighed and divisions." The words are those of weights so that their literal meaning would be, "a mina, a mina, a shekel, and four half minas." Daniel in his interpretation goes back to their root meanings. The account is not clear as to whether the king and his wise men were unable to make out the words or were unable only to make sense out of them; it is possible that "reading" the writing means merely to make it intelligible in itself while interpreting it would be a larger idea. Daniel showed the interpretation with the same courage that had marked his relation to the earlier king Nebuchadnezzar. This last infamous action on the part of Belshazzar had filled the cup of the king's iniquity (Gen. 15:16). His is neither the first nor the last nation that has been wrecked on drink and its debasing influence.

It has been pointed out that strong drink has been judged on six counts before the bar of human opinions.

1. It has been condemned on the count of commerce. It has the smallest outlay of capital and labor of any great business.

2. Condemned on the count of law. It has always been a law breaker, inherently selfish.

3. Condemned on the count of economics. Costly to many, it yiel profit to few. Using valuable material it produces that which destroys lif

4. The count of efficiency. It fits men for nothing. It creates distre and breaks human relations that are not only tender and intimate b sacred.

5. Condemned on the count of morals. It has always been the boo companion of vice and the destroyer of men's moral natures.

6. Condemned on the count of religion. It hides God from men a keeps men from God.

The first organized rebellion which this new country faced was t whiskey revolt put down by the army under the firm hand of Washingto The liquor interests have always been law breaking. It is inherently selfi and inherently lawless. The teacher should stress the great moral advan of prohibition and equip himself to answer intelligently objections to Remind the class that the wisdom of prohibition can be measured only aft a trial of at least fifty years. In 1807 laws were passed prohibiting t importation of negro slaves into America. In 1867 we find the last la on the statute books written in this great fight. This was after the clo of the Civil war! A great moral advance is not made in a year, or in dozen years and is not made without great cost.

"We wait beneath the furnace blast
The pangs of transformation,
Not painlessly does God recast
And make anew the nation.
Hot burns the fire where wrongs expire,
Nor spares the hand that from the land,
Uproots the ancient evil."

The handwriting on the wall flashed out amid the Chaldean inscriptio which described the glorious victories of the king! So sharp the contra between men's boastful judgment and God's decree!

"And a thousand dark nobles all bent at his board.
Fruits glisten, flowers blossom, meats steam and a flood
Of the wine that man loveth runs redder than blood.
Wild dancers are there, and a riot of mirth,
And beauty that maddens the passions of earth.
And the crowd all shout while the vast roofs ring
'All praise to Belshazzar, Belshazzar the king.'

* * * * *

" 'Bring forth,' cries the monarch, 'the vessels of gold
Which my father tore down from the temples of old.
Bring forth, and we'll drink, while the trumpets are blown
To the gods of bright silver, of gold and of stone.
Bring forth!' And before him the vessels all shine.

And he bows unto Baal and he drinks the dark wine
While the trumpets bray and the cymbals ring
Praise, praise to Belshazzar, Belshazzar, the king!
Now what cometh? Look! Look! Without menace or call
Who writes with the lightning's bright hand on the wall?
What pierceth the king like the point of a dart?
What drives the dark blood from his cheek to his heart?
Let the captive of Judah the letters expound!
They are read and Belshazzar is dead on the ground!
Hark! The Persian has come on the conqueror's wing,
And the Mede's on the throne of Belshazzar, the king."

SERMON TO YOUNG PEOPLE

TITLE: *A Russian Fire-Brigade.*

TEXT: "Neglect not the gift that is in thee." I Tim. 4:14.

Paul here tells his young friend Timothy that he has a gift within himself, to be used for the help of his fellow-men, just as he tells the Romans, in his letter to them, that they have "gifts differing according to the grace that is given to them," gifts to be used to the best advantage for the service of others. It is, of course, just an echo of Jesus' own parable of the Talents, which are not to be hid away in the earth, but put out at interest, actively employed. To every boy and girl God says "Neglect not the gift that is in thee." If you don't know yet what exactly it is, try to find out as quickly as you can. Every one of us has *something* to give to the life of the world in which we live.

I have just been reading a book of travel by a well-known writer, in which he tells of his experiences in Russia, some years before the War. He was greatly interested in the quaint fire brigades in the country villages, built of wood, and so very liable to be burned. They are usually too poor to equip a brigade of their own, and so all share in the work. One man supplies the ladder, one the hose, one an axe, one a rope, and so on. In order to find out quickly where these different things are stored, a picture of each is painted on the front door of the house in which it is to be found. That is quite a good idea, especially in a land where very few can read. In our own country, in the old days, shops used to hang out signs—bread for the baker, a loaf of sugar for the grocer, a sheep for the butcher, a striped pole for the barber, a shoe for the cobbler, and so on. Even yet some of these old signs are to be seen.

We Christians should have upon the door of our hearts a sign of the gift which in the name of Jesus we are ready to give to our brothers and sisters. We should advertise our religion, and not be ashamed of it. The Jews, on the night of the first Passover in Egypt, sprinkled the blood of a lamb upon their doorposts. Even so are we to write, where all men may read, the faith that is in us, and the good works we are willing to do in His name and for His sake, in order to put out the raging fires of evil and of sin. "Neglect not the gift that is in thee."

SERMON TO CHILDREN

TITLE: *Beyond Our Hearing; Beyond Our Seeing.*

TEXT: I Cor. 2:9.

Because you cannot hear, that is no evidence that sound does not exi
You are probably deaf. If other persons hear the sound you say you ha
not heard, then you are certainly deaf to that sound. Because you cann
tell the difference between the different notes on the music scale, you ha
no right to say that these different tones do not exist. If you are not ab
to distinguish between the tones, then we must believe you are tone-dea
There are people, you know, who cannot tell that there is any differen
between the tune of, let us say, "Yankee Doodle" or that of "The St
Spangled Banner."

Now there are tones that exist, but are not heard by persons of norm
hearing. You know that different tones are produced by the differi
rapidity of the vibrations which produce the tones. The fewer in numb
the vibrations, the lower the tones; the higher the number of vibratio
the higher the tones. Now there is a limit to the tones human beings c
hear. Beyond a certain high number of vibrations, we hear no sound
all; but it has been shown that certain insects hear it. The Bible spea
of the time "the morning stars sang together." Some persons think that
only a poetical expression, but since the stars make vibrations as th
sweep through the sky, it may be quite the fact that if we had a differe
kind of ear, we might hear the music made by the stars.

There are colors beyond our power to see. We all know about the sev
colors of which the white light of day is composed—red, orange, yello
green, blue, indigo and violet. Get your school teacher to prove this,
passing white light through a prism of glass. Our eyes, however, c
only see the colors which have a certain range of vibrations. If they a
higher or lower than this range, we do not see them. For example; abo
the violet end of the color scale and below the red end, there are no dou
colors which our eyes are not able to see.

Just as some people are tone-deaf, there are others who are col
blind. They cannot distinguish between red and green, for example. Su
persons are not permitted by railway companies to work for them
locomotive engineers or train conductors, for if they cannot tell wh
a light is red, which means danger, they might run the train by it, a
perhaps wreck the train and kill passengers.

Now Paul tells us that "Things which eye saw not and our ear hea
not, and which entered not into the heart of man . . . . but unto us G
revealed them through the Spirit." That is to say there are beautiful a
happy experiences which are beyond our physical hearing or seeing, ev
beyond our imagination. But they exist and are felt by those who se
earnestly to know God. The people who deny that God and the spirit
man and religion exist, are like the tone-deaf and the color-blind;
just as sound and color are real to normal people, so God and the hum
soul and religion are real to normal people.

MID-WEEK TOPICS

TITLE: *With Jesus on the Mountains—II: Hattin—Teaching.*

TEXT: "And seeing the multitudes, He went up into the mountain: . . . and He opened His mouth and taught them." Matt. 5:1, 2.

THE MOUNTAIN:

"We made a detour . . . to climb to the top of Kurn Hattin (horns of Hattin), a double hillock which rises a few hundred feet above the level of the country. This two-horned hillock has been pointed out for centuries as the Mount of Beatitudes, on which the Sermon on the Mount was delivered."—Ross.

THE SERMON:

Jesus began ministry announcing "The Kingdom of Heaven is at hand." Now He is dealing with the nature of the kingdom, its character, principles and processes. "An ethical directory for Christians."

"No church since the early centuries has had the courage to formulate an ethical creed, for even those bodies of Christians which have no written theological creeds, yet have implicit affirmations or denials of doctrine as their basis. . . . For three too short years the Church of Christ had none else, and it was by holy living, and not by any metaphysical subtleties, the Primitive Church lived, and suffered, and conquered."—Watson.

SOME OF THE TEACHING:

The kind of men and women called for by the Kingdom of God.

The kind of life demanded of a member of the Kingdom.

The kind of rightness God looks for, as compared with so-called rightness of leaders of Israel.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: DWELLING AMONG THE MOUNTAIN TOPS.

TEXT: Psalm 15:1—"Lord who shall abide in Thy Tabernacle, who shall dwell in Thy holy hill. He that walketh uprightly and worketh righteousness and speaketh truth in his heart."

INTRODUCTION: Here the great question of the ages is propounded and answered. The psalmist was thinking about the temple, Mt. Zion, and the mount of fellowship with Jehovah.

Today we ask, "Who has real fellowship with the Master?" The answer is no different now. Such dwelling brings with it its own rewards. He who so dwells finds the mount of Christ's fellowship a place of power, wealth, beauty and life.

I. A SOURCE OF POWER. Coal-gas, oil are barometers of commerce; drives engines, heats and lights our homes; carries commerce around the world, on land, sea and in the air. In Christ's mount there is strength

of faith's life. Here is the barometer of our spiritual life, drives our en gines of service, lights our pathways through life.

II. THE MOUNTAIN IS A SOURCE OF WEALTH. Gold, silve copper, timber make up the mountain man's great source of wealth. O Christ's mountain of fellowship we find still greater wealth. Gold of God eternal Truth is ours for that dwelling. Silver of sincerity is found. W are coins stamped with the Master's image, coins for circulation in lif Timber, substantial, deep rooted, constant; great towering trees unshake by storms of life.

III. THE MOUNTAIN IS A SOURCE OF BEAUTY. Majestic mour tains recall the words of the psalmist. "What is man that Thou art mind ful of him?" Ever changing cloud effect, snow capped peaks, standin through the ages.

The mount of His fellowship is still more beautiful. In that fellow ship we find the answer to the psalmist's cry, "God so loved the worl that He gave His only begotten Son." A close fellowship with Hi brings us all the beauty of life. He is constant in spite of life changin situations.

Standing upon the mountain one sees all the landscape spread ou before him. Only the really big things show up, all else lost in the di tance. Dwelling with Him permits us to see life aright, first things firs the really important things of life are in Him.

CONCLUSION: Climb the mountain of His fellowship. Dwell ther Be endowed with power. Be enriched with wealth untold. Acquaint you self with the beauty that is there. We need all this ere we can "wal uprightly, work righteousness and speak the truth in our hearts."

PSALM: 48.

AUGUST 11, 1929

THE KINGDOM OF HEAVEN AND WILL OF GOD

CALL TO WORSHIP: "O love the Lord, all ye His saints: for the Lord preserveth the faithful and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." Ps. 31.

HYMNS: O for a Thousand Tongues to Sing.—*Dedham*
Pleasant are They Courts Above.—*Maidstone*
Love Divine, All Love Excelling.—*Beecher*
Now Thank We All Our God.—*Nun Danket*

PSALM: 67.

ANTHEM: Eleventh Sunday after Trinity—"O Ye That Love the Lord."—*Elliot*

OFFERTORY SENTENCE: ". . . a living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." Acts 14:15-17.

OFFERTORY PRAYER: O Blessed Father, we have come to Thy house of worship this day in obedience to Thy will. Accept our gifts and grant us grace to forget the emptyness of life on this earth without thought of that Kingdom beyond. Grant us grace to follow in the footsteps of Thy Son, who gave his life for our salvation. Amen.—W.

SCRIPTURE: Matt. 5:1-16.

THEME: The Kingdom of Heaven and the Will of God in the Lord's Prayer.

TEXT: Matt. 6:10.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: The Kingdom of Heaven and the Will of God in the Lord's Prayer.

SCRIPTURE: Matt. 5:1-16.

TEXT: Matt. 6:10.

I. INTRODUCTION.

1. Review of previous sermon.
   a. Fatherhood and heaven.
   b. God's name and our attitude toward it.

2. This sermon in relation to that.

a. Fatherhood and heaven.

b. Reverence as an inspiration to prayer for God's dearest interests and acceptance of His will.

II. DISCUSSION.

1. What is the Kingdom of Heaven?

a. The figure of a kingdom. An instance of Christ's use of a familiar and popular conception. Not a new idea with Him. It was interpreted by the Jews as a national ideal. Israel was God's Kingdom through which He was eventually to rule the world. With Christ it was a spiritual kingdom. Expression is used 133 times in New Testament of which 104 are found in the gospels.

b. As to principles and persons. 1. It is a body of principles and a body of persons. The rule of the will of God in the hearts of men in this world, and the men in whose hearts the will of God rules. This is the Kingdom of God for whose coming we pray in the Lord's prayer and it will be established when the will of God is done on earth as it is done in heaven. 2. New Testament suggestion concerning the kingdom. The sermon on the mount entire is the constitution of the Kingdom of God. The Beatitudes describe its citizens. Rank in the Kingdom of Heaven is determined by three things: obedience to God's will (Matt. 5:19-20); child-like humility (Matt. 18:1-6), and Christlike service (Matt. 20:20-28). Many other familiar references will come to mind.

c. As to extent, object and end. It has no capital, no government buildings, no territorial limits, no army and navy, it makes no treaties, and levies no taxes. Its capital is heaven, its government buildings are our bodies which are the temples of the Holy Spirit. Its boundaries are the love of God and the will of man, its army and navy are those who do the will of God on sea and land, its only treaty is relentless and unending warfare with the world the flesh and the devil without truce or quarter. Its taxes demand not a share but all that a man has unreservedly surrendered and consecrated. Its extent is world-wide and eternity long. Its object the highest good of mankind. And it has no end. It has a two-fold time aspect: earthly and heavenly, a preparation and a consummation. Its subjects now are not grouped in any country, or family, or race, or clime, or church, but are being gathered out of all nations to be ever with the Lord in the future life. It is not identical with the church. The church is a means to the kingdom. Christ founded the kingdom; the apostles always preached the kingdom, not the church. But they established the churches to aid the kingdom. Church an organization; the kingdom an organism. It is a spiritual empire; a republic of righteousness, a democracy of devotion. It is God's rule in the hearts of men and the men in whose hearts God rules.

2. What is the coming of the kingdom?

a. As to the individual. What does it mean to us to pray, "Thy kingdom come, thy will be done." Application of above principles to our lives by power of God. Accepting God's will in our hearts. Being per-

sons in whose hearts God's will is being done. "Righteousness, joy and peace" (Rom. 14:17). Illustrate each by special experiences in life of Christian. A most serious and solemn prayer to offer. The wickedness of praying this prayer at this time of the year and then going on and doing all the silly, foolish, wicked things we have ever done before.

b. As to the world. 1. From the next door neighbor to most distant soul in the world. 2. All intercession involved: Moses, Solomon, prophets, Christ's (John 17), Paul for churches, etc. 3. The relation of this to foreign missions. Brief resume of spread of gospel through the world. Social service vs. individualism. 4. The blasphemy of praying this prayer and discounting foreign missions.

c. As to life beyond. We do not know. Is it to be on earth for a time or wholly a personal experience in the post mortem existence? The Bible not clear, but we pray "Thy kingdom come" and we look forward to the heavenly phase of the prayer as the sublimest and most earnestly longed for of any.

"O glorious King: O happy state: O palace of the blest!
O sacred peace, and holy joy, and perfect heavenly rest!
To thee aspire thy citizens in glory's bright array,
And what they feel and what they know they strive in vain to say."

III. CONCLUSION.

1. How this prayer limits our prayer. All prayer and life subordinate to the interests of God's Kingdom. A test. Nothing can be approved of God that is against the interests of His Kingdom in us or any other person or place or interest. Seek first His Kingdom. This limits all life: Thy will, forgivenes, bread, temptation, evil. Compare our wishes. Your real prayer to God is your strongest wish not your loudest word. Your real life is your motive not your deeds.

2. Inspiration. The elements of loyalty and mass feeling in men: armies, races, nations, any common interest. Fellowship of the saints with Christ. Best of earth and all of heaven. Our Father. Last beatitude, "prophets before you." Gives us something to pray and live for. Our loyalty, unselfishness, broadmindedness. "Thy kingdom come." Anything that will help us live, grow, be better and truer, more helpful, more Christlike, more efficient, capable, well equipped, more useful to self and others and will bring men to Christ we may include in this prayer.

3. Appeal for more and broader prayer.

SEED THOUGHTS

The Spirit Raised

Not so long ago, men were so overcome by the magnitude of the Himalayas and the Alps that they thought only of man's insignificance in comparison. Now, however, men have got to know the mountains better, and the effect which they have upon them is not to make them feel small

and unworthy, but to raise the spirits in proportions to the size of the mountain. Contemplation of mountains and stars raises the spiritual stature of man.—Francis Younghusband.

A Promise Not Fulfilled

A beautiful dawn is not always followed by great fulfillment. There is a story told of Dante Gabriel Rossetti and a man who came to him with sketches, a man advanced in years. Some of the sketches were finished, some unfinished, and Rossetti, looking at the work, said, "These are full of promise, and power; the man who did them can go far." The man looked at Rossetti and said, "Sir, I was the boy who drew them, but my life has not fulfilled the promise of those early days."

It may be that there are some here of whom that is true in a spiritual sense.—Harrington C. Lees.

SUNDAY SCHOOL LESSON

"DANIEL AMONG THE LIONS." Daniel 6:10, 11, 16-23.
Read Also: Daniel 6:1-9, 12-15, 23-28.
GOLDEN TEXT: "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Ps. 34:7.

Teaching the Lesson

Daniel appears in this lesson under still another king. He was first raised to power by Nebuchadnezzar. He figured in the feast of Belshazzar, the king, and here appears before Darius, the Mede, who had conquered Belshazzar, and who had elevated Daniel to a position of power, next to the throne itself. The wisdom and fidelity of the man speaks very clearly thru these circumstances. He is not, however, to be delivered from all trials of faith. Vs. 3 describes the enmity and jealousy of the other rulers. Daniel's record was clean. He was faithful. A testimony which any office holder might covet. His allegiance and devotion to the king was unquestionable but he put his religious duty to God far above any earthly interest or responsibility. There was ONE higher than the king. The enemies of Daniel knew that on this point only could any accusation be brought against him. Their plan was silly and was suited only to an egotistic, despotic, oriental king. (Vs. 6 and 9.) "It tickled the king's vanity." It began with a falsehood. All the presidents had not agreed to it! It was utterly impossible of fulfillment in any social order. No king could grant all the needs of all his people. People are interdependent one upon the other. When one recalls, however, that Alexander, the Great, actually came to feel that he was a descendant of the gods, one is not surprised at the extent to which vanity can carry a man.

Notice that Daniel does not plead ignorance of the decree. He does not attempt to hide his action nor does he break his habit of worship. He might have changed his hour of prayer. He might have gone to another

room. Notice that he is not, foolhardy. His windows having been open to Jerusalem, he leaves them so. He does not rush in and open them where they had been closed. How far should we go in observing our religious habits among people who disagree with them and are unsympathetic toward them? During the war men housed in barracks with their fellows sometimes said their prayers after they got into bed. They had been accustomed at home to kneel and say them. Was it because they didn't want to "parade their religion," or were they afraid? Which was the proper thing to do? Jesus kept his familiar tryst on the fatal night, although he knew that Judas would know exactly where to look for him. (John 18:2.) Why didn't he go some place else? Is there anything better than being cautious and avoiding misunderstanding? Notice the oriental cast to the entire story. The den of lions was a regular feature of an oriental court. It was at the point of vanity and self-importance that the king fell. What are the highest rights and duties of men, social, commercial, or religious? The demands of which are supreme? Just how important in our own life and influence is our faith when a Christian is under trial? How important is it that he bear himself courageously. If he fails, the world counts it a failure of God rather than of himself. Notice that the king did not ask Daniel if his faith held out. He said, "Is thy God able?" What is to be said about a Christian family that breaks down utterly and behaves in the most heathenistic fashion at the loss of a loved one, "mourning as those who have no hope?" What effect does that have upon others' faith in God? Do they argue for or against Christianity?

SERMON TO YOUNG PEOPLE

TITLE: *The Mouse Who Held Up a City.*

TEXT: "God hath chosen the weak things of the world to confound the things that are mighty." I Cor. 1:27.

Some little time ago a strange thing happened in my home town of Aberdeen. Suddenly, without any warning whatever, there was a great explosion at the electric power station in the center of the city. It blew out the massive steel door of the switch-chamber, wrecked the main cables and much of the machinery, and shrouded the whole vast building in a cloud of flame and smoke. As a result, the electricity failed throughout the town, with many curious and inconvenient results. The cars stopped running and stood like stranded vessels in the middle of the streets. All lights went out, and houses and shops, theatres and schools were plunged in darkness. Delicate operations in the infirmary had to be conducted in the dim glimmer of candles. The electric lifts (but I mustn't forget you call them elevators in the States) came to a sudden standstill so that in some cases passengers were marooned between two floors, and had to spend some time there before they could be released. Even the shipping in the harbor was delayed, for the electrically-controlled gates of a massive swing-bridge over the docks stuck fast, and would neither open nor shut.

In short, for half an hour the whole city was "held up," and its many activities came to a standstill.

What do you think was the cause of all this trouble? You will hardly believe it, when I tell you. It was just a tiny little mouse! When the engineers began to investigate, they found its charred body, where it had crept into the air-gap between two 6,000 voltage cables, and thus fused the whole system. So small a thing can cause so much trouble.

That is true of *sin*. It may only seem a trifle to begin with, but if we allow it to run unchecked in the secret corners of our power station, our immortal soul, it may soon bring everything to ruin. Beware of the little sins, the little faults. They are what the Bible calls "the little foxes that spoil the vines," with their sharp, nibbling teeth. They may hold to ransom the whole strong city of our lives.

But, thank God, the little things are also pwerful for good. "God hath chosen the weak things of the world to confound the things that are mighty." No boy or girl, however young, but has tremendous powers for good. You remember the fable of another mouse, which did not destroy, but saved the mighty lion by gnawing away the ropes of the net in which it had been taken captive. If we are faithful, even in a very little, we are good servants of Jesus Christ, whose strength is made perfect in our weakness.

SERMON TO CHILDREN

TITLE: *"Carry a Little Honey"*—a Bible Story.

TEXT: Gen. 43:11.

Do you know the romantic story of Joseph? It is one of the most interesting stories of adventure, change of fortune, the defeat of evil, and the return of good for evil, and the triumph of goodness. Joseph lived about three thousand years ago.

Jacob, Joseph's father was a Jewish landowner. He owned great herds of cattle and flocks of sheep. He had twelve sons, of whom Joseph was one of his favorites. Joseph's brothers became jealous of him. He aggravated them by his air of superiority and the fine clothes which his father gave him. One day when the brothers were all out looking after their cattle, and far from home, they decided to get rid of Joseph. Some of them wanted to kill him. Finally they sold him as a slave to a band of Midianites who were passing on their way to Egypt. The brothers told their father that Joseph had been killed by a wild beast.

In Egypt, Joseph showed such fine character and ability that he rose from being a slave to the office of Prime Minister, which was the next highest to being the king.

Years afterward a famine broke out in Palestine because of crop failure. Jacob sent several of his sons down to Egypt to buy grain. The brothers came before Joseph, a great man now in Egypt. He recognized them, but they did not recognize him. He pretended to believe that they were spies, kept Simeon an older brother as a hostage, and asked them to bring Benjamin, their youngest brother, with them on their return.

Now Benjamin had become Jacob's favorite son. When the time came to send for grain again, Jacob was very unwilling to let Benjamin go along with his brothers. His father feared some evil might befall him. So he planned to make as good an impression on the Prime Minister of Egypt as possible, and among other presents which he sent was a big jar of honey.

When the brothers got to Egypt the second time, Joseph revealed that he was their brother whom they had sold into slavery. They were afraid of being punished, but he forgave them. He asked them to go back and bring his father (his mother was dead) and all his kinsmen, and the servants, together with their flocks and herds, down to Egypt. They accepted Joseph's invitation. He gave them a great estate in a fertile part of Egypt.

Thus Joseph forgave the wrong they did him, and returned good for evil. He said that God had overruled the evil done to him for his and their good.

What about the honey? Well, the honey was a "sweetener." It was no doubt choice honey. It tasted good to Joseph, coming as it did from the home farm. It reminded him of far-off happier days. It made him more tender to his brothers.

"A little honey," which may well mean a little courtesy, a careful regard for the feelings of others, a pleasant way of treating our own home folks, a kindly spirit towards everybody, will sweeten life, and make one's chances of success very much greater.

MID-WEEK TOPICS

TITLE: *With Jesus on the Mountains—III: Hermon—Transfiguration.*

TEXT: "Jesus . . . bringeth them up into a high mountain apart: and He was transfigured before them." Matt. 17:1, 2.

THE MOUNT OF TRANSFIGURATION:

"Hermon seems to dominate the land."—Baikie: The Lands and People of the Bible. "As the dew of Hermon that descended upon the mountains of Zion."

AN HOUR OF SELF-DISCOVERY:

Quarantania: "The devil leaveth Him for a season." Did devil come back again? Did doubts of Messiahship come?

If so, here is hour when Jesus knew all doubts ended. He was God's anointed, sent to do God's world-task. Moses and Elijah, Law and Prophecy, fulfilled in Him.

AN HOUR OF SELF-SURRENDER:

God's Man for the saving of mankind. Jesus seems now to have recognized that He must go contrary to rulers, and that meant death.

But it was not that He gazed on death; He had gazed on the glory of God and He must never fail that.

So He came down to our life and our need at foot of mountain.

A WORD FOR US:

Following Temptation Jesus gave Himself to a determined course. If doubts arose He held on.

Now, glow in which He left Quarantania becomes vivid white light of Transfiguration.

We have set course before us, for God and salvation. Not always easy to keep it. Yet Transfiguration is the reward of perseverance in the right and the good.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: FINDING GOD.

TEXT: Ex. 3:3—"And Moses said, 'I will now turn aside and see this great sight.'"

INTRODUCTION: Men do not lack material things today. Compare what we have today, what we use without any thought or concern, with what men had a generation ago, or even twenty-five years ago. Men do lack spiritual vision these days. We are too busy to turn aside and look at the burning bushes that present themselves to us. It is such turning aside that changes men, lifts them from the desert and sends them out commissioned leaders for God.

I. SETTING. A new king ruled over Egypt who knew not the God of Israel. He would crush the power of the Hebrews. Edict to limit the growth of the Hebrews. Male children to be killed. Moses born at this period. Circumstances of his birth, hiding and discovery by the kind-hearted daughter of a cruel-hearted king. God's Providence beginning at the very outset of Moses' life. Miriam's suggestion; Moses raised not only in the royal court but also under the care of a devout Hebrew, his own mother.

The incident of the Egyptian task master and the Hebrew slave. Moses kills the slave driver. Fear drives Moses into the wilderness where he becomes a shepherd to his father-in-law. Long period in the wilderness prepares him for his coming face to face with God. The distraction of the court is absent.

In the rounds of his duties one day, he comes upon the burning bush, notes its strange character and turns aside to see it. Only when he stopped and turned aside did God speak to him. "Put off thy shoes from off thy feet for the ground whereon thou standest is holy ground."

Moses did not know it but he was about to leave his shepherding and become a leader of a great race for Jehovah. "I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

II. THE STEPS IN HIS COMMISSIONING.

1. Made room in his daily round of common duties to note other than

the material things of life. Left off business long enough to be open to spiritual things.

2. Gave God a chance to speak. God ever ready to speak but men are not always ready to give God that chance.

3. Heard God when He did speak. This was an unusual method, not in the Temple, nor in a religious service, but about a daily task.

4. Moses wondered at the burning bush but did not worship it. Nature worship not enough. We must see God of nature through Nature. Nature never a substitute for God.

5. Moses cultivated reverence, hid his face, took off his shoes. The Protestant Church can learn a lesson of reverence for Holy things from other branches of Christiandom.

6. Moses acted upon God's Word, confident of God's promise to be with him. Now no longer a shepherd but a leader of men, a transformed man. Examples of transformed men and women who have heard God speaking in the burning bush.

CONCLUSION: Take time to turn aside. Listen for God's voice. Reverently hear it and fulfill His commission. This will also transform our life.

PSALM: 23.

TEMPORAL NEEDS

CALL TO WORSHIP: "O magnify the Lord with me and let us exalt His name together." Ps. 34.

HYMNS: Awake, My Soul and With the Sun.—*Creation*
Come, Ye Disconsolate.—*Alma Redemptoris Mater*
O God of Jacob, by Whose Hand.—*St. Peter*
God of Eternal Love.—*Thatcher*

PSALM: 84.

ANTHEM: Twelfth Sunday after Trinity—"Sing Praises Unto the Lord."—*Cruickshank*

OFFERTORY SENTENCE: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Psalms 50:10-12.

OFFERTORY PRAYER: We thank Thee, Almighty God, for the privilege of worship to Thee, for the period in which we may forget our temporal needs and allow our hearts and minds to dwell upon Thee and Thy Kingdom. Accept this gift of our love in Christ's name. Amen.—W.

SCRIPTURE: Matt. 6:19-34.

THEME: Temporal Needs in the Lord's Prayer.

TEXT: Matt. 6:11.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMON

THEME: Temporal Needs in the Lord's Prayer.

SCRIPTURE: Matt. 6:19-34.

TEXT: Matt. 6:11.

I. INTRODUCTION.

1. Review of previous sermons in series.
   a. The spiritual and eternal interests of God's kingdom and of us as members thereof.
   b. Fatherhood, confidence, humility, reverence, God's rule, submission and interest, his will and our obedience.
2. This petition.
   a. Related to preceding, transition to second part of prayer.
   b. Related to succeeding, introduction to human side.

II. DISCUSSION.

1. God's interest in our temporal needs as a stimulus to our interest in His kingdom.

a. His care of us and all mankind. Our dinner table today: crockery, glass, silver, steel, wood, gold, cloth, water, soup, crackers, meat, vegetables, salt, sugar, fruit, coffee, tea, milk, cream and butter, dessert, trace them all to Nature and thus to God. Our part in preparing them, friends, home, love, safety, all good things from Him. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." Raiment and shelter, the extension of this to animal and vegetable life, fowls of the air, lilies of the field, "Your heavenly Father knoweth that ye have need of these things." "Better than birds or flowers."

"And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine."

—Whittier.

b. Our daily dependence on Him. "Give us this day our daily bread." This a prayer for all days and hence a prayer that does not exclude provision for the future. True interpretation demands that meaning.

He who lays up nothing ahead will come to want. "Go to the ant thou sluggard, consider her ways and be wise; who having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest." This is no permit to indolent happy-go-lucky ways of living.

A lazy man dare not pray this prayer: "Six days shalt thou labor, etc."

The man who stands around with his mouth open expecting the Lord is going to fill it without his own toil, may be accommodated for awhile, but ultimately he must either work, beg, or starve.

Christ puts this prayer into our mouths, but he also puts into our hands the power to win the answer to our own prayer. What He wants is that we should recognize Him as the giver. "Give us this day." Whether our bread come by the sweat of our face or our brain, or the sweat of some one else's face or brain, by toil or favor, He is the giver. "Beware lest thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18.

The opposite sin of self-sufficiency and God-forgetfulness. Also the sin of anxiety for the morrow: See scripture lesson. The blessedness of a daily dependence on Him for all life's needs. Those who struggle with poverty and hardships.

The problem is one of daily bread with many, we are not much disturbed by that problem. Be sure what we seek is a real need and not a mere whim or preference.

God makes no promise to coddle us nor indulge our fancy notions

of what we want in order to be like some one else. His promise is for what we need and for only one day at a time. The life of daily trust for all things temporal and spiritual as well. This the most normal, rational, sensible, restful, happy and certain way to live. Accept each day's task as it comes. Shoulder each day's burden and one at a time. Eat but one meal at a time and be concerned thereabout to the same extent. "Keep thou my feet, I do not ask to see the distant scene. One step enough for me."

c. The causes of Hunger and Poverty. Drink, idleness, extravagance, thriftlessness, pleasure of many kinds, wrong religious and social customs. But also the sin of the few who gain control of the sources of food and use them not for the good of their fellows, but for their own greed. Their prayer: "Give me this day not only my daily bread but the daily bread of as many other people as I can seize." This at the bottom of tyranny, oppression, monopoly and industrial wars of all ages.

d. The sin of Temporal-mindedness and Indifference. The greatest sin of the age is the isolation of this one prayer from its connection. The mind on things rather than truth and life and love. Indifference to spiritual things among Christians, their sermon-proof spirit, their God-forgetfulness and imperviousness to God's spirit and Christ's love.

e. The Supremacy of the Kingdom and this as a means to it. The sermon on the mount as an interpretation of the Lord's Prayer. The scripture lesson as applied to this petition, "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added to you." First things first, "Make my concern your care and I will make your cares my concern." Faith, consecration to God's work, right living, clean thinking, and kind speaking, but chiefly the heart surrendered to God and his work and will. "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." And after all that, "Give us this day our daily bread." The choice between the kitchen and the closet is the great practical question; feeding bodies, clothing, sheltering them, while the soul starves, goes naked, and shivers under the blast of temptation.

III. CONCLUSION.

1. Limitations of this prayer on our praying. Keep temporal affairs in their place as subordinate to and means to the spiritual.

2. Inspiration. With this limitation bring everything to Him, business, home, school, food, clothing, all needs knowing that "your heavenly Father knoweth that ye have need of these things."

SEED THOUGHTS

Dependence on God

There is a new postage stamp issued to commemorate Washington at Valley Forge. The vignette shows Washington kneeling in prayer, thus following accredited tradition. Certain recent critics challenge the tradi-

tion, apparently with more regard to their own sentiments than to ascertained facts. They do not think that Washington prayed at Valley Forge. In such a situation it is hard to imagine him as failing to pray.—The Baptist.

The Potter's Hand

Sin and failure mar and maim our spiritual lives. There are not many who do not know something about it, people whose lives, as they look back upon them, are pitted with waste places. There is a story told of the Michael Angelo and his famous statue in Florence, the statue which shows David bending forward with his sling in hand. The story is that the sculptor made this, one of his geatest works, out of a piece of marble that had been spoiled by some bungling sculptor who had tried his hand on it. There was a great gash in the side of the marble, and it lay in the dust for years. Michael Angelo came along, and saw the figure that slept in it, waiting to be realized and awakened, and he set to work upon it and produced the perfection of his design. That is how God works. Jeremiah tells us of the vessel the potter made and marred, and so he made it again, another vessel which seemed good to the potter.—James Reid.

SUNDAY SCHOOL LESSON

"THE RETURN FROM CAPTIVITY." Ezra 1:1-6; Psalm 126:1-6.
Read Also: Jer. 29:10-14; Ezra 1:7-11.
GOLDEN TEXT: "Jehovah hath done great things for us whereof we are glad." Ps. 126:3.

Teaching the Lesson

The return of the Jews to their land after an exile of seventy years is a movement almost unparalleled in history. Cyrus permitted them to return. His heart had been stirred up by the Lord. The actual decree recorded in Ezra was probably written by a pious Jew under the direction of the king. Jeremiah long before had prophesied this return. (Jer. 29:10-14.) Recall the outline of the captivity. The northern kingdom of Israel fell in 722 B. C. They were carried into Assyria which is the same general territory as that to which later the southern kingdom was carried. There is no record of the return of the northern tribes. In 605 B. C. a large number of the southern kingdom were carried captive during the reign of Jehoiachin; followed in 587 B. C. by the utter collapse of the kingdom, and the deportation of the remaining people, except a small group that had fled to Egypt for protection, taking Jeremiah with them. This Egyptian group prospered; never returning to Palestine except for occasional pilgrimages after the restoration of the temple. The Septuagint was translated for the use of this group.

Ezra four describes the drawing to a close of the exile period. They did not return because of easy conditions and comfortable life in Babylon. Life was so hard in Jerusalem that special honor was done those who

were willing to come back. (Neh. 11:1.) In the year 538 B. C., Cyrus, the Persian king, permitted those who desired to do so to return. This was just fifty years after the temple had been destroyed in 587 B. C. The temple, however, was not entirely rebuilt until 515, thus fulfilling the seventy years of exile.

SERMON TO YOUNG PEOPLE

TITLE: *The Pantomime Horse.*

TEXT: "But I see another law in my members, warring against the law of my mind." Romans 7:23.

Do you have Pantomimes in America? British boys and girls like to pay their yearly visit to the theatre with their parents at Christmas time, to see the old fairy-tales reproduced on the stage. Cinderella, Puss in Boots, The Babes in the Wood, and so on. Funny scenes and characters are introduced into the story to make the children laugh. Last year, when I took my small daughter to see "The Sleeping Beauty," she was much amused by a wonderful horse which came on the stage and did all kinds of strange tricks and antics at the bidding of its master. Of course, it wasn't a real animal, but two men inside a skin, with a false head and tail: and sometimes the two pairs of legs seemed to have a little difference of opinion! One pair would gallantly clear a hurdle, but the others were not very willing to follow. Or else the hind pair wanted to go one way, while the front ones had a different idea.

That is very like the nature of boys and girls. As Paul says, there is "another law in my members (limbs), warring against the law of my mind." One part of us wants to do the right thing, but the other part doesn't. And those two often pull in opposite ways, making life very uncomfortable and hard for us, as in R. L. Stevenson's famous story of "Dr. Jekyll and Mr. Hyde." The front legs want to sit down and do school lessons for tomorrow, but the hind legs want to kick a football, or mount a bicycle for a spin in the country. When we see something very tempting, which we are forbidden to touch, one bit of us says "Go away," and the other "Come here." It is all very confusing, isn't it?

The only way to make mind and body act as one is to let them be ruled by the Spirit of God, Who warns us of what is wrong and teaches us what is right. If we always obey that voice, then we shall have no more disputes between our better and our worse selves, no pullings in opposite directions, but we shall move in harmony with the will of our Father in Heaven.

SERMON TO CHILDREN

TITLE: *A Gift That Pleased Jesus, and Still Sweetens the World*—a Bible Story.

TEXT: John 12:3.

One evening, not long before Jesus was crucified, he and his disciples

were at dinner in the home of Mary and Martha and Lazarus, in Bethany. Bethany was a small village on the mount of Olives, about two miles from Jerusalem. In Jesus' day, it was a pretty place, nestling on the hill-side, embowered in fig trees, olive trees, and vineyards. It is at the present time a tumble down hamlet.

We can picture Jesus and his disciples at dinner. They did not sit on chairs as we do, but reclined on couches placed around tables arranged in the form of a hollow square, one side being removed for the serving of the meal. The room was open to the courtyard, in which a large crowd of neighbors were gathered, curious to see how Lazarus looked. You remember that a short time before Jesus had raised Lazarus from the dead. Then, too, the crowd wanted to hear what Jesus might have to say as the dinner proceeded.

Mary and Martha and Lazarus were close friends of Jesus, and their home was like a second home to him. As the father and mother are not mentioned, it is thought that they were dead. It is also thought that the family was well-off.

As the dinner was ending Mary annointed the bare feet of Jesus with spikenard, a very costly and sweet-smelling perfume. Perhaps I ought to explain that in those days people wore sandals, which on coming into the house they removed. As they did not wear socks, sand and dust would get on their feet through the open front of the sandals. Servants washed the feet of the guests. At table, they may have worn soft slippers, but their feet were otherwise bare. The perfume of this costly ointment filled the house. Mary did this as a mark of respect for her distinguished guest and as a token of her love for him.

Only one person objected. It was Judas, who afterwards betrayed his Lord. He said, "Why was not this ointment sold and the money given to the poor?" Jesus praised Mary for her act, and mildly rebuked Judas, saying "you will always have the poor to help, but I am not going to be with you always."

Judas said the ointment was worth three hundred pennies. The Roman penny (a denarius they called it) was the equal of a laborer's wages for a day's work. That would mean a value at the present time of at least twelve hundred dollars. Judas was not interested in the poor at all. He was the treasurer of the disciples, and he wanted the money for himself. He was a thief.

When we give money to Jesus for his church, for foreign missions, for home missions, for Sunday schools, for any other Christian service, it is not wasted. It creates a spirit of kindness, of helpfulness to others, a sense of the value of every person to God and to the world, and a spirit of loyalty to Jesus, that inspires them to take care of the poor. Church people give more money to help the poor than any other class. But they do more than that; they treat the poor as their brothers and show them how to get rid of their poverty. And they give them the best gift of all, they teach them about Jesus.

The perfume of Mary's loving deed still sweetens the world.

MID-WEEK TOPICS

TITLE: *With Jesus on the Mountains—IV: Calvary—Torture.*

TEXT: "They took Jesus: and He went out, bearing the cross for Himself, unto the place called The Place of a Skull, which is called in Hebrew Golgotha: where they crucified Him." John 19:17, 18.

MOUNT CALVARY:

"Northward, beyond the city-gate, the light fell softly on a little rocky hill, shaped like a skull, the ancient place of stoning for those whom the cruel city had despised and rejected and cast out. At the foot of that eminence there is a quiet garden and a tomb hewn out of the rock. Is not that little rounded hill, still touched with the free light of heaven, still commanding a clear outlook over the city to the Mount of Olives, is not that the true Golgotha, where Christ was lifted up?"—Van Dyke.

"THE OLD RUGGED CROSS:"

The world will never be through with the things that happened on that hill outside Jerusalem and in the garden below it.

The Cross has become the honored symbol of the world.

All the world comes to Calvary sooner or later.

Our one common need, forgiveness. Calvary is the answer.

THE TOMB IN THE GARDEN:

Dominated by the Cross we do not always remember that the Tomb was just under Mount Calvary. Both Cross and Tomb belong to Calvary, for Sin and Death are closely linked.

Christ conquered both and has forever freed mankind.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE THREE GRACES OF GRATITUDE.

TEXT: Luke 17:15-16—"And one of them when he saw that he was healed turned back and with a loud voice glorified God."

INTRODUCTION: Jesus ever changes the lives of those with whom He comes in contact. Present occasion ten physical wrecks confront Him. The ever flowing well of compassion is theirs. All are healed, but *one* returns to give thanks. He knew the Graces of Gratitude.

I. GRACE OF DUTY. It is the duty of one blessed to return thanks. Even dumb animals recognize that. Man knows too well how to be ungrateful. Christ's expectation and question points to that duty. "Where are the nine?" His disappointment is evident. He is deeply cut. Not over sensitive but feeling the sting of their ingratitude. Are God and heaven to be had for the asking without thought of returning thanks? Is God but a convenience in your life? Is the ratio of your gratitude nine to one?

II. THE GRACE OF PRIVILEGE. One step higher than duty. Samaritan rose to this height. Splendid exception to the nine. Gratitude may lift us up to this higher level. God's providence requires a personal sense of gratitude. A truly religious life accepts from God His blessings and returns to God His praise. God unceasingly pours out His blessings; man constantly receives but lacks a constancy in his gratitude. It is a privilege to be blessed; another privilege to be grateful.

III. THE GRACE OF SACRIFICE. Still one step higher. "Go show yourselves to the priests." Not permitted to go their own way until they had complied with His commands. Accept His blessings but be willing to give time, effort, means, in loving, sacrificial service. Paul, "In everything give thanks for this is the will of God in Christ Jesus concerning you."

IV. THE GRACE OF A CHANGED LIFE. Physical wrecks changed into men of health in spite of their attitude toward the Master, but one was changed, not merely physically, but spiritually. The outward physical cleansing was but indicative of an inward spiritual cleansing that was far superior in character; one was from the Master to man, the other from man to the Master. Our attitudes toward Him ofttimes need a changing. Selfishness must ever be replaced with thoughtfulness.

V. THE GRACE OF OBEDIENCE. The Master not only gives but commands. We are not merely to accept, but to act. Our receiving should create a desire to do. The number of blessings should be an indicator of the number of our acts of service for him, in obedience to His commands. No life is fully His that takes and then goes its own way regardless of His commands.

CONCLUSION: Count your blessings, see wherein He has cleansed you, check up on the character of your gratitude, recognize the duty, realize the privilege, make the sacrifice, behold a changed life, fulfill His commands.

PSALM: 92.

AUGUST 25, 1929

SIN AND TEMPTATION

CALL TO WORSHIP: "Our soul waiteth for the Lord. He is our help and our shield. For our hearts shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Ps. 33.

HYMNS: God Calling Yet! Shall I Not Hear.—*Hamburg*
Approach, My Soul, the Mercy Seat.—*St. Agnes*
Weary of Earth, and Laden With My Sin.—*Langran*
Just as I Am Without One Plea.—*Quebec*

PSALM: 86.

ANTHEM: Thirteenth Sunday after Trinity—"Fierce Was the Wild Billow."—*Noble*

OFFERTORY SENTENCE: "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." I Tim. 5:8.

OFFERTORY PRAYER: This offering, Almighty Father, is only a part of the gift we bring to Thee this day. We ask Thee to accept also our talents, and our physical strength to be used in Thy service. Direct us in Thy ways, so we may join Thee in everlasting life. Amen.—W.

SCRIPTURE: Matt. 18:15-36.

THEME: Sin and Temptation in the Lord's Prayer.

TEXT: Matt. 6:12-13.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: Sin and Temptation in the Lord's Prayer.
SCRIPTURE: Matt. 18:15-36.
TEXT: Matt. 6:12-13.

I. INTRODUCTION.

1. Review of previous sermons in series.

2. This as second in second part. The progress thus far free from the suggestion of human sin. Here introduced, with the remedy as the means of its suggestion.

II. DISCUSSION.

1. The word debt as used here.

a. Sin leaves us under a distinct indebtedness to God, just as a wrong to a person imposes the duty of reparation. It is fundamentally a

moral claim that God has a right to enforce; is bound, by the interests of his moral government to enforce unless satisfied. Justice demands it as we say, and will have it; and that before mercy can act.

b. The deeper meaning, however, of God's ownership of life and self. His absolute right to all we have, are and do. This the basis of the fact that sin is always against God and places us under obligation to Him. We injure His property when we sin against ourselves or our fellows. Illustrate by the wrong done to a neighbor's horse as against the man rather than the horse. The horse injures himself but more his master. So we sin against him and become thereby indebted to Him. "Against thee, thee only have I sinned and done this evil in thy sight," Ps. 51.

2. Meaning of the prayer for forgiveness.

a. What do we do when we ask God to forgive us our sins? We acknowledge his ownership, our injury to Him and ask Him to accept our repentance and purpose of right doing for the future and to restore the broken relationship between us. It is all of his grace and love. But the debt stands and stands forever unless we will pray this prayer and pray it for all that it means. It cannot be otherwise if God is to be true to His own moral character. He simply cannot overlook our sins and let them slide and be fair to us or true to Himself. Some men are good natured and forgive things in a generous off-hand way. But God cannot do this and there is no real moral quality in such forgiveness, it forms no real relation between the parties.

b. "Forgive us our debts," Scripture light on the theme. "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquities and transgressions and sin," Ex. 34:5-7. And David said unto Nathan, "I have sinned against the Lord." And Nathan said unto David, "The Lord also hath put away thy sin and thou shalt not die."

c. Our forgiveness to others. "As we forgive our debtors." Not the main grounds of God's forgiveness, but the expression of a spirit that shows we are in a state to be forgiven. We cannot pick out some sins and ask to be forgiven them and still stick to others. God's forgiveness means a heart cleansed and a spirit renewed throughout, and we cannot be forgiven our debts while we are clinging to the sin of unforgiveness towards some one else. Unforgiveness absolutely shuts out repentance; the two cannot exist together. We cannot be forgiven without repentance. Therefore God cannot forgive us if we are unforgiving. It is not because God will not, He cannot, in the nature of the case. The parable of the unforgiving servant. Show its application to this prayer and our duty as revealed by it.

3. Meaning of Prayer against Temptation and Evil.

a. Free translation: "Lord, we pray that thou wilt not bring us any more than is necessary into circumstances where we must be tried or tempted: but when in thy providence it is necessary for us thus to be troubled do thou save us from failure and sinning and keep us from the evil results that might come from it."

b. God's leadership of our lives. 1. Does it extend to our sin

Does God lead us into sin? If so, we go free and the previous prayer is a mockery. Does He bring us into temptation? 2. A deep mystery but some clear facts: God controls our lives; that control does not prevent us from meeting temptation and yielding; without it we never could conquer temptation; when we are willing it holds us and delivers us; it is never exercised in disregard of our will, but often is exercised to mould and change our will. This prayer:

"Gently, Lord, oh, gently lead us
Through this gloomy vale of tears,
Through the changes thou'st decreed us
'Till our last great change appears.

When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us,
Lead us in thy perfect way."

c. The Avoidance of Temptation. We too often pray the second part and leave out the first. Christ's emphasis on the avoidance of temptation. "Watch and pray that ye enter not into temptation." The context of that prayer at Gethsemane as an illustration. Scripture emphasis on this as a duty. "Enter not into the paths of the wicked and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." Case of Eve; must have been hanging round the tree; Peter denied Christ in the room with the servants. We have a right to pray that God will save us from temptation and much of our sin is due to our failure to do this. But prayer must be accompanied by constant watchfulness. The pilot must know the channel even better than the rocks.

d. God's Deliverance. His resources and power and help. He gives us ideals, motives, reasons, inspirations, ambitions, strength to offset. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

III. CONCLUSION.

1. Limitations of this prayer on our praying. Our sin requires this whole prayer. Do not pray any part of the prayer without the whole. Being a Christian turns us from sin, but does not free us from temptation and we may not pray for entire escape from it. Implies and calls for humble sense of need, submission to his will, and dependance on His strength.

2. Inspiration. God not ignorant of our sins and weakness and temptations. Our refuge in temptation. His constant leading and help at our disposal. A point for the whole Lord's prayer, and our use of it. Let us pray it with intelligence, thoughtfulness, and with application of its principles to all our prayers, Heb. 4:15, 16.

He leads us on by paths we did not know,
Upward He leads us though our steps be slow,

Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day
Yet when the clouds are gone, we know He leads us on.

He leads us on through all the unquiet years;
Past all our dreamland hopes, and doubts and fears,
He guides our steps through all the tangled maze
Of sin, of sorrow and o'er clouded days,
We know His will is done; and still He leads us on.

SEED THOUGHTS

Like the stream of grace in a newly converted life is this story told in the daily press on July 4, 1928.

France has a new river. It sprang up recently on the property of a farmer in the Oise department, first only a little spring, increasing daily in size until the water started down the sloping farm toward the distant river Esches.

The new stream crossed several roads, passed close to the village of Bout-d'en-Haut and flowed on for several miles before joining the main river. At first it was only a rivulet of muddy water, but now the stream is clear and more than seven feet wide.

The new river has every appearance of being here to stay and not the temporary result of recent rains in the vicinity. It has not yet acquired a name.

The Light of the World

How do flowers get their colors? They get it from the light. But how? Here is a glass prism. If all the church windows were darkened and only one ray of light came in at a chink in one of the blinds; and if that ray passed through this prism and on to a white screen up here beside me, you would see that the prism splits up the clear light into all the colors of the rainbow. All these colors must be in the clear light or the prism could not divide it up like that.

How does it come about that some flowers are red, others yellow, and so on? The same light is now falling on all the flowers; they all drink in or absorb the same light, but some give back blue, others yellow, others orange. Thus what gives each flower its color is the part of the clear light it gives back after keeping all the rest. If you love the flower for its color, you are loving it not so much for what it keeps as for what it gives back. It is what it gives back that makes it beautiful.—Rev. William Pottinger in The Bronze Bison.

Were These Taught to Pray?

Statisticians tell us that in the United States there are 285,000 young men of college age in prison, which happens to be about 35,000 more than are in college. Whatever the cause may be it appears there are more young

men getting prison training than are getting college training. This fact is rather damaging to our reputation as a civilized country.—Lutheran Herald.

SUNDAY SCHOOL LESSON

"REBUILDING THE TEMPLE," Ezra 3:10-13; 6:14; Ps. 84:1-4.
Read Also: Ezra 3:1-9, 14; 6:13, 17-22.
GOLDEN TEXT: "I was glad when they said unto me, let us go unto the house of the Lord." Ps. 122:1.

Teaching the Lesson

After the return of the exiles, the first duty to which the people addressed themselves was the rebuilding of the temple. This was given attention even before the walls of the city were remade. The name of Ezra does not appear in his book until the beginning of Chapter 7. Between Chapters 6 and 7, an interval of more than fifty years elapsed, during which occurred the events of Esther and possibly the prophecy of Malachi.

Zerubbabel led a group from Babylon to Jerusalem almost eighty years before Ezra himself went. The story of this group is told in the first six chapters of Ezra. They were in the land twenty years before they were ready to dedicate the temple (Ezra 6:15). Haggai and Zechariah and a priest named Jeshua were with this first group. Zerubbabel is sometimes called Sheshbazzar, this name having been his Persian or his Babylonian name. Zerubbabel had been made governor of Jerusalem. Haggai and Zechariah speak of Darius. This Darius is not to be confused with the Darius of Daniel. This is Darius, the Great, sometimes called Darius Hystaspes. He it was who usurped the throne of the Persian empire after Cyrus.

Ezra, Chapter 2, says that 49,897 people returned. Of these 42,360 were citizens, 7,337 were servants, 200 were special singers. A very small proportion of the Jews returned. Conditions of life were so agreeable that they did not care to return to the hardships of resettling and rebuilding. Notice the fine spirit of those who did return. They began to worship before the temple was ready, or even the repairs started. (3:1-6.) What do you think of people who cannot come to a church unless it is new, and unless it is paid for? Does their religion run very deep? The foundation of the temple, (3:10), was laid in the second year of their coming back. This would be 537 B. C. In the seventh month, Tishri of the Babylonians —our October, the people assembled and erected an altar of burnt offering upon the old site of the temple. They celebrated the feast of tabernacles and from that date onward, the burnt offering was presented and the ritual re-established. (Ezra 3:3-6.) Vs. 12 describes the emotion of the people. The old men wept because of the contrast between this paltry house and the magnificence of the old temple which they remembered. Others shouted for the sheer joy of having any place where they could worship. Ezra 6:14 mentions Cyrus, and Darius and Artaxerxes. Cyrus was king of

Persia from 547-529, Darius 521-486, Artaxerxes 465-425 B. C. The temple was dedicated in 515 B. C. The month Adar mentioned in the 15th verse corresponds to our March. The sixth year of Darius would be 516 B. C. This was four years after Haggai and Zechariah had done their great preaching work. Compare Hag. 1:1 and Zech. 1:1. The temple was dedicated with proper ceremony following the precedent set by Solomon. (I Kings 8:12-66.)

In 165 B. C. the Maccabees rededicated this second temple after they had purged it of the horrible polution it suffered at the hands of Antiochus Epiphanes. (I Maccabees 4:56.) The modern Jew still celebrates this event. It is known as the Hanukha. Consider the importance of a proper house of worship. A congregation stands in peril until it is provided. Mission workers say that one of the greatest factors in giving permanence and vision to the work of a congregation is an adequate building. It stands, also, as a silent testimony to the community of the importance of religion. Church buildings once contained only an auditorium. Then there were added class rooms for the proper instruction of the Bible School. Then, gradually, parlors and other social rooms for community and congregational gatherings were included. The latest development has been the addition of athletic equipment and other paraphernalia to meet the needs of the young people of the community. The temple, of course, had none of these things. There was not even an auditorium. It was intended only for the assembly of the people where, through the ministration of the priests, they might come into contact with God. It represented a real sacrifice on the part of the people. No church is worthy the name that does not represent sacrifice either in its erection or in its maintenance.

SERMON TO YOUNG PEOPLE

TITLE: *The Floods.*

TEXT: "The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves." Psalm 93:3.

We in Scotland were recently horrified to hear of the loss of life and property caused by the Mississippi floods, and our hearts went out in sympathy to the victims of that great disaster. We ourselves have had a good deal of flooding during the past winter, though nothing on the same scale. The psalmist tells us here that though the floods lift up their voice and waves, the Lord is mightier than they. The voice of the flood is often very terrible and awe-inspiring. When I visited the great Niagara Falls, I heard the rumble and thunder of its current long before I came to it; and, standing beside it, one had to shout to make oneself heard. But its waves are even more terrible. I put on a suit of oilskins, and went right under the Fall. I was protected from the water to some extent by a wall of rock, but it shook and trembled as though an earthquake were taking place, under the tremendous power and volume of the water which was constantly pouring over it. Yet these same racing waves are harnessed today, and used to make the electricity which lights the whole o

Buffalo and many other cities, both in Canada and the United States, as well as providing the power for numerous mills and works. If man can do that, even more does God chain up the forces of Nature, and turns them to service for His own great purposes.

Another thing we notice about the floods is how quickly they rise. A few nights of rain and the little stream becomes a rushing river, overflowing its banks and inundating the flat country, sometimes for miles around. The rain falls on the far-off hilltops, and flows down by a thousand trickling rills into the valleys, gathering strength, deepening and ever widening as it goes. So is it with sin. It starts in a very small way, and we can easily stop its course then, just as a man could dam the Hudson River at its source with one hand. But as time goes on, the little sin grows into a great flood of evil which rolls us helplessly along, out to the open sea where we are forever lost. Yet we may thank God that the same thing is true of His grace. To begin with, it is like the dew, a gentle dropping from heaven upon our hearts when we are young, but soon it grows into a river of gladdening and healing, bearing us on its broad bosom down the valley of life till it mingles with the wide ocean of God's eternal love.

SERMON TO CHILDREN

TITLE: *How Tall are You?*

TEXT: Eph. 4:13.

Every boy and girl wants to be at least the average height and weight for his or her age. Some worry because they are not tall enough and others because they are too tall. They forget that some little men have been the greatest in their line. There was Napoleon, who conquered Europe; there was Grant, who led the Union armies to victory; there was Theodore Cuyler the great Brooklyn preacher; and Steinmetz, the wizard of the Westinghouse Electric company; they were all of less than average height; Dr. Cuyler was a little man, weighing less than a hundred pounds; and Steinmetz was both undersized and hunchbacked. Of course not all little persons are notable. For example, the little dwarf, Tom Thumb was noted only for his smallness.

Some tall men have been amongst the world's greatest leaders and benefactors, notably Washington and Lincoln. And yet, the giants of the circus side-shows have not rendered distinguished service to the world. So we see it is not physical size or the lack of it that makes people great.

Does money make a person great? Well, money may be a great power for either good or evil. Some multi-millionaires have done a great deal of good with their money; like Rockefeller, who has given millions for colleges and medical research; and Andrew Carnegie who gave millions for libraries and the promotion of peace. But the man who has done the most for the world is Jesus, who never owned a home and never had much money.

What is the true measure of greatness? Is it not service? Edison is great because he invented the incandescent lamp which now lights mil-

lions of homes. Marconi is great because he discovered how to transm messages by wireless, and so has helped business, given entertainment uncounted persons, and made the world a happier place.

Our text shows that we must measure our real moral and spiritual si by comparison with that of Jesus. He is the greatest of all, because has given, and continues to give, the kind of service to the world th makes people good. And you know a good world would be a happy, peac ful, brotherly world, in which everyone would get his rights and wou have a fair chance at the best things of life. In such a world there wou be no real poverty, no crime, no war; all the world would be one hap family.

MID-WEEK TOPIC

TITLE: *With Jesus on the Mountains—V: Olivet—Triumph.*

TEXT: "Then returned they unto Jerusalem from the mount call Olivet, which is nigh unto Jerusalem." Acts 1:12.

"THE HILL THAT JESUS LOVED" (Van Dyke).

"On this mount Jesus of Nazareth often walked with His disciples. C this widespread landscape His eyes rested as He spoke divinely of t invisible kingdom of love and peace and joy that shall never pass awa Over this walled city, sleeping in the sunshine, full of earthly dreams a disappointments, battlemented hearts and whited sepulchers of the spir He wept, and cried, "O Jerusalem, how often would I have gathered t children together even as a hen gathereth her own brood under wing and ye would not."—Van Dyke.

David flees from Absolom to Mount, II Sam. 15:30; Solomon buil temples for idols, I Kings 11:7; Idolatrous shrines destroyed, II Kin 23:13; in life of our Lord, Matt. 21:1-9; 26:30-36; John 11:44; Acts 1:9-

THE TENDER ASSOCIATIONS:

The parting words of Jesus spoken here.

"The Ascended Christ is our Peace; the Living Christ is our Powe the Coming Christ is our Prospect."—Griffith-Thomas.—Wm. Tait Pat son.

EVENING SUGGESTIONS

THEME: FINDING LIFE.

TEXT: Prov. 8:35—"For who so findeth Me findeth life and sh obtain favor from the Lord."

INTRODUCTION: Man is naturally a seeker. That character sends explorer into the unknown. It guides the hand of the inventor. Illust tions from Michael Pupin's "From Immigrant to Inventor." The obj of a man's search determines the character of the life he lives. Creat

super man endowed with the character of the greatest man in every field of life, art, science, literature, business, and leave out one thing, a spiritual seeking, and the super man loses his soul.

I. THE GREATNESS OF A MAN'S LIFE IS DETERMINED BY THE DEGREE TO WHICH HE ACCEPTS THE MASTER. Modern life is based upon facts that life is composed of something other than man's ability and power. Working man's hand strikes blow of one hundred pounds but his finger on button releases trip hammer with blow of ten tons. Man can walk three to four miles an hour; steam, gasoline, carries him, by man's invention, through the air, over the ground at a higher rate. Man's voice is heard in the room; the radio carries it around the world. Man's strength and power increased by these machines and sources of power that are apart from man's nature. So with the spiritual powers the Master gives; our weakness made strength, our faltering steps firm, our blindness given vision. If Christ has controlling influence in our lives, our powers are increased. We find life through Him.

II. CHRIST'S MISSION WAS TO BRING LIFE TO MEN. "I am come that they might have life." Compare this mission with other great leaders of the race. Confucius, Moses, Buddha, Mohamet, all came as leaders but failed to do for men, seeking life, that which the Master did. Jesus never built a Temple, never wrote a book, never formed a creed, but His "I say unto you" was ever throbbing with life. Other great leaders had selfish motives. The Master's motive was to be a servant, to give. He gave, to those that sought Him, the Life that He promised.

III. THE FINDING OF LIFE IN HIM BRINGS WITH IT REWARDS. The finding of life in Him creates the possibility of attaining noble heights unknown to those who know Him not. Life without Him is but a partial life. Scientists discovered second strata of oil-bearing sands after the first had been exhausted. New wealth and new power there. Our second strata of life developed through contact with the Master. Untold wealth in reach through Him. When we find Him, we find a means of reaching and expressing this store of wealth.

CONCLUSION: This is a very personal text, personal contact, personal effort, personal rewards for those who find Him.

PSALM: 110.

LABOR AND THE CHURCH
(Labor Day)

CALL TO WORSHIP: "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Ps. 34.

HYMNS: Behold Us, Lord; a Little Space.—*Beatitude*
A Charge to Keep I Have.—*Boylston*
Teach Me, My God and King.—*St. Andrews*
Go Labor On, Spend and be Spent.—*Winchester*

PSALM: 125.

ANTHEM: Fourteenth Sunday after Trinity—"Blessed Be the God and Father."—*Wesley*

OFFERTORY SENTENCE: "Be not afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away, and his glory shall not descend after him." Psalms 49:16.

OFFERTORY PRAYER: Almighty God, Father of us all, help us to see that it is not so much that which is granted us by this world, in hours, wages, individual rights, or profits, that counts; rather the spirit in which we accept the privileges and duties which Thou hast bestowed upon every one of Thy children. Teach us to see the truth of Thy teachings so that we may forget the questions of personal rights which now so largely overshadow the responsibility of each and every one of us to help bring Thy Kingdom on earth as it is in heaven.

With contrite and humble hearts, we bring to Thee this day our offering for Thy use in helping us to see the privileges before us, and thereby glorifying Thy name on earth. Amen.—W.

SCRIPTURE: Luke 10:25-37.

THEME: What Labor Has a Right to Expect from the Church.

TEXT: Luke 10:25-37.

OTHER TEXTS: Matt. 9:13; Rom. 12:9-21.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: What Labor Has a Right to Expect from the Church.
SCRIPTURE: Luke 10:25-37.

I. INTRODUCTION.

1. The parable and what the parties represent. Can the man in the ditch represent labor, capital, or the community?

2. General basis of theme. Our attitude and duty toward any one who is unfortunate and trying to better their life and conditions, may or may

not be true of labor but raises the question for the church as expressed in theme.

II. DISCUSSION.

1. Definition of terms and objectives.

a. Laborers as wage earners distinguished from salaried workers and managers in industry. Unionized labor the most important and powerful factor. American Federation of Labor "as the most American and rational." Bolshevist, I. W. W., radical socialist, un-American. They represent a wrong expression of a right aspiration.

b. The church as we know it and love it and believe in it. Study of present day problems compels church to review its own place, motives, and objectives to see if true to Christ's principles. Church as body of Christ the medium for getting divine law into human life and establishing the Kingdom of Heaven on earth. Not a class institution in any sense. Its fault in this as to labor.

2. Application of parable to theme.

a. Labor has a right to expect the church to be interested in its fundamental needs and aspirations. Compare the priest who simply takes no interest in the man. Our irritation and resentment at labor. Our fear and unwillingness to face the issues today. Our preoccupation and indifference. The infinite social and national peril of the indifference of such as we to these matters. The labor situation and its disturbing possibilities.

b. Labor has a right to expect the church to be intelligent as to its problems and needs. The parable implies that the Levite "looked on him" but passed on. Worse than the priest. Are our church surveys and investigations and study classes academic or practical? Not a "problem" but people. Compare scientific museum of butterflies as an object of study with city full of men and women who are trying to have a better chance to live and develop. The church should champion their *rightful* aspirations and guide in their development. Compare their *folly* and *improvidence* when given more money. Not a matter of mere wages alone but better ideals. Money no safer for them than for the wealthy. Both need the church's special message and principles. Not symPATHY but SYMpathy they need. Not charity but a chance and a vision. First for us should be intelligent interest and understanding. Sixty articles on labor in one day's daily papers. How many of us read them? Facts about labor today. How many of us know what is meant by industrial democracy, collective bargaining, minimum wage-scale, child labor, old age insurance, workmen's compensation, representative management, or a dozen other things that to labor are common speech?

c. Labor has the right to expect the church to use its oil and wine and money. 1. Compare the good Samaritan. The principles of Jesus as in parable represent the oil and wine for healing of social disease. Use of money for social justice more than for "charity" at some "Inn." 2. The church must hold up its standards and apply them to actual problems of the day. Neutrality toward all classes, but militancy on all issues that involve human rights and welfare. Compare labor's attitude as to per-

sonal rights of the workmen to an American standard of living with its attitude as to personal liberty involved in prohibition as opposed by labor.

3. The Supremacy of a man over any system. Compare political autocracy and draw lesson for industrial democracy. Difference between industrial democracy and Bolshevism. Rockefeller's statement: "Men are rapidly coming to see that human life is of infinitely greater value than material wealth; that the health, happiness, and well being of the individual, however humble, is not to be sacrificed to the selfish aggrandizement of the more fortunate or the more powerful." The President of the Packard Piano Co. of Fort Wayne, Ind., using the Leitch Plan, "We used to build pianos, then we stopped building pianos and began building men. They have looked after the building of pianos."

4. The Creation of a Christian public sentiment on all matters concerning industry. The community as a third partner in all industry. Its right to be considered and the Christian basis of business involved. Labor's regard for public sentiment. The power of the church at this point. Great work already done by church and results.

III. CONCLUSION.

1. Your duty and mine as individuals to workers we know.
2. Christian's principle of going out of our way like the Samaritan.

ADDITIONAL OUTLINES

THEME: LABOURERS TOGETHER.

I Cor. 3:8-9. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building."

1. Problems of *Labor* common to all mankind, since all men labour or work.

a. Some plant, or, in modern language, supply the money and work.

b. Others water, or, in modern language, carry out the plans of others.

c. Both are necessary, worthy, and dignified.

d. Controversy between two branches of industrial society due largely to confused conception of advantages or benefits of one over the other.

e. Degree of work on the part of either side largely a matter of definition.

f. Boss works as many hours, sometimes many more, than those whom he hires and pays a daily wage. In addition to the work, he carries the responsibility for the welfare of the whole undertaking. A worker who has not experienced this has no measure by which to gauge the amount of work the boss does. The boss as much concerned over the welfare of those whom he employs as over the welfare of his money.

g. The man who accepts wages at the hands of another is morally obligated to give fair return and loyalty for that which he receives. If he

cannot do this, he should seek employment elsewhere and make room for someone who will give fair return and loyalty.

2. Since labor is common to mankind, the interests of the church and labor are one. Eternal Salvation was bought for us by Christ as individuals worthy of God's love and care, not as laborers or capitalists.

3. Moral laws of the Christian way of life are equally binding, whether we are classed as laborers or as employers. "Every one shall receive his own reward, according to his labour."

4. The spirit of good will and the golden rule are applied in the machinery of industry today to a very marked degree, and they will be more so as enlightenment comes to the heart and soul of man. We cannot expect more charity and fair dealing in the business world than we have in the church, because both institutions are made up of the same men and women. A careful review of the social and spiritual life of the church will give us a fair measuring rule to be applied to the business standards used by these same men and women.

5. Let us pray on Sunday, "Lord forgive us our trespasses as we forgive those—" and then go out on Monday and practice it. If we pray on Sunday, "The laborer is worthy of his hire," let us give him that consideration on the following day.—W.

SEED THOUGHTS

Wealth Not a Substitute for Labor

The announcement was made July 2, that John D. Rockefeller III, grandson of the first "John D." will within a fortnight be dispensing information to tourists as an employe of the League of Nations at Geneva.

The job at which young Rockefeller will work, at least until after the September Assembly, does not carry a salary exceeding $1,000.

The post young Rockefeller will fill was held by William Curtis Bok, grandson of Cyrus H. K. Curtis. It is a summer job only, created because of the influx of American tourists during the vacation months.

Imaginary Ills

When in his dream the Terminal Tower Building in Cleveland tottered back and forth and started to crash down on his home 10 miles away at 3 A. M., Sunday, Henry Babcox, 19, decided that he would be safer elsewhere. Last night at the hospital he was recovering from injuries received in his escape from a fearful, but wholly imaginary, catastrophe.

Babcox, from his hospital bed, told how he had leaped from the second story of his home while dreaming of the crash.

"I had been to Luna Park on Saturday evening," said Babcox. "While there I watched a man doing a 110-foot high dive into a pool of water. In my dream that night, I thought I saw the Terminal Tower Building start to fall on the house. I went through the window and landed on the sidewalk two floors below."

Babcox said after he hit the sidewalk he jumped up and ran about 100 feet before realizing what had happened.

This incident reminds one of imaginary wrongs suffered by many of our labouring groups. Many of them had real troubles before they came to this country, but even regular work at regular pay with which to provide the needs of a family does not overshadow the imaginary wrongs with which their heads are filled by unscrupulous agitators and strike leaders. Many need to go through the agonizing experience of a strike in order to realize that conscientious work at good, regular pay is a safe haven.

Naylor Harrison, whose real Hungarian name is much longer, more difficult, died at 85. Recognized as king of the gypsies, he will be buried in gypsy fashion. When the time came he told his kindred that he was going to die, turned on his side and died.

This is the land of opportunity even for gypsies. Naylor Harrison leaves $1,000,000.—Arthur Brisbane.

"Liberals" are not always liberal.

"Fundamentalists" sometimes sadly miss the fundamentals.

"Modernists" are as antiquated as the rest of us.

"Conservatives" are often wasteful of precious treasure—opportunity, for instance.

The most stubborn autocrats often imagine themselves exemplary democrats. Some self-styled democrats are perfect autocrats.

"Capitalists" usually labor overtime.

"Labor" is one of the vested interests.

The "consumer" is a consumer extraordinary.

Really we are brothers all.—I. J. Cahill.

SUNDAY SCHOOL LESSON

"EZRA'S RETURN TO JERUSALEM." Ezra 7:6-10, 8:21-23, 31, 32.
Read Also: Ezra 7:1-5, 11-28, 8:1-21, 33-36.
GOLDEN TEXT: "The hand of our God is upon all them that seek Him, for good." Ezra 8:22.

Teaching the Lesson

Between the end of the 6th chapter of Ezra and the beginning of the 7th chapter an interval of at least fifty years occurs. During that time the events of Esther took place, the deliverance of her people being dated approximately 475 B. C. Chapter 7 brings us down to about the year 458 B. C.

About 42,360 people had returned to Jerusalem under Zerubbabel and Jeshua in 535 B. C. At the time of our lesson their descendants were in serious need of leaders and of reformation. They had fallen upon evil days in the holy city. Fairweather declares that the Jews in Babylonia were really better representatives of their religion than those living in Jerusalem. Fortunately there was in Babylon a man prepared to under-

take leadership in the work of reformation so sorely needed at Jerusalem His name was Ezra. Fortunately also, he was enabled to secure the permission of King Artaxerxes Longamanus to return and to undertake this work on behalf of his people. The teacher will want to read carefully chapters 7 and 8, in order to get the complete historical background. King Artaxerxes, under whom Ezra returned, was the successor of Xerxes, the king who was on the throne during Esther's time. The early part of chapter 7 traces Ezra's genealogy back to Aaron. This, while somewhat unimportant from our modern viewpoint, had great significance with the Jewish people in establishing Ezra's authority. It is also evident from Ezra 7:6 and 13 to 18, that Ezra asserted considerable influence with the king. The generosity of the king in ordering supplies and equipping the return expedition was far greater than that of Cyrus, seventy-five years before. Vs. 20-22 describe the profusion of royal gifts for the temple service which the king granted. Grants were made from the royal treasury. Authority was given to Ezra to establish the worship at Jerusalem and to form his own staff. (Vs. 25.) Ezra was a man of faith. He felt sure that God had not deserted the city of Jerusalem. He relied so firmly upon God for help and had spoken so confidently to the king of God's ability and willingness to help that he could not decently ask for an accompanying guard from the king. (8:22.) It is estimated that at least 5,000 people were in the return company, including men, women and children (8:21.) They were carefully selected. (7:28.)

The return trip was thru dangerous territory. A desert infested by marauding bands of robbers. The leaders of the people were invested with the care of the treasure, responsible men being checked off for its custody. They later delivered it back, in Jerusalem. (8:33,34.) Notice the shrewd, common sense of Ezra. He had business sagacity. Notice his recognition of the hand and power of God in his life and that of the people. Notice also his determination to carry out the thing to which he had set his hand and heart. (7:10.) He knew where he was going and he went. He wasn't a drifter.

SERMON TO YOUNG PEOPLE

TITLE: *Easy Excuses.*

TEXT: "And I said unto them, whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire: and there came out this calf." Ex. 32:24.

Such was Aaron's very flimsy and feeble excuse to Moses, when the latter came down from the mountain-top with the commandments of God written on two stone tablets, and found the people he had left lapsing back into idolatry. Their great leader had been away so long that they began to think he must be dead: and they persuaded Aaron to take their gold and make, not vessels for the Tabernacle, the worship of the true God, but a golden calf. During their slavery in Egypt they had seen their taskmasters venerating cows and other "sacred" naimals, and they decided to follow their example. Aaron weakly agreed. He melted down their ornaments

their rings and bracelets, and then, with a graving tool, he roughly shaped the lump of precious metal into a calf-idol for the worship of the people. Too late, as he saw his brother's stern face, he realized how greatly he had sinned, and made this very lame excuse, "I cast the gold into the fire, and there came out this calf." He pretended that it had all happened by accident. But Moses was not deceived. He ground the image to powder, dissolved it in water, and made the people drink the nasty mixture as a punishment for their act.

"There came out this calf." Isn't that very human, very much the sort of thing that boys and girls often say to excuse themselves when they get into mischief? They may be playing with some valuable, which they have been warned not to touch, and father or mother hears a sudden crash. "Did you break that?" "Oh no, it just slipped!" We try to escape blame, like Adam in the garden of Eden, when he said to God, "The woman gave me the apple, and I did eat."

A small boy had been warned by his parents not to pull the fruit off a tree in the garden, as it was still green. It was well out of reach, but he stood on the back of a pet donkey which was very tame, and so reached the lowest branch. Here father caught him hard at work. "What are you doing up there?" was the angry question. Back came the innocent reply, "I just fell off the donkey into the tree." Aaron's excuse was equally silly.

Don't make excuses for your faults. Never shield yourself at the expense of others who may be innocent, but have enough courage to take the blame on your own shoulders. Or, best of all, be strong enough not to fall into temptation at all.

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

SERMON TO CHILDREN

TITLE: *Are you a Worker?*

TEXT: John 5:17.

"All work and no play makes Jack a dull boy," but "all play and no work makes Jack a useless boy." One of the finest sources of happiness is to learn how to do well some job you like, something that people need, and then to do your best at it. Some boys and girls think that there must be great happiness in not having to work. That is a great mistake. Do you know that many prisoners in penitentiaries, where there is not work enough to keep all the prisoners busy, go insane through idleness?

Look at the men who do not have to work for a living but keep busy just the same. There is Henry Ford, for example. He is said to be one of the world's richest men, but he is always busy planning how to improve his autos, and at the present time, how to develop his air passenger and freight service as well. Edison is another example. He loves his labora-

tory, works long hours in it, and says the most interesting thing in the world for him is to make practical some of the many inventions he has not yet put on the market.

What makes work irksome is that it is not the kind of work one can do well. It is good training in self-control and self mastery to think out easier, quicker and better ways of doing the task. That is how dish-washing machines were invented.

Of course, it is best to work at the job one likes, and to get the best training possible for that job. There are passable carpenters who in their leisure moments are wonderful flower-growers. They should turn florists. I heard recently of a very capable dentist, who had a good practice, was making lots of money, but who disliked his job intensely. He had both liking and ability for putting dentists' implements and machinery in first-class order. He gave up dentistry, became a worker in dentists' tools and machinery, is making a fine income and is happy. Try to do the task you like, and fit yourself for doing it well, and you will love your work.

God is the Great Worker. He keeps the world and the whole universe in perfect order; and God is infinitely happy. Jesus said "My Heavenly Father worketh hitherto, and I work." If the work we do serves a real, honorable need, and if we do it honestly and as unto God, it will build up in us the kind of character and personality, of which God will approve.

MID-WEEK TOPIC

TITLE: *Hearers and Heeders of the Kingdom Call.*

TEXT: Mark 4:1-9.

Someone has suggested that we have here those who hear but do not hold, and those who hear and hold because they hear and heed. Jesus uses this parable to sift out those who would hear and heed. It is a startling analysis of the crowd that listens to His elucidation of the kingdom principle.

I. Jesus knew that a part of this group that listened to His new ideals and His clearer revelations of God would turn deaf ears and cold hearts to His revelation. It is a vivid picture. Ears and minds, like crowded highways, become detours rather than thoroughfares for God.

II. Jesus saw in the crowd another group who would enthusiastically but thoughtlessly endorse His program and pledge allegiance, but in the crisis hour, they could not be depended upon. They were the thin-soiled, shallow, superficial, unreliable; the man who pledges his life and his loyalty to the church on Sunday, and tramples the very principles of his confession beneath his feet on Monday.

III. Jesus saw a third group who would try to accept His kingdom principles, and at the same time, cling to their old practices, practices that were ever enemies and never allies of the principles that Jesus came to annunciate. It is as hard spiritually to carry water on two shoulders as it is physically. "I cannot trust straddlers with responsible service posts in my kingdom."

IV. Jesus saw another group that was willing to deny themselves, to take up their cross and follow through, the hearers and the heeders, the believers and the doers, the dauntless and the daring. Of such is the kingdom.

EVENING SUGGESTIONS

THEME: THE CHALLENGE OF CHRIST'S WAY.

TEXT: James 1:19-27. "Let every man be swift to hear, slow to speak, slow to wrath."

INTRODUCTION: A vital and practical text. May account for fact that President Roosevelt chose James 1:19-27 for the occasion of his inaugural. Text is a challenge to follow Christ's way. We do not say the Christian way, that may be too broad in these days, but Christ's way. Early Christians were known as "those of that way," those of Christ's way. Gospel not only "good news" but a route map of "that way." Has in it the principles for conduct all along life's way. To obey it is the only way to follow it; to follow it is the only way to master it; to master it means nothing else than to live it; to live it is to accept its challenge.

I. CHALLENGE TO A RECEPTIVE SPIRIT. "Swift to hear." Seeds falling on good ground. The Master's parable. Hearing refers to the acquisition of religious knowledge, includes reading, listening, meditating. "Belief cometh by hearing and hearing by the Word." How can we be Christ's or how accept His challenge if we fail to hear?

II. CHALLENGE TO A CALM TEMPER. "Slow to wrath." The wrath of man worketh not the righteousness of God." Necessary adjunct to hearing and to accepting His challenge. There is a place for righteous indignation; to wit, Christ cleansing the temple of the money changers. There is no place for uncontrolled anger in the lives of those who accept His challenge.

III. CHALLENGE TO A GUARDED TONGUE. "Slow to speak." Not slow to speak kindly and for the Master, but slow to speak carelessly and unkindly. Here is the real test of our Christianity. Heathen philosopher says, "Man has two eyes, two ears, one tongue; he must see and hear twice as much as he speaks." The "tongue test" of religious life a real test, not merely to guard against taking His name in vain but against every thoughtless or careless utterance, wagging of the tongue seemingly loose at both ends, purveying of small talk and gossip, believing every report that you hear and repeating it. These are all included. Our tongue is our master, if we are not the master of the tongue. Man's greatest physical deformity is not of limb but in a tongue that is loose and uncontrolled. A few wagging tongues make the pulpit powerless. Praying tongues will make pulpit powerful.

IV. CHALLENGE TO A PURE HEART. "Put away all filthiness." If the word of truth is to save man it must find lodgement in the heart of man. His truth and evil cannot exist side by side. One naturally precludes

the other. "Out of the heart are the issues of life." "As a man thinketh in his heart so is he." "Create in me a clean heart." "Rend your hearts not your garments." "Sanctify the Lord in your hearts." These indicate the place a pure heart has in the challenge of Christ's way. "The pure in heart shall see God." Here is the reward of that purity.

CONCLUSION: James gathers all things together and presents the challenge in a most practical way. "Be ye doers of the Word." Accept His challenge in deed.

PSALM: III.

TRUE CULTURE
(Opening of Schools)

CALL TO WORSHIP: "O send out Thy Light and Thy Truth, let them lead me; let them bring me into Thy holy hill and to Thy tabernacles." Ps. 43.

HYMNS: Blessed Jesus, at Thy Word.—*Liebster Jesu*
O Draw Me, Saviour, After Thee.—*St. Catherine*
Gracious Spirit, Love Divine.—*University College*
Spirit of Mercy, Truth and Love.—*Federal St.*

PSALM: 25.

ANTHEM: Fifteenth Sunday after Trinity. "Behold, God is great." —*Naylor*

OFFERTORY SENTENCE: "For Jehovah thy God bringeth thee unto a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee." Deut. 8:7-10.

OFFERTORY PRAYER: We thank Thee, Merciful Father, for the grace granted us in Thy sight. Cause us to grow in knowledge of Thee; teach us to apply Thy teachings to our daily lives. To this end we approach Thy altar with a portion of the fruits of our labors. Accept these gifts in the name of Thy Son, Jesus Christ. Amen.—W.

SCRIPTURE: Eph. 4:1-17.

THEME: True Culture; Its Meaning and Manifestation.

TEXT: Eph. 4:15.

OTHER TEXTS: Matt. 5:1-12; Rom. 12:11.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: True Culture: Its Meaning and Manifestation.

SCRIPTURE: Eph. 4:1-17.

TEXT: Eph. 4:15.

I. INTRODUCTION.

1. Paul was a man educated in the best schools of his time, both Greek and Jewish. In this passage he emphasizes the growth of character in the likeness of Christ in the individual and in the church.

2. In the text we have growth, or culture, as we most broadly apply it, expressed as a result of truth combined with love, and resulting in likeness to Christ. In this we have culture at its highest level.

II. DISCUSSION.

1. The Meaning of True Culture.

a. Some parts of it that are not the whole. 1. It is more than mere training, of any kind. Trained animals, birds, etc., speaking a piece. This a part of education: writing, habits of study and work, manipulation in a profession, doctor, nurse, craftsmen of any kind. 2. It is more than acquisition of knowledge. This a mere filling of the memory, knowledge of the ticket agent, census taker, the encyclopedia. This an important part of an education. Its place in school life and in life generally. 3. It is more than mere mental development. The brain at the sacrifice of the body and spirit. The distinction between body, soul and spirit, as used by Paul. Spiritual culture needed. To know God. 4. It is more than mere social polish. The conventions of society as tests of a cultured man. Functions and forms and fashions. Civilized or sophisticated? Vitalized or veneered? Christianized or churchified? Real value of social polish.

b. The whole with all its parts. 1. Culture as a process and as a result. As a process, it is the gradual bringing out of the possible man or woman in each of us; TO FIND OURSELVES. As a result it is the sum total of the abilities and qualities brought out by the process: TO FULFILL OURSELVES. 2. Not merely functions and forms and fashions, but good sense and chastened feeling and trained sagacity controlling these. Not what we have read through, but what of worth we have wrought into ourselves by our reading; not being a member of a literary club or a student of an institution of learning, nor a member of a church or church organization, but what we have become through faithfully sharing the obligations and opportunities they have presented to us. As a process, culture is really life in all its experiences. As a result it is character in all its qualities.

2. The Manifestation of True Culture.

a. Our feeling about our own attainments. Self-satisfaction or self-depreciation? An education or not, a chance or not? Limited means and narrow environment or abundance in both? These things valuable but none of them essential. We need a test that will be true to God's expectations and our possibilities.

b. Professor Miller's Catechism. Professor Miller defines education as "adjustment to life," and in order to secure proper adjustment the educator propounds the following catechism, to which he thinks every genuinely educated man and woman must subscribe: "Has education given you sympathy for all good causes? Has it made you public spirited, so that you look beyond your own dooryard and take interest in a clean city? Has it made you a brother to the weak? Have you learned the proper value of money and time? Have you learned how to make friends and keep them? Do you know how to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to

love in a little child? Will a lonely dog follow you in the street? Can you be high-minded and happy in the drudgeries of life? Can you be happy alone? Are you good for anything to yourself? Can you look out on the world and see anything but dollars and cents? Can you look up to the sky at night and see beyond the stars?"

c. Christ our Model of True Culture. (Compare above points.) In Him the great parts of culture are perfectly blended because perfectly dominated by the spiritual and social. He was physically fine, but no mere Samson; He was mentally masterful, but no mere Solomon; He was morally flawless but no mere Pharisee. Pervading and regulating all these was the fact that He loved God with all His heart and soul and mind, which is the essence of the spiritual, and loved His neighbor as Himself, which is the essence of the social. Every power and attainment was harnessed to the chariot of God and enlisted for the Kingdom of Heaven. He fulfilled the text in that He always spoke the truth whether it was pleasant or not, but He always spoke it in love, never in harshness; on the other hand He was always infinitely loving, but He never allowed His love to compromise his loyalty to truth. In this He embodied the highest culture.

d. Personal Application. Are we willing to follow Him? Do we want His motives, and aims, and His culture reproduced in us? That is the one supreme question. Get a special object in life, a deep controlling motive of love to God and fellow man. Go into school, and college, and athletics, and manual training, and gymnasium, and all the rest, in order to make yourself a keen-edged, well tempered tool for His service. Read books, magazines, papers, fiction, your school books, not to pass an idle hour, or to get through a disagreeable task, so as to make a living merely but literally for Christ's sake. A sane mind in a sound body,, possessed and driven by a spiritual motive for the sake of a safe community, and a saved brotherman is the meaning of true culture and the manifestation of the same. The culture that leaves out God and religion is partial, counterfeit. It can make a villain more adept, a grafter more shrewd, a liar more plausible. This is the peril of our modern education. God left out when the testimony of the ages is that the fear of the Lord is the beginning of wisdom.

III. CONCLUSION.

1. Appeal for the all round man and the use of every means to be one. Heaven and eternity hold the farther reaches of all culture.

A Prayer in Verse

Make me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know

The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting,
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.
—Mary Carolyn Davies.

SEED THOUGHTS

Service to Humanity

The serious illness of Professor Michelson is important and sorrowful news for the whole world. Professor Michelson, of the University of Chicago, greatest physicist, has devoted his life to increasing human knowledge, making man's horizon wider. In his youth, more than forty years ago, he corrected scientific measurement of the speed of light, the inter-stellar yardstick.

He enabled the French to do away with their standard meter of platinum, kept deep in the ground, by measuring a ray in the spectroscope. With infinite patience he measured the earth's rigidity, establishing it at approximately what it would be if this planet were a ball of solid steel. Professor Michelson is a giant in intellect and in service to humanity, and comparable with Spinoza as a glory to the Jewish race.—Associated Press, June, 1928.

Values of Life

Father: "Daughter, I do not believe that is the school for you to choose."

Daughter: "Father, I know you are right sometimes, but this time you're wrong. The catalog says it is the only school for a young woman to attend if she expects to receive a well rounded education and emerge socially perfect."

The Loser's Verdict

"You're the greatest sport I've ever ridden with!" exclaimed E. Lamb to K. Foster after the finish of the Dunlop Rubber Company's 100-mile Colac-Melbourne amateur cyclists' road race. Foster, who won the race, showed great sportsmanship when Lamb was affected by the sun, after leaving Beelong. Although he could have sprinted away, Foster

insisted on riding slowly with Lamb until the latter recovered.—Melbourne Herald.

Culture?

My host was a famous English Bishop, well known for his missionary zeal, and a very spiritual personality. My fellow-guest was a full-blood African Bishop, with a deep, impressive, musical voice, a charming man. How could you help liking him! It was a great, heartening experience to see the two Bishops, a contrast in the color of their skins, sitting side by side, and yet so united in their purpose for this world. It was indeed an impressive object-lesson of the catholicity of the Christian Church. As this African divine appears in his full episcopal robes in the various cathedrals of this country, the hearers of his spiritual discourses would have no room for doubt in their hearts about the valuable results of Christian missions. "The descendant of Pagan ancestors," as he called himself, now preaching the faith delivered to the saints.

I sat in this interesting company, enjoying the luxury of a heartening Christian experience. How wide and universal was the love of Christ, and how He broke down barriers, how He makes races new, how He makes diamonds from rough stones! But I was soon brought down to this every-day world. I was to realize in a real way that the City of God was not yet built on earth. It came about in this way:

When the African Bishop and I were alone, we talked about various racial problems. For that, to my mind, is the great crucial point that the Church is faced with. The Bishop's words and experience are enlightening, "I may dine tonight with the Lord Mayor of Liverpool, and tomorrow when I go on board the ship I am not fit company for my fellow white passengers. We cannot all of us be like the late Dr. Aggrey and just dismiss the question by humorously pointing out that while the white people had one waiter between ten of them, he had one all to himself. This will not solve the problem." From his native land to Plymouth he was alone at a table, and the Britishers would have nothing to do with him. Such isolation is not observed on either the French or German steamers, and this is verified by many other African and Asiatic passengers. Somehow it is left to the Anglo-Saxons to give expression to their racial prestige in this manner! But what "staggered and shocked" the Bishop more than anything else was that on the same steamer there were two English missionaries, whom he knew quite well, and in whose homes during his tours in his diocese he had been invited for meals; but these two, though they saw him sitting alone at a table, never thought it advisable to sit by his side. It would have been against the conventional attitude of the others and not the thing to do. And yet those men will talk at missionary meetings when on deputation about their great love for the African! The incident makes one think furiously, and one may well be reminded that "all our doings without charity are nothing worth."—S. S., The Christian World.

SUNDAY SCHOOL LESSON

"NEHEMIAH REBUILDING THE WALL OF JERUSALEM."
Neh. 4:6, 15-21.

Read Also: Neh. 2, 3, 4, 5, 6 and 7.
GOLDEN TEXT: "The people had a mind to work." Neh. 4:6.

Teaching the Lesson

The teacher should by all means read the Scripture suggested above in order to get clearly in mind the background of this lesson. Nehemiah presents one of the most attractive of the Old Testament characters. He was extremely self-reliant but had also unusual humility and trust in God. Dummelow speaks of him as having penetrating shrewdness; perfect simplicity of purpose; persistent prayerfulness; the most energetic activity. His heart was passionately devoted to the welfare of his native city. He was not a prophet, or a priest, or a scribe. He was a layman, a political leader, a plain citizen, and a business man. It is interesting to notice that Christianity was a layman's movement. Our Lord Himself laid no claim to ecclesiastical position. His most determined opponents were the recognized religious leaders who occupied official ecclesiastical office. Ezra had returned to Jerusalem, as we saw in the last lesson, about 458 B. C. The reports that came back to Nehemiah were extremely disquieting. In 445 B. C. he himself determined to go to Jerusalem and take part in the restoration of the city. He and Ezra became fellow workmen and co-operated harmoniously in the work of restoring the physical and spiritual life of the city. The events of this book mark the latest historical voices until New Testament times. The last definite date he mentions is in chapter 5:14 which ends in the year 433 B. C. The king is Artaxerxes Longamanus, as in the case of Ezra.

The teacher will do well to call attention to the workers in the rebuilding of the walls of Jerusalem. Notice chapter 3:8, 9, 10, 31, 32; 4:2, 3, 4. Merchants, goldsmiths, perfumers, sons of the rulers, all worked side by side. It was a masterpiece of co-operation. "The whole wall rose from the ground at once." It was like the building of the walls of Edinburgh. Flodden says every class of society, every district in the country took part in it. The wall was built "Because the people had a mind to work." Stress the importance of co-operation and of general activity in the effective doing of the work of the church. Notice that Nehemiah was a man of wealth (5:14-18).

1. He worked without salary and supported a large household.
2. He was a man of affection (1:4; 2:2). He wept when he heard of the desolate condition of the city.
3. He was a man of responsibility (2:2, 17).
4. He was a man of prayer (2:4; 1:6).
5. He was a man of action (2:5, 11-14; 4:6).
6. He was a man of honor (5:9; 13:21). He didn't parley with those who were intent on breaking the Sabbath laws. The entire desolation o

the city and the captivity of the people had been due to their negligence of God's commandment in connection with the holy day and here in the very midst of the ruins caused by that neglect, drastic steps have to be taken to prevent a repetition of the sin that had caused the ruins. The class will do well to think on these things in connection with our own national life.

SERMON TO YOUNG PEOPLE

TITLE: *Brass Bands.*

TEXT: "Sounding brass or a tinkling cymbal." I Cor. 3:1.

Most boys, at any rate, (I cannot speak for the girls!) like to listen to the music of a brass band, and to march behind it as its martial, stirring music sweeps along the street. I think it has five little lessons to teach us, which we may all learn and take to heart.

1. I notice that the members of a band always keep their eye on the baton of the conductor, as it beats out the tune. In this way they play together, instead of coming in with their different parts at the wrong moment, and so spoiling the harmony of the music. If you boys and girls want to make life a sweet melody, you must keep your eyes fixed on Him Who conducts this great orchestra of human praise, the Lord Jesus Christ. It is only under His guidance that we can play the tune He wishes to hear.

2. I notice that the different members of the band always play the same air. How ridiculous it would be if everyone played his own favorite tune, so that the trombone was trumpeting out "The Star Spangled Banner," and the piccolo shrilling "Dixie," and the big drummer banging out the beats of "My Country, 'tis of Thee"! But that is too often just what we do in daily life. We go our own way, selfish and careless, never bothering about what others are doing: and so a world that should be full of the music of love is filled, instead, with terrible discord.

3. I notice that though the biggest instrument makes the most noise, it is not always the sweetest. The drum and trombone make a terrible din, but they are not so pleasant to listen to as the cornet or the flute. So you boys and girls must not be discouraged because you are small. Your music will be just as acceptable to God as that of the grown-ups. God loves the service of children: their prayers and praise are music in His ears.

4. I notice that some instruments, like the cymbals and the drum, don't really play a tune at all, but only fill it in from time to time, or produce "effects." Many people are like that. They are very showy; they advertise themselves a lot: but they only work by fits and starts. Paul calls them "sounding brass and a tinkling cymbal." It is only if we play the tune of life right through from beginning to end that we can gain its full value.

Finally, I notice that the favorite selections played by the bands in this country are always Scottish, just as I have no doubt in your country they are American. All people love the songs of their own country. God loves best the songs of heaven, and Christians should love them, too, since

"heaven is their home," and seek ever to praise Him in psalms and hymns, to the glory of His name.

SERMON TO CHILDREN

TITLE: *LEARNERS: School Days Are Happy Days.*

TEXT: John 8:32.

Why go to school? After the summer vacation it is hard at first to get settled comfortably in the routine of the school. Soon however, you do, and on the whole you are happy. Do you stop to ask yourself, why should we have schools?

Of course you know that the first reason for school is that our country may have an intelligent and trained citizenry. The nation tries to make sure through its schools that the Republic will continue, because it is training boys and girls in the history, ideals, and aims of our kind of government.

The school also tries through its teaching of health and hygiene, clinics, and supervised athletics to give its future citizens sound, healthy bodies.

By its teaching of ethics, the school seeks to train the pupils in fair dealing, social responsibility, and high personal character.

Through literature and art, the scholars are given a certain amount of culture, the appreciation of music, painting, poetry, the drama, the beautiful aspects of nature and civilized life.

Then there is the bread and butter side of school training. Pupils may have a business training, domestic science instruction, or manual training. Do you know that every year of the High School course, if you pass, adds to your earning power?

And if you go on to college and graduate, you are adding to your earning power still further and also to your chances of getting into "Who's who?" that record of men and women who have achieved distinction in life?

And if you add to your school and college training, such a knowledge of the Bible as will lead you to be a sincere Christian, you will secure life's highest values, noble character, ability to help your fellow-men and a glorious destiny.

MID-WEEK TOPIC

TITLE: *The Dynamic Principle of Kingdom Progress.*

TEXT: Mark 5:30-32.

Here we see the principle in its smallness, but we also see it in its power, its promise, and its potency. "If ye have faith as a grain of mustard seed," faith that is embryonic, faith as compared with one of the smallest seeds, and yet compared with the seed that would grow, evolve, develop, until its great branches would overshadow a lodgment for the homeless birds of the field.

I. Do not be discouraged with small beginnings. The counsellor was wise who said: "Despise not the day of small things." The question is not: "How small is your faith?" but "How alive is it?" If it is alive, it cannot remain small.

II. "Between the seed and the tree, there is absolute continuity. The one has become the other by the law of its own life." Jesus is teaching that in this kingdom, there are mighty powers of self-enlargement. If the disciples furnish the proper environment, the progress of the kingdom is indestructible. Such, says Dr. Yates, "is a dawn with the glory of midday in its promise, is spring with all summer in its soul. It is not a dead thing like a stone that must stay where it is placed, and remain where it is. It is a seed which gets itself a root, and having a root, has unmeasured possibilities upward to the daylight."

Such a principle has energy and activity. Give faith its chance. Faith has been defined as "the responsibility of organism which we name the Soul, to that environment which we call God," God as He was revealed in Christ.

Let such a principle dominate your kingdom practice, and redemption will no longer be an intellectual puzzle, for you will not be dealing with a problem, but a person. If you live in the kingdom, you will feel the purging power of this self-evidencing principle and experience.

EVENING SUGGESTIONS

THEME: A LIFE LAID DOWN.

TEXT: John 10:15. "I lay down My life for the sheep."

INTRODUCTION: The problem of strength and weakness ever present. The Master recognized it. Some by nature more highly endowed than others. Christianity insists that the strong lay down their lives for the weak.

I. MEN ARE NOT EQUALLY ENDOWED. A patent fact. In practical ability there is an unequal distribution of talent and means. Intellectually this is true. In a family of eight there were no geniuses; then the next child was Daniel Webster. This is true spiritually. All men have a divine spark but in some the spark is a flame. Some are teacups, others oceans in capacity for spiritual things. Scientific investigation discovers the so-called "Intelligence Quotient." We are strong, or we are weak. This creates the problem. Christ has already solved it for us.

II. THE STRONG ARE TO BEAR THE BURDENS OF THE WEAK. Paul sums it up for us. "We that are strong ought to bear the infirmities of the weak and not to please ourselves." This principle new with Christianity. Prior to Christ the weak had been the prey for the strong, individually and nationally. A Roman patron crucified 2,000 slaves to satisfy a desire for pleasure. "Struggle for existence," "the survival of the fittest," are common terms in the world's history, but not of Christ.

In the Gospels we recognize a different tone. The highest service strength can render is service to the weak.

III. THE WEAK MAY BECOME THE STRONG, THEY ARE WORTH SAVING. Jesus puts new values upon life. Where He touches weakness it may become strength. Lives of some great men begun in weakness and poverty; Lincoln as an example. Untold values lie hidden in lives of the weak. The Master's direction was "unto the least of these My brethren." The weak in the potential capacities became strong through His touch.

IV. THE STRONG MAY NEED STRENGTHENING. None so strong as not to bear the relation of weakness to some who are still stronger. We do not escape dependency in any way because we are strong. "Let him that thinketh he stand take heed."

CONCLUSION: Catch a vision of Him Who came to lay down His life. Recognize the weakness that we may in our strength possess. Look to Him for strengthening. Then in our strength, plus His strength, we will be fitted in turn to lay down our lives in service and devotion to those who rate in comparison with self as weak.

PSALM: 119, Part 1.

HOW TO GET THE MOST OUT OF EDUCATION

(A Sermon to Young People)

CALL TO WORSHIP: "Make a joyful noise unto God, all ye lands; Sing forth the honor of His name, make His praise glorious." Ps. 66.

HYMNS: This Is the Day the Lord Hath Made.—*Abridge*
Send Down Thy Truth, O God!—*St. Thomas*
Fight the Good Fight, with All Thy Might."—*Pentecost*
Forth in Thy Name, O Lord I Go.—*Canonbury*

PSALM: 119: 1-2.

ANTHEM: Sixteenth Sunday after Trinity. "Blessed Are They."—*D. S. Smith*

OFFERTORY SENTENCE: "Thus saith Jehovah, Set thine house in order, for thou shalt die and not live." II Kings 20:1 (Isaiah 38:1).

OFFERTORY PRAYER: Gracious and wise Father in Heaven, we beseech Thee to make us humble in the acceptance and teaching of the knowledge of this earth. Let our wisdom of earthly things be always subject to that which we have learned from Thee through Thy Divine Word. Let us not be arrogant in our youth and enthusiasm, and forget that we owe all to Thee. To this end, we offer these gifts of Thy love. Bless us and keep us in Thy name's sake. Amen.—W.

SCRIPTURE: Prov. 4.

THEME: How to Get the Most Out of Education.

TEXT: Verses 4-7.

OTHER TEXTS: II Tim. 3:1-8; Rom. 16:19.

BENEDICTION: The grace of our Lord Jesus Christ be with you all.

SERMON

THEME: How to Get the Most Out of Education.

SCRIPTURE: Prov. 4.

TEXT: Verses 4-7.

I. INTRODUCTION.

1. Our natural impulse to get all we can out of life; money, friends, pleasant surroundings, pleasure, travel, all the good and beautiful things the world holds. We want them and we have a right to want them and to get them if we can.

2. The text says, "With all thy gettings get understanding," and prefaces that statement with the reason that "wisdom is the principal thing," therefore we should get it. The question of our theme is how to get the most out of an education, or in the thought of the text how to get that wisdom and understanding that will help us to use

all our other gettings in the way that will be most beneficial to us and others.

II. DISCUSSION. Two Great Aspects of the Question.

1. Institutional Aspects.

a. Meaning of the term. Implies two things. 1. Studies followed in some school or college. 2. Companions, both students and teachers. These two are about equal as educational factors in any institution.

b. A word to those of limited opportunities. Some cannot enjoy even high school. Business, poverty, care of others prevent. The truest education may often be obtained without schooling in the development of manhood and womanhood, body, soul and spirit may be cultivated in the school of life's everyday duties and opportunities. The comparison of scholastic education and practical education, types of each and the combination of both.

c. The college and advanced educational institutions. The place and value of a college education. An opportunity to be craved, toiled and sacrificed for. You can make money without it, but you cannot without it in these days make a fully equipped man, and it is more and more coming to be regarded by business men as an immense advantage in the making of money. And long after the formulas of mathematics and the paradigms of language have slipped from memory, the mental vigor, the power for thought and action and the rounded completeness imparted by their study will remain to bless the possessor, and render him a leader among his fellows in whatever sphere of life he may choose to enter. Equally true whether a good man or a bad one.

2. Personal Aspects.

a. Serious mindedness. Life not a perpetual picnic. A good time not the chief end. The tendency to chafe at anything serious. To hold work, duty, etc., as hardships to be borne because inevitable, but to be escaped as soon as possible for the great end of pleasure. This point not inharmonious with enjoyment, indeed should be the very deepest source of it. Apply to education. The frivolous man cannot by any possibility be an educated man no matter how much he may know.

b. Honesty. Dishonesty the worst temptation of the student. A dishonest man cannot be a completely educated man. Note it in the school room: "cribs"; teacher an enemy to be plotted against and cheated in any way possible. The inconsistency of it. What in school for? This is not a cheating of teacher but of self. Effect on character: weakens every power, discounts and pollutes every ambition, twists every effort from its purpose, despoils achievement of value and joy. The sin of it: No matter how faithful you may be in church, if you are dishonest in school your Christianity is simply a fraud and you are a hypocrite of the deepest dye. Be honest at any cost of reproof, of delay in progress, of misjudgment by others, of sacrifice of marks, or of expenditure of labor. Merely as a matter of education, to say nothing of character or Christian life, there is nothing that can make up for the devastation of heart and mind that

results from habits of deceit in the school room. Simple truthfulness is above everything else the supreme condition of a complete education.

c. Industry. Hard work, plodding, grinding, etc. The effort to escape this the cause of much dishonesty. The hardship of work: do not feel like it, discouragement of being surpassed, of unjust reproof and ridicule from teacher or others. There is no substitute for hard, earnest, continuous laber in becoming educated. The supreme value of the formation of habits in the acquiring of an education. This the chief value of an education. Not merely what I learn, but how I learn, that measures my education. The facts may be forgotten but the effect on character is eternal.

d. Humility. Teachableness, recognition of ignorance, willingness to be led. Conceit among students very amusing, also pitiful. Agassiz's comment on the pebble on the beach. Our ignorance at best. The limitations of human knowledge. This shows where the value of education lies; in character rather than in encyclopedic knowledge.

e. Spirituality. A religious life, Christian faith and purpose, prayer in study and work, learn to pray as well as work over a lesson. A great blessing in prayer that can never be known or understood without the experience. The schoolroom as a field for the exercise of all Christian virtues with companions. The other conditions in the light of a Christian life. Serious-mindedness, honesty, industry, humility, Christ supreme. Body, soul and spirit, Paul puts the last first. This cultivated mainly in the church, the home, the closet, the heart, but manifested in the school.

III. CONCLUSION.

1. Spirituality included in the objective of the theme to get the most out of an education. The most for ourselves alone or the most that will fit us for the largest usefulness in the world? Self-centered or Christ-like?

2. William Henry Channing gives us the ideal of an educated man. The following, which he calls his "Symphony":

To live content with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy, not respectable and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word to let the spiritual, unbidden and unconscious grow up through the commonplace. This is to be my Symphony.

SEED THOUGHTS

Lights and Shadows

How often we meet a splendid specimen of young manhood of whom we say: "Ah, but one thing thou lackest." We are charmed with his noble kindly character, open ingenuous look, graciousness of manner and clear keen intellect, straight, well-developed physique. He is modest, courageous, ingenuous, attractive, amiable, of pure life and conduct, willing to be

taught, conscious of spiritual need and desirous of having it supplied, profoundly in earnest, and we say, "Would that he passed the portals of the household of faith." Such was the Saviour's questioner in the person of the young ruler.

But the picture is one of shade as well as light. It is thoroughly human, pathetic and tragic, as we shall see. "One thing thou *lackest,* go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven; and come take up thy cross and follow Me." These are the Master's terms, dictated by the truest love and mercy.—Alfred Thomas.

The Way of the Primrose

There is a Way of Life, the Way of the Primrose, which is the Way of Christ. The Primrose has a beauty all its own; it is the beauty of shy simplicity. And the judgment of history is that there is no beauty so rare as that of simple goodness. Fine, highly-colored feathers do not make fine birds. The sweetest song-birds are usually clothed in fustian. The men and women of history who have sung the song of Moses and the Lamb have not been the Peacocks of brilliant station, but the Primroses of ever-fragrant humble service. In "the meanest flower that blows are thoughts too deep for tears," and when Christ extolled as sublime the widow's mite and Mary's gift of spikenard, He was founding the Order of the Primrose, the Order of which John Brown, Florence Nightingale, Sister Dora, Father Damein, and Edith Cavell were all illustrious members.—Archibald Parsons.

SUNDAY SCHOOL LESSON

"TEACHING THE LAW OF GOD." Neh. 8:1-3, 5, 6, 8-12.

GOLDEN TEXT: "The opening of thy words giveth light." Ps 119:130.

Teaching the Lesson

Nehemiah's work was not confined to that of rebuilding the walls of the city. He insisted upon immediate and thoroughgoing religious reform. Chapter 8 tells a thrilling story of the great religious awakening of the people. With the help of Ezra who was versed in the religious lore and doctrines of the time, a great work, both physical and moral was accomplished. When Nehemiah reached Jerusalem, he found social abuses, oppressive financial dealings (Chap. 5); reckless marriage conditions (Chap. 13) which seemed to him quite as serious as the broken down walls. Modern social workers may learn much from the record of Nehemiah's work. He saw clearly that the improvement of physical conditions was not in itself enough to meet the needs of the people and to restore and reform life. One cannot make a gentleman of a hog by planting roses in the pigsty. It is quite necessary to improve physical conditions. It is also necessary to improve simultaneously the spiritual natures of men. There are some men who are made bad by the miserable

way in which they live. Others live in a miserable way because they are bad. Both conditions must be faced and met by earnest thoroughgoing Christian workers.

The long period of neglect and of depression had deadened the religious sensibilities of the people, and had decreased their knowledge of the law. Nehemiah united the religious and the civil in his attitude toward the Sabbath (13:19, 21). We are sometimes told that religion and politics must be kept separate. No nation is safe when its political leaders disregard religion or when its religious leaders disregard politics. Life cannot be lived in compartments. All of our life is colored and affected by all of the rest of our life. It is possible that Ezra had returned to Babylon and he is now summoned back by Nehemiah who as a layman, felt the need of a priest to cope with the flood of ignorance and religious indifference. "The broad place before the water gate" was probably an open square on the southeast side of the temple between it and the eastern wall of the city bordering the Kedron Valley. "The feast day of the seventh month" refers to Tisri, our October. It began with the feast of trumpets, on the first day and included the great day of atonement, the feast of ingathering or of tabernacles, and the presenting of the first fruits of wine and oil, corresponding to our Thanksgiving.

The teacher should discuss with the class the importance of Bible study. We should read the Bible with helps. We should read it consecutively, reverently, expectantly, sympathetically and prayerfully. Someone has declared that no one understands the Bible until it is first prayed in and then worked out. Much of the spiritual anaemia of our time is due to a lack of intelligent, definite Bible study.

SERMON TO YOUNG PEOPLE

TITLE: *Bible Boys.*

TEXT: "And the boys grew." Gen. 25:27.

I wonder if you have ever realized what an important part boys play in the Bible story? To show you what I mean, I shall pick out one or two incidents here and there, and mention them very briefly. Perhaps you will look up your own Bibles, and find out more fully all about them.

The first story I take is that of Isaac. His father Abraham was told by God in a dream to offer up his son as a sacrifice upon Mount Moriah. Of course God never really meant the lad to be killed: He was only testing Abraham's obedient faith. But Abraham did not flinch, neither did young Isaac. When he heard the terrible news, he willingly lay down upon the altar, closed his eyes, and patiently waited for the knife to descend. There you have a splendid example of pluck and courage, with a happy ending in which the father's hand is stayed and Isaac is saved. To find another instance of a Son sacrificing Himself at a Father's bidding, we have to pass from Mount Moriah to Calvary, to the Cross of Christ.

By and by Isaac grew up and married Rebecca, and the next story is

of their twin sons, Esau and Jacob. Esau was a sturdy, red-haired, brown faced lad, fond of outdoor sport and hunting, but he was not specially clever. If he had ever gone to school, he would always have been at the bottom of his class, I think! Jacob, on the other hand, was smart and clever, but he wasn't what we should now call a "sportsman." He played a very mean trick on his brother. One day, when Esau was out hunting to get some venison for old father Isaac's dinner, Jacob made a savory stew, and persuaded Esau, on his return, to barter his birthright, that is his right to be the heir as older brother, in return for the dish. Though Esau was very hungry, he was foolish indeed to strike so onesided a bargain. Nor did Jacob stop there. When his father lay dying, he pretended he was Esau, and so received the old man's last blessing. Thus he stole, not only his brother's legal rights, but his father's love as well. I am sure you boys would say you would rather resemble Esau than Jacob. But don't be too ready to jump to hasty conclusions. Esau cared for nothing but sport and eating and pleasure. Jacob might be a bad and ungrateful brother, but at least he had some desire for higher things; and after God had changed his heart, he became one of the finest men in the Old Testament. Remember, boys, that there is something else in life besides fun. Play well, but also work well, and never barter for the world's pleasures, its mess of pottage, your divine birthright as God's sons, your rich inheritance as heirs to His Kingdom.

Then you all know the story of Jacob's son, young Joseph, and how his brothers also plotted against him, and sold him into slavery. But while we are rightly angry with them for doing so, we must not forget that Joseph himself was in some ways to blame. For one thing, his father petted him, and made him a favorite, always a bad thing to do, because it makes others jealous. And then we are told that Joseph spied on his brothers, and carried stories home about them. While it is right to try and stop people doing wrong, we should never do so just for the sake of making mischief. If we do, we shall soon get into trouble ourselves like poor Joseph when he found himself at the bottom of the well. He learned his lesson there; and in after years, when he was a great man in Egypt, he took a noble revenge upon these scheming brothers of his by showing them forgiveness and love.

Boys are always fond of reading about David's adventures when he was a young lad guarding his father's sheep. From the description in the Bible, we can even tell what he looked like. He had ruddy, golden hair, was not very tall, but sturdy for his age, had very bright eyes, well-formed features, and was compared to the wild gazelle for speed in running, while his arms were strong enough to break a bow of steel, and he was so brave that he once killed a lion and a bear in defense of his flock. The most famous adventure, however, of David's boyhood was the great fight with the giant Goliath, in which the young stripling, armed only with a catapult and five smooth stones out of the brook, slew the bully who had terrorized the whole army of Israel. We do not wonder that such a boy should grow into the king of later days.

There are many boys in the Bible about whom one could speak, had one the time, such as the youngster who was killed by sunstroke in the harvest field, and was restored to life by Elisha; the lad who gave the five barley loaves and two small fishes to Jesus, when He fed the multitude; the boy who fell asleep in church during a very long sermon by St. Paul, and tumbled out of the gallery on to the floor, being revived by the apostle, but the list could go on forever, and I fear that if I continue some of you may be falling asleep too!

Before I finish, however, let me remind you of the most famous of all the boys of the Bible, the Boy Jesus. We sometimes forget He was ever that. We think of Him as someone very far away from us, crowned in glory. But, when He lived on earth, He began life just like you, as a boy playing about in the streets of Nazareth, once at least running away and getting lost, to the great alarm of His parents; but a gentle, obedient, loving son, helping his father in the carpenter's shop, and his mother in running errands or the work of their simple home. We know how He loved the open air, for He always speaks with keen observation of beasts and birds and flowers and trees. We know He must have loved to play at games, for He smiled on the children, in later years, when He saw them doing the same in the streets of Jerusalem. We know He went to school, and was, we doubt not, an industrious scholar.

Jesus' love for His home and parents was so great that even when He was a grown man, dying in dreadful agony on the Cross, He found strength to notice His weeping mother, and charge His friend and disciple, John, with her care.

The Bible is a book of boys, some good, some bad, just as we are. Let us model our lives on that of the Boy Jesus, Who became the Saviour of the world. Let this be our prayer:

"God, Who created me
Nimble and light of limb,
In three elements free,
To ride, to run, to swim:
Not when the sense is dim,
But now, from the heart of joy,
I would remember Him:
Take the thanks of a boy."

SERMON TO CHILDREN

TITLE: *An American Christian Poet: Longfellow.*

TEXT: Acts. 17:28.

Longfellow is not our greatest poet, but like Whittier he is one of our fine Christian poets. His personal character was thoroughly good. He was a Christian gentleman. Other poets, who were greater, like Poe and Whitman, did not always live good lives. It is said that Longfellow made such an impression of goodness as he walked the streets of Cambridge,

that one little girl asked her mother, "Is that man God"? When her mother asked her what put such an idea in her head, the little girl replied, "Because he looks so good."

Longfellow went to church regularly, and wrote in his diary a brief account of each sermon he heard.

His bust is in the Hall of Fame of New York University, the first poet to be thus honored.

Every American school boy and girl knows such of his songs as Paul Revere's Ride, The Wreck of the Hesperus, and The Psalm of Life; and are better Americans and better Christians for knowing them.

One of his greatest poems is "Christus," which took him twenty years to complete. In it he tells the Gospel story of Jesus. At the close of the poem, Longfellow tells how this study of Jesus impressed him. He wrote:

"And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea."

He believed in the triumph, soon or late, of justice and right. One Christmas, during the Civil war, while musing on the contrast between war and the Angels' Message of Peace and Good Will, he wrote:

"Then pealed the bells more loud and deep,
'God is not dead, nor doth He sleep'!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men."

If you have read Evangeline or The Hanging of the Crane, you know he exalted love and home. And he had a firm faith that the world was growing steadily better, for one of the last poems he wrote ends with these familiar lines:

"Out of the shadows of the night
The world rolls into light;
It is daybreak everywhere!"

MID-WEEK TOPIC

TITLE: *Preparing Candidates for Kingdom Building.*

TEXT: Matt. 11:24; Luke 24:29; Mark 16:15.

We have heard what has been called the three great active verbs of the Christian life. Taken together, they form a background of preparation in carrying forward the purpose of God.

I. Come ye. "Come unto me, all ye that labor." Someone who is better on figures than the writer, says that the word "come" occurs in the

Scripture 642 times. It is the word that Jesus uses when he challenges His disciples to desert their old life and accept the new life, in the newly-formed kingdom. It was His word to John, James, Peter, Andrew, Matthew, Zacchaeus; in fact, it was His word to all ancient and modern humanity.

II. Tarry. "Tarry ye in the city until you be clothed with power from on high." Preparation is essential to presentation. The disciples tarried with Jesus, and were taught, that they might teach. We must be taught before we become teachers. Communion precedes communication. All the great saints and sages from the days of Jesus and the apostle Paul to our own day and generation have spent hours in the wilderness and in the Arabian desert.

III. Go. "Go ye into all the world and preach the gospel." To come, and to tarry is good, but it is not good enough. We must go out to live. We must go out to give. How many of us today encourage stagnation by sitting, as did the Jerusalem Church, content to take care of the things immediately at hand. Let us remember the exhortation of Babcock: "I will tell you, my fellow Christian, your love has a broken wing if it cannot fly across the ocean." It is good for us in the western world that Christ's program was not parochial.

EVENING SUGGESTIONS

THEME: THE KNOCK AT THE DOOR.

TEXT: Rev. 3:20. "Behold I stand at the door and knock: if any man hear my voice I will come in to him and will sup with him and he with Me."

INTRODUCTION: Description of Holman Hunt's famous picture; neglected cottage, tall thistles at the windows, long grass in the doorway, rusted hinges on the door; neglect on every hand. At the door stands a stately figure. It is night. One hand lifted to the door to knock, other hand carries a lantern. Typical of the Master seeking entrance into the careless hearts of men.

I. THE CLOSED DOOR. Doors of men's hearts have always been closed to the Master. Early in man's day of life sin shut the door. Not always flagrant sin, but sin in milder forms. Sin with moderation, but moderation never made a virtue out of sin. Indifference has closed many doors. Love of the world pre-occupying our hearts has closed its doors. Pride of intellect and self contentment has likewise closed its doors in all ages. An examination of our hearts without any attempt at testimony will reveal the sins that have drawn our doors to, if not actually closed them to the Master.

II. WHO IS AT THE DOOR? There come to our doors many who have no right to disturb us. Those who would take valuable time for trivial affairs. Many moments of serious thought and effort have been

spoiled and lost by the knock at the door by some agent or peddler wh has no legitimate claim upon our time. But there are also those who hav a right to claim our attention with a knock at the door These we mus hear. At the door of our hearts there is One knocking who has th highest claim, a Friend, Counselor, Leader; One Who has the first clai upon our time, One Whom we dare not refuse to hear, the Maste Himself.

III. THE MANNER OF HIS KNOCKING. Knocking is the only wa to entrance. The picture of Hunt shows no latch-string hanging outside th door. If entrance is to be had, someone on the inside must hear the knoc and open. There must be individual response to the knocking. The knock ing is to arrest our attention. Some One is there awaiting entrance. To frequently our ears are filled with the call of the material, preoccupie that we do not hear Him speak. Opportunity knocks and leaves the doo for another. He will knock repeatedly, but in the end, the important thin is are we listening?

IV. HOW THE KNOCK IS HEARD. Through Conscience. "Thou ar the man." Christ individualized His message. The easiest way to refus to hear His knock is to stifle conscience. An alert conscience will alway hear the knock. There is the knock of Providence, a Providence that give or takes. God's Providence does both. Both call, both are knockings a the door; the knock of the hour of worship, the Word and the Sacrament public and private worship. All these periods have the essence of a knoc at the door of our hearts.

CONCLUSION: "Oh, Jesus Thou art standing outside the fast close door." Hear the knock, open the door, bid Him enter. "Come not t sojourn, but abide with me."

PSALM: 141.

SEPTEMBER 22, 1929

PUBLIC WORSHIP AS A HIGHWAY TO GOD

CALL TO WORSHIP: "God be merciful unto us and bless us and cause His face to shine upon us." Ps. 66.

HYMNS: Come, Holy Ghost, Our Souls Inspire.
—*Ach Gott, Wie Manches*
One Holy Church of God Appears.—*Hummel*
Glorious Things of Thee Are Spoken.—*Austrian Hymn*
A Mighty Fortress Is Our God.—*Ein' Feste Burg*

PSALM: 42.

ANTHEM: Seventeenth Sunday after Trinity. "O Praise the Lord."
—*Goss*

OFFERTORY SENTENCE: "Surely every man at his best estate is altogether vanity, . . . He heapeth up riches and knoweth not who shall gather them." Ps. 39:5-6.

OFFERTORY PRAYER: Through Thy guidance, O Lord, we have the privilege of gathering in the house of the Lord, to sit at Thy table, learn Thy ways, and grow in grace with Thee. These gifts of Thy love we offer, knowing that through our measure of giving of that which we have in great abundance, we may carry out Thy plans for man on earth and in heaven. Amen.—W.

SCRIPTURE: Ps. 27.

THEME: Public Worship as a Highway to God.

TEXT: Verse 4.

OTHER TEXTS: Isa. 11:16; Num. 20:17.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: Public Worship as a Highway to God.

SCRIPTURE: Ps. 27.

TEXT: Verse 4.

I. INTRODUCTION.

1. The Psalmist's ideal of the house of God was the great temple and not until very late in the pre-Christian history did the Jews develop synagogues. With us the church, especially "our church," serves the same purpose as the temple. It is the place of public worship of God.

2. The supreme desire of the Psalmist was to be in the house of the Lord and thus come into fellowship with Him.

II. DISCUSSION.

1. Brief review of the 27th Psalm as an expression of personal relation to God.
   a. Triumphant trust in God, 1-3.
   b. Supreme desire, 4-6.
   c. Trust vs. trouble, 7-12.
   d. Review and comment, 13.
   e. Counsel, 14. Compare Joshua 1:1-9.

2. The text passage.

a. The Psalmist's supreme desire: "Dwell in the house of the Lord all the days of my life." Compare Ps. 23:6.

b. Means the things we get in the house of God dwelling in us "all the days." Chiefly God Himself our companion. Sense of God in us; light, salvation, strength of life; vine and branches; "Christ in you the hope of glory."

c. Cannot be described or defined. Like music, color, fragrance, goodness, love, etc.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee:
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."
—Harriet Beecher Stowe.

3. Main points in text.

a. God must be desired and sought. (V. 4, first clause.)

"So with the wan waste grasses on my spear,
I ride forever, seeking after God,
My hair grows whiter than my thistle plume,
And all my limbs are loose; but in my eyes
The star of an unconquerable praise;
For in my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him."—G. K. Chesterton.

b. "To behold the beauty of the Lord."—WORSHIP. A wonderful and happy and solemn experience to see God there. Do our services help or hinder: music, behavior, notices, architecture, conversation, etc.? The inner spirit and desire and PURPOSE.

c. "To inquire in His temple,"—EDUCATION. Meet a friend, then know him. Do our teaching and preaching inspire interest? S. S., literature, etc.?

4. People's part in worship.

a. Clear understanding. 1. Of purpose and meaning. Illustration of Radio, tuning in to God. Our personal relation with God as ever with us. The social worship; its impulses. Intellect, sensibilities, will. 2. Of its parts. Prayer, song, Scripture, offering, sermon, praise, petition, confession, self-giving, instruction, inspiration, decision, Christian living, enjoyment of religion. 3. Of its spirit. Meditatively, joyfully, reverently,

humbly. "Worship the Lord in the beauty of holiness." Worship in spirit and truth. Concentration and communion.

b. Preparation and Participation. 1. Before coming: at least a quiet moment with the Bible and prayer. Home distractions and foolish diversions. Difficulties and hindrances: chiefly in our own hearts and attitudes. 2. Removal of obstacles. The worldly mind and interests. The critical spirit. Needless disturbance of others. 3. The following is a notice that hung in the porch of Mr. Gladstone's church at Chester, England:

ON YOUR WAY TO CHURCH

On your way to the Lord's house be thoughtful, be silent; say but little and that little good. Speak not of other men's faults; think of your own, for you are going to seek forgiveness. Never stay outside; go in at once; time spent inside should be precious.

IN CHURCH

Kneel down very humbly and pray. Spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

AFTER CHURCH

Remain kneeling and pray. Be intent; speak to no one till you are outside. The church is God's house, even when prayer is over. Be quiet and thoughtful when you go through the churchyard.

ON YOUR WAY HOME

Be careful of your talk or the world will slip back into your hearts. Remember where you have been and what you have done. Resolve and try to live a better life.

4. Sense of personal responsibility for whole service and its effect. Prayer for others. For Pastor, for choir, for all concerned.

5. Look for something in sermon and get it. There is no sermon so poor in itself or so poorly delivered as not to contain some seed of truth that we can take home and sow in our own spiritual garden. A really good sermon is the one from which we honestly try to get good.

III. CONCLUSION.

1. Appeal for the supreme desire of the Psalmist to come into fellowship with God through worship.

2. Appeal for co-operation in creating the atmosphere of worship in the church and the sense of God in its worship.

3. Appeal for the fuller use of the lesson gained in worship during the following week.

SEED THOUGHTS

Without the worship of God life is cheap and mean. After all the theories and explanations, Jesus offers the highest ideals, and the most intelligent belief concerning life and its meaning.—J. C. Carlile.

Greater Than the Book

The closing of the book was a simple and obvious thing to do. It had been done every Sabbath for centuries. We close the book and say, "Here endeth the lesson." He closed the book and said, "Here beginneth a new world." Beneath the obvious is the wonderful. Beneath the customary is the unique. When He closed the book it was really opened for the first time. He closed the book to open it. While it was open they looked at it. He closed it and laid it aside that they might learn the meaning of it. When the book was closed they looked at Him. He declared Himself the Truth, the Way, and the Light.—A. Douglas Brown.

SUNDAY SCHOOL LESSON

"MALACHI FORETELLING A NEW DAY." Mal. 3:1-12.

Read Also: Chapters 1, 2 and 4.

GOLDEN TEXT: "Behold I send my messenger and he shall prepare the way before me." Mal. 3:1.

Teaching the Lesson

The first words of the lesson constitute the Golden Text. They are the curfew of a desolate night. Malachi was the last prophet and these are his warning words. Four centuries were to intervene before the silence should be broken in the dawn of a better day. An understanding of the history of this intertestamental time is extremely important to a correct appreciation of the New Testament record. The teacher will do well to consult Braley's "A Neglected Era." This book tells in readable, interesting way the history of this dark age. Roman power was proving itself a tyranny of despair. There were in Judaism a few virtuous names but the nation as a whole was sinking into degeneracy. Even the Maccabees were unable to stay it. The priests of the temple were corrupt. The Pharisees, the best men of their time, were hypocrites. Their king was Herod! It was a world without love. The time from Malachi to Herod is, in many respects, the darkest age of the world.

About Malachi himself nothing is known. Identity of the author, however, is not essential for the authenticity of his message. He was evidently

a contemporary of Ezra and Nehemiah. He wrote between the years 458 and 432 B. C. Chapter 2:17 to 3:6 forms an announcement of the coming judgment. The people had come to doubt seriously whether there was any longer a God of justice (vs. 17). Malachi assures them, in Messianic language, of the truth of the living God, declaring that he will suddenly come to judgment to purify the sons of Levi and purge the land of sinners in general.

He, like the other prophets, however, has a word of hope, declaring that because of Jehovah's unchangeableness, the sons of Judah will not be utterly consumed (3:16).

In 3:7-12, the prophet gives a concrete example of the people's sin. They have failed to pay the tithes and other dues. As a result droughts, locusts and famine have come. When the people remember this commandment of God to do it, they will be blessed and rich reward will be theirs. The class should discuss fully the matter of tithing. The teacher should point out that surely those who have looked into the face of Christ cannot well do less in the way of support of God's kingdom than did the ancient Jews. The tithe is not a glorified way of taking a collection. It is a recognition of our duty to God. The work of the kingdom is being retarded by the dishonesty in this matter of the people of God. The tithe is not a gift, it is a duty. The unconsecrated wealth of Christian men is the greatest hindrance to the kingdom's advance. We can never establish the kingdom of God by raising money, but we can never extend the kingdom of God without raising money.

SERMON TO YOUNG PEOPLE

TITLE: *A Five Finger Exercise.*

TEXT: "Blessed be the Lord my strength, which teacheth my hands . . . and my fingers." Js. 144.

Sharp eyes will notice that we have left out some of the words of this text. What David really said was: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." He lived in a stormy age of battles. This is a soldier's prayer. But we enjoy more peaceful days; and though there is still plenty of fighting to be done against all kinds of powerful enemies, it is no longer our fists which are the important weapons, but what the New Testament calls "the sword of the spirit, which is the word of God."

My talk to you boys and girls today has five "heads" (how we ministers love that word!), and you can all count them up for yourselves, on your own hands. I want to tell you something about your *fingers.* The human hand is a most wonderful and delicate mechanism. I wonder if you ever thought how helpless you would be if you were fingerless? We use our fingers every minute almost of the day. Without them, we couldn't put on our clothes in the morning, we couldn't eat our meals (unless like animals), we couldn't write, we couldn't turn over the pages of a book, we couldn't play many games, nor make music on any instrument. In short,

we should be quite helpless without these ten good friends and servants of ours.

Little wonder, then, that the Bible often speaks of "the finger of God," meaning His ruling or guidance in the affairs of men, His wise and loving providence. You remember reading in the Book of Daniel how the finger of God traced fiery words of dreadful doom on the walls of proud Belshazzar's banquet hall. You remember, too, how our Lord once wrote with His finger in the dust, when confronted by some wicked, self-righteous men: and how doubting Thomas, who would not believe that Jesus had come back from the dead, was told to put his fingers into the wound-prints of His hands and side.

This reminds us that the finger is what we chiefly use to employ the sense of *touch.* It is very sensitive, since many tiny nerves come together at its tip. These nerves act as "telephone wires," and carry messages right up the arm to the brain, at the back of the head. If you are foolish enough, or unlucky enough, to put your finger on the top of a red-hot stove, you may think that it jumps away at once, of its own accord. But what really happens is that the telephone station at the finger-tip sends an urgent message to the "central station" in the brain, saying "it's very hot here!" Then the brain sends back another message along the same line, telling the muscle to lift the finger off the stove. In a flash of time that "S. O. S." is received and answered. And we understand what a wonderful body God has given us to be the temple of our immortal souls.

I want to tell you a story which I heard from an Indian who does fine work for Jesus Christ among his fellow-countrymen of Southern India. They tell this pretty fable to their children. One day the five fingers had an argument as to which was the best. The thumb said "I am, of course, for I stand alone, separated from the rest of you, and I have a different name all my own." The first finger retorted, "Not at all! I point, so I must be the most important." At this the second finger bristled with rage. "I am the longest and stoutest, and stand in the middle of you smaller fry, so I must be boss," he growled. "Excuse me," remarked the fourth finger coldly, "I fancy you have overlooked the fact that upon *me* is placed the wedding ring. I think that makes my claim quite unassailable." Then the little finger (what we sometimes call the "pinkie" in Scotland) timidly spoke. "I may be smaller than my brothers," he remarked, "but at least I hold up all the rest of you, when my master clasps his hands in prayer." Even so, children, however small or young you may be, you can help others who are stronger and older to pray to God, and that is the best and the finest service of all.

SERMON TO CHILDREN

TITLE: *The Man Who Made Paganini's Violin.*

TEXT: Ps. 150:4.

One of the world's greatest violinists was Paganini. When he was a boy of nine he had written a sonata, and at the same age he performed

a violin concerto every Sunday in Genoa Cathedral. When he reached manhood, he took Europe by storm. His power and control of the violin and the magnetism of his playing held his audiences spell bound.

Do you not think that the master craftsmen who made the violins upon which Paganini played deserve some credit, too, for the music he produced? I know you think so. One of these great violin makers was Stradivarius, perhaps the greatest of them all; and another was Jacob Stainer.

Stainer was a Tyrolese, a people noted for their wood carving, and their love of music. Stainer was born in Absam, in 1621. It is said that he learned his trade in Cremona, a famous center of violin making in that day.

As he grew older, he became an expert and developed a style of his own in violin-making. He modified the shape of the instrument, which made possible a singing tone, with wonderful depth and breadth.

He aimed at perfection in his violins. He selected his materials carefully for his violins, always seeking for woods that had the best tone. Though he might have spent many weeks of the most careful labor on making a violin he would cast it aside, and destroy it, if its tone did not please him. He would not sell any violin unless he thought it was as perfect as he could make it. At first, he got only two dollars apiece for his violins. Later he got better prices, but he lived and died a poor man, though he was a genius in his craftsmanship.

He felt himself to be a partner of God, and prayed God to increase his skill in making violins. When he finished a violin, he consecrated it to God in prayer.

What wonder then that his violins made possible the heavenly music of Paganini! And do you not believe that Stainer deserves nearly as much cerdit for the music as Paganini himself? I do.

MID-WEEK TOPIC

TITLE: *The Coming King and the Coming Kingdom.*

TEXT: Matt. 21:5.

It is not surprising that the king was rejected when he got a fair picture of what the people expected, and what God presented in the personality of Jesus. He was expected upon the war horse of an earthly hero, but he came riding upon an animal which is the very symbol of meekness, a burden bearer in times of war and peace.

Twenty centuries have enlarged, enlightened and enlivened this picture. The power of this life has swept across continents and centuries. No king rules today over so wide a territory, nor claims the voluntary allegiance of so many souls. No constitution or code controls the action of so many millions. No government, commerce or industry employs the hearts and hands of so many masterful men and women. The white flag with the crimson cross floats high above every ensign, and the end is not yet.

I. The king offers in this kingdom, salvation. It was of Him: "Thou shalt call His name Jesus, for He shall save the people from their sins," and it was said by Him: "The Son of Man is come to seek and to save that which was lost."

II. The king offers in this kingdom, the highest qualities of living creative character. We are not saved by system, we are saved by life. Salvation is not found in giving a cent to something, but in giving your soul in service, to the principles of the kingdom.

III. The king offers in this kingdom, opportunities for the accomplishment of these eternal principles. He offers an eternity in which we may work.

EVENING SUGGESTIONS

THEME: PERSONALITY IN SERVICE.

TEXT: John 17:19. "And for their sakes I sanctify Myself.

INTRODUCTION: Christ dealt ever with individuals rather than crowds. He selected individuals to carry on His work rather than delegating it to the crowd. Chose men of various types. Something peculiar to each one was of value to the Master's program. He believed in personality and its appeal. Each man with Him as a disciple had a personality that could serve Him. His message today is that of consecration of personality in His service.

I. PERSONALITY IS THE STRONGEST HUMAN FACTOR IN HIS SERVICE. His own personality was evidently attractive. "Never man spake as this Man." "He hath done all things well." Not what He did so much as what He was. His personality a mighty magnet that drew men to Him. "And I, if I be lifted up will draw all men to Me." They were moved by what He said, drawn to Him by what He was. Same is true in a humbler way of His followers. Not always what we say and do but what we are as individuals that counts in winning men to the Master.

II. PERSONALITY OF THE WRITERS OF THE GOSPELS. Why not just one account of the Master's life? Different people need different presentations. Different personalities present different phases suited to different needs. Peter went to Rome. Romans interested in facts. Mark was Peter's friend. Recorded the account for Peter. From the beginning to the end of Mark the writer is interested in facts, plain facts without much comment. This fitted the type of mind to whom he wrote. Fitted, no doubt, his personality.

Matthew a different type. Wrote for a different people, the Jews. Matthew presented same account but from a different standpoint, fitted to a different people. Old Testament Law and Prophets the test. Matthew's personality leads him back through these two sources.

Luke a different type. The physician cared little about the old Law and Prophets, but wanted to know if this Gospel had a message for another

people of another race. He was Paul's friend and as such interested in the Greek's acceptance of Christ.

The Fourth Gospel of John came many years after when the teachers of the Faith came in contact with heathen philosophers. His personality affected by these men evidences itself in his Gospel. Trained minds were asking how to fit the New Gospel into their store of philosophical truth. He answered them.

III. ANOTHER GOSPEL HAS ITS PLACE. It is still true that men and women are brought to the knowledge of the Master through human instrumentalities. He needs not only the personality of those who wrote and published the Gospel ages ago, but he is looking to us to use our personalities in that same effort. Each one has a circle of influence where his own personality counts more than any other. No one can reach everyone but everyone can reach some. It is a matter of consecration of personality to the Master's service that is the solution of winning men for Christ. "For their sakes I sanctify myself."

CONCLUSION: A self dedication, with all the powers of self laboring in a way that is particularly personal. Adopting this method puts us in personal contact with those who through the ages have manifested Him through the powers of their own personality.

PSALM: 139.

SEPTEMBER 29, 1929

IF CHRIST SHOULD COME TO RALLY DAY

(Rally Day)

CALL TO WORSHIP: "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase and God, even our own God, shall bless us." Ps. 66.

HYMNS: On Jordan's Banks the Heralds Cry.—*Alstone*
Hark the Glad Sound! The Saviour Comes.
—*Die Helle Sonne*
Come, Thou Long Expected Jesus.—*St. Hilary*
Jesus, Thy Church with Longing Eyes.—*Herr Jesu*

PSALM: 1.

ANTHEM: Eighteenth Sunday after Trinity. "O Praise the Lord."
—*Goss*

OFFERTORY SENTENCE: "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

OFFERTORY PRAYER: Gracious Father, accept these tokens of our love as an offering of thanksgiving for the presence of Thy Son, Jesus Christ, in our lives and hearts. Teach us to walk with Him, even as the disciples of old, so that we may learn through Him to glorify the Creator of heaven and earth and to consider every living creature worthy of His hand. Bless us and keep us in Thy love. Amen.—W.

SCRIPTURE: John 12:1-9.

THEME: If Christ Should Come to Rally Day.

TEXT: John 12:12-13.

OTHER TEXTS: Luke 4:8; Mark 5:21.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: If Christ Should Come to Rally Day.

SCRIPTURE: John 12:1-9.

TEXT: John 12:12-13.

I. INTRODUCTION.

1. Variations on the Topic. "If Christ should come to church," "if Christ should come to my house," "to Congress," etc.

2. Suggestions of the Topic.

a. Reunions, anniversaries, celebrations, festivals, holidays, etc.

b. Christ's presence and interest in all these matters. Weddings, feasts, banquets, always to purify, uplift, and to rebuke the evil in them.

c. The Text. Its figure and application. Chosen for its suggestiveness and application to the present occasion.

II. DISCUSSION.

1. The Passover as a Rally Day.

a. Its place and popularity among the Jews. 1. Jerusalem at the time of Christ. a. Its melancholy spirit under Roman rule. b. Its dimensions, architecture and general condition. Christ's view of it at the triumphal entry. c. Its tenacity of all historic traditions. 2. The assembling of the Jews to celebrate it. Picture their approach from all Palestine and the world. Christ's first Passover at 12. The journey, the temple incident, etc. The crowds present from abroad. 3. Its good points and significance. Reunion, remembrance, re-inspiration, re-consecration. Depended on individual attitude and purpose.

b. Christ's Relation to the Day. 1. His treatment of it. a. He approved the institution but clashed with its observance. Cleansing of the temple. b. Defects emphasized. Irreverence, Formalism, Trivial observance of law, Mint, Anise, etc. c. Its great fault a lack of sincere spiritual service. Essential rejection of God in elaborate observance of His worship. 2. Its treatment of Him. a. Many lovingly received and worshiped Him and heard Him gladly. Triumphal entry. b. But the crowd that welcomed Him finally rejected Him. c. The Rulers crucified Him. d. The prevailing spirit of the occasion was opposed to him and finally all abandoned Him.

2. Application to Present Occasion. (Not in the letter by a comparison of details, but in the spirit by an inquiry as to our own attitude to our church and our loyalty to Christ.)

a. Our Rally Days, services, etc. 1. This Day in particular. a. Its significance and purpose. b. Its value in actual experience of churches, the same as Passover. Reunion and Remembrance, Re-inspiration, Re-consecration, Dependent on individual attitude and purpose. The cry for numbers vs. the need for willing spirits.

2. Other services of Church. a. The church work in general, organizations, meetings, special occasions, etc. b. What is the spirit that pervades them? Habit, Perfunctoriness, Grudginess, or willing service to Christ and personal loyalty to Him. "I was glad when they said unto me, Let us go up into the house of the Lord. A personal love for Christ the only mainspring. c. Christ's relation to it all. (Not easy perhaps to say just what He would do and say; cannot be presumptuous as to what His course, if He should come.)

1. Appreciation. a. For every repentance, confession, sincere prayer, kindly forgiving thought, every evidence of genuine love and loyalty to Him. b. For every honest, self-sacrificing effort to be here today, to bring someone, to help in the service, to work for Him. c. For the officers, teachers, workers in this and other organizations. d. For willing, hearty service anywhere and in any way. e. The motive more than the deed.

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for
Hidden with holy care
In the heart of the deed so fair."

2. Reproof. a. For irreverence, unrepentance, formalism, selfish ostentation, indifference to souls, trivial observance, impurity, or hypocrisy, Phariseeism. b. Shirking, grudging, critical spirit, unwillingness to serve and picking at those who do. c. For Officers, teachers, pastor, heedless and unfaithful, scholars irregular and indifferent, church members who refuse service and have no sense of responsibility in the work of the church or its organizations. Parents who will not attend Sunday School nor help their children with their lessons. d. For False Motives, Worldliness, Love of Popularity, Love of advantage, Desire to please someone, social opportunity. e. For anything that falls short of the mind of Christ Himself. "Let this mind be in you which was also in Christ Jesus." f. All this partakes of the same spirit as neglected, rejected, and crucified Him in Jerusalem.

3. If Christ should come what would His message be to each one of us? It would be a call to Himself. To face honestly our hearts, our daily life, our service to him and weigh them by His standards. To rally to Him and His work in faith and fervor.

III. CONCLUSION.

1. The meaning of "Rally." The word comes from three Latin words "re" which means again, "ad" which means up to, and "ligo" which means to tie. By elision and combination re-ad-ligo becomes in English "Rally" meaning to tie up to again. The application to the theme and our relation to Christ is obvious. Rally Day is therefore a day in which to tie up again to Christ. The longing appeal of the text.

2. Exhortation to welcome Him knowing that He is here and to say to every opportunity to know Him and serve Him "Blessed is He that cometh in the name of the Lord." Then we shall see Him and recognize Him as being in our midst and our house shall never be left unto us desolate.

SEED THOUGHTS

A Name Before Nations

An interesting account of courtesies extended to Sir George Wilkins, a North Pole Flyer, appeared in the British Press. Wilkins is an Australian by birth, his father being the first white child born in South Australia, 1836, after it became a colony, and he prides himself on his Australian citizenship. He carried the American flag over the Pole, but with American consent also carried English and Australian flags.

In an account of his adventures at a banquet tendered him on behalf of the Australia House staff and Agents-General, Wilkins related the

difficulty he had in securing flags to carry with him during his North Pole journey. He found it almost impossible to find an Australian flag in Germany, Denmark, Poland, and France, after the journey when he found fellow citizens who desired to celebrate his triumph.

He wished the responsible authorities would pay attention to the matter and rectify the omission to keep Australia's name before other nations. He instanced an example to show how little Australians were understood in some countries.

A speaker at one reception said he was delighted to hear that he (Sir George Wilkins) had flown over the Pole, and more delighted to find that he was an Australian, because the only other Australians he had heard about were Bob Fitzsimmons and Dame Nellie Melba. When the laughter subsided Sir George Wilkins announced that he had met Australians wherever he had travelled—in the United States, Alaska and Europe. He thought Australia had the greatest possibilities for development of any part of the world, and that he would like to see Australians putting their backs into the job more earnestly and more quickly, to keep pace with the progress of the rest of the world.

Is this not an excellent illustration of the experience of a sincere Christian who finds himself outside of his own church home? At social gatherings, in industrial enterprises, at political gatherings, etc., he looks in vain for a symbol of Christian citizenship. He knows there are church members about him, just as Mr. Wilkins found fellow citizens everywhere he went, but he missed the flag, and he implored those who could remedy the situation to rally their forces to keep the symbol of his citizenship before the world.—W. S. R.

Wider Vision

Redemption is not to be treated as an intellectual puzzle. It was not a problem, but a person, who gave Himself for us on the Cross. The sense of sin and the experience of redemption are two things which God hath joined together and none can put asunder.

By its insistent self-enlargement let us test our faith. If it is a faith which will not let us grow, or that limits and narrows us, we must get rid of it. A vital faith has no finality because its object has no limit. Jesus never said, "There is no more to believe." He said, "I will send you another Paraclete. He will guide you into all truth."—T. Yates, The Strategies of Grace.

The Guest of Honor in Servant's Coat

At a banquet held by the Navy League of Canada at Toronto in commemoration of Zeebrugge, the liftman (elevator operator) who took the guests to the banquet room was, unknown to the guests, one of the survivors of that famous engagement.

He was one of the last to leave the Vindictive when it was sunk across the harbour mouth.—Associated Press.

The question asked by the reader is, "If the event is important enough to receive the formal commemoration of the Navy League of Canada, why is the human element forgotten; why are the survivors of so hazardous an undertaking and their whereabouts not known to those who would banquet the occasion?" We ask ourselves, "Would we have known the survivor who should have been the guest of honor? What would the Man of Bethlehem have done, commemorate the occasion, or honor the man?" We have the opportunity to demonstrate the principle involved every day in our work and our fellowships with others.—W. S. R.

SUNDAY SCHOOL LESSON

"REVIEW." "Significance of the Exile and the Restoration."

GOLDEN TEXT: "The loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:17.

Teaching the Lesson

In reviewing the quarter's lessons the teacher should point out clearly that God's children were sent into exile because of disobedience and they were restored through mercy. The causes of the captivity are clearly outlined and analyzed in II Chron. 36:14-21. The lessons of this entire quarter have been a commentary on the text, "He will not always chide (He sent them into exile), neither will he keep his anger forever (He restored them)." The significance of the exile goes far deeper than any political or geographical consideration. As a nation they had lost all distinctive thought of their relationship to God. He had designed them as a peculiar people, not in the sense of being odd, but in the sense of sustaining to him a unique relation. They had lost that relationship through disobedience and sin. The prophets had constituted a great tragic chorus warning, promising, advising, weeping, urging, but all of their best work and most emphatic words had been received with an aggressively contemptuous attitude. For years a distinct vein of evil had been running through Jewish life. (II Kings 24:19, 20.) Finally they had become so corrupted that it was morally impossible for them to continue as the representatives of God. What we profess becomes identified in people's thinking with what we do. If we profess Christ, then Christ becomes judged by the things we do. The class should discuss how long a nation can be allowed to disgrace God's name, and to prejudice other nations against the truth which he was offering them. The Mayor of Tokio was being entertained some months ago in New York City by a group of Christian men. They asked him what the Japanese thought of Christianity. He hesitated to reply, but upon being urged, said, with great reluctance, "Many of them discount it because we have become acquainted with so many Christians." It was a sharp rebuke and illustrates perfectly the thought at this point. One of

the outstanding failures of Judah was its neglect of the Sabbath. The Sabbath was provided that we may keep ourselves sensitive to the fac and presence of God. Losing God destroys individuals and destroys nations How long will God spare America if she violates the sanctity of this holy day? Is there any reason to believe that what happened to Judah canno again happen to a nation?

Notice these words of Griffith-Jones: "If the story of those nations who in times past rose to positions of greatness and power and civiliza tion, and afterwards fell away, be examined, it will be found without ex ception that what brought about their downfall was a marked mora deterioration. So long as they maintained the measure of ethical purity which lay at the root of their greatness, and were faithful to such ligh as they had, they were steadily progressive. But when the period o struggle was over, they one and all began to relax their moral ideals, and the downward process began. Licentiousness took the place of moral re straint; the love of ease sapped all hardihood of character; the cultur of pleasure crowded out the higher ends of life; and religion degenerate into elaborate and meaningless rites and ceremonies. Then came the end sometimes suddenly and swiftly through the inroads of some younger and more vigorous race, whose faith was stronger, whose blood had not ye been poisoned by self-indulgence, whose racial ideal had not yet beer dragged in the dust; sometimes slowly and gradually, through the waning of all the formative forces of national life, and the cancerous growths o social decadence. Such was the case with all the mighty nations of ancien times."

In just what stage, in view of this description would you place th present life of the United States?

Some Social Teachings of the Bible

Aim: To guide the pupil into an understanding of Bible teaching o some social relationships with a view to the establishing of right habit and attitudes in dealing with others.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals—I. The Ant.*

TEXT: "Go to the ant, thou sluggard; consider her ways, and b wise: which, having no guide, overseer, or ruler, provideth her meat i the summer, and gathereth her food in the harvest." Prov. 6:6-8.

The only other reference in the Bible to this little insect is also foun in the Book of Proverbs. It says: "The ants are a people not strong, ye they prepare their meat in the summer."

Most of you must have seen a colony of ants. You have only to lif up some big, flat stone to view a whole village of them, hard at work never seeming to rest even for a moment. Wise men have studied thei habits, and told us their wonderful story. Ants live in big tribes or clans divided up into soldiers and workers, slaves captured in war from othe

colonies, nurses for the eggs, and so on. Each has his own particular job of work to do, and seems to be able to talk, or at any rate exchange news in some way or another with his neighbours. The nests themselves are wonderful pieces of building, and in some countries rise to a height of many feet above ground, real "sky-scrapers." Ants even make pets of other kinds of insects, small beetles, for example, and carry them about with them wherever they may go. They have their own kings and queens, and are also, as our text reminds us, very thrifty and industrious, storing up their food in summer against the storms and rainy days of approaching winter. It is wonderful to think that in these tiny creatures God has placed an intelligence not unfit to be compared with our own. When we think of that, we shall surely resolve always to be kind and considerate to His dumb creatures.

Whether we are sluggards or not, we can each "go to the ant, consider her ways, and be wise." Our world is just like agreat ants' nest, where we are all hurrying to and fro, intent on our various duties. If we are selfish, and don't help one another in brotherly service, as members of the same team or family: if we are always getting in one anothers' way: if we idle away the precious hours, instead of carrying out the work God has given us to do, then we are of less value in His eyes than these humble creatures who dimly know yet faithfully do His will.

SERMON TO CHILDREN

TITLE: *Great Men Who Rose from Poverty and Obscurity: Booker T. Washington.*

TEXT: Luke 4:18.

There are few more inspiring stories than that of Booker T. Washington, the black boy who was born a slave and freed by Lincoln's proclamation. From the deepest poverty and ignorance, he rose to be the President of Tuskegee Institute, Alabama, and a trusted friend of President Theodore Roosevelt.

He was born in a one room, negro cabin, without windows, with only openings in the walls for light and ventilation, slept on the floor and had only the coarsest food to eat.

His mother was unable to read or write like nearly all the slaves, but she wanted her little boy to get an education. How was he to get it? His mother worked day and night, denying herself proper food, to give Booker a chance to attend school for two or three months a year. He studied hard because he wanted, like nearly all of the negroes of that time, to learn to work with his head and not with his hands, just like the white folks of slavery days.

Fortunately he learned that both work with one's head and one's hands, was honorable. There was a wealthy woman who lived not far from the Washington cabin who hired Booker to work for her at five dollars a month, with the opportunity of attending night school during the winter months, if he succeeded in pleasing her. But she was hard to please!

Other negro boys had worked for her, but she was so exacting that usual they gave the work up at the end of a week. Booker found that she ex pected thoroughness, promptness, and truthfulness. One of his first jo was cutting the lawn. There were no lawn mowers in those days. He ha to use a sickle. He did the work over four times, before she was satisfie He was discouraged at first, but he kept on, and soon learned to do th work well and to take pride in it. He became thoroughly dependabl truthful, industrious, and honest. This training helped him afterward when he worked in a coal mine, and at salt furnaces.

He saved his money, and made up his mind to attend Hampton Inst tute, a school for negroes and Indians in Virginia. He walked all the wa to the school, and slept under bridges, in order to save his money for h education. He worked his way through Hampton. On graduation, h looked for a chance to teach the neediest and most backward of his pe ple, and found it in Tuskegee, Alabama. Here he started a school, in building which had been used as a hen-house. He cleaned it up, whit washed it, and cut the grass and weeds about it. This was a humb beginning. His pupils were few. He kept urging the negroes to save the money, buy land, build better homes, and make themselves independen He encouraged them to keep their church buildings in good repair, and hire preachers who had some training for their work.

His school grew, and he secured a better building for it. Soon h established an industrial school which he called Tuskegee Institute. Befo he died it had over seventy buildings, a farm of 700 acres, and nearly tw thousand students. Most of the buildings were erected by the student from brick which they made on the school premises. The school giv training in all the ordinary trades. All the food used by the students raised by them on the school farm. They make their own clothing. T girls are taught housekeeping, cooking, millinery, flower growing, dair ing, bee-keeping, and nursing. The school has an excellent hospital, wi a negro staff.

In addition to learning trades, the students are taught the usual Hig School subjects. Tuskegee has also a school for training ministers.

They have a large chapel where they hold Sunday school and chur services. Their singing is worth going hundreds of miles to hear.

If ever you feel discouraged because you are poor and do not have good a chance as others, think of what obstacles Booker T. Washingt the poor negro boy, overcame, and how he became one of the world's m useful, as well as famous, men; and then say, "I too can win success, I try hard enough; and that's what I am going to do."

MID-WEEK TOPIC

TITLE: *The Kingdom of Our Lord—I: The Beginnings.*

TEXT: "John was standing, and two of his disciples; and he look on Jesus as He walked, and saith, 'Behold, the Lamb of God!' And t two disciples heard him speak, and they followed Jesus." John 1:35-37.

Sources of rivers small, and in themselves insignificant. So of the Church. "Here are exhibited to our view the infant church in its cradle, the petty sources of the River of Life, the earliest blossoms of the Christian faith, the humble origin of the mighty empire of the Lord Jesus Christ."—Bruce.

THE FIRST DISCIPLES:

Five men, fellow-townsmen, with many common interests.

None standing around John conceived mighty forces being set in motion that day. Waves of power and influence flowing to this day.

Five had no knowledge of what was beginning, but before death had seen a mighty host following Jesus.

THE FIRST WORDS:

"What seek ye?" Is life purposeful or aimless? Man with a purpose or merely drifting? Gauge your life by question.

"Rabbi, where abidest thou?" Asking for an invitation to sit down and converse with Him.

"Come and ye shall see!" Opportunity for first-hand knowledge. The demand for an act of personal faith.

"They came and saw . . . and abode!" Character of Christ drew first disciples. No miracle had been worked. It is still the personal experience of His grace and sweetness that binds men to Him.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: STREAMS FROM THE FOUNTAIN OF FAITH.
TEXT: Luke 18:42—"Thy faith hath saved thee."

INTRODUCTION: World does not lack from the exercise of faith but from a selection of the objects of that faith. Faith a necessary faculty in life. We exercise it daily, but the objects of our faith are not all worthy. The account of the blind man's restoration of sight suggests several things about faith.

I. FAITH THE SOURCE OF BLESSING. New Testament clear in its teaching of this truth. "Be of good cheer, thy faith hath made thee whole." "According to thy faith be it unto thee." "Great is thy faith be it done unto thee even as thou wilt." Man's faith has always brought a blessing if that faith was properly placed. Illustration outside the spiritual kingdom easy to find: the faith of the Wright brothers in aviation; the faith of Marconi in wireless; the faith of the scientist in the laboratory working out new disease conquering formulae. Only those of little faith are failures. The Master's great lament once was "O ye of little faith."

II. FAITH THE SOURCE OF OUR APPRECIATION OF THE MASTER. Rob us of faith and we are deprived of real service to Him. There was ever faith manifested on the part of someone when the Master performed an act of blessing. He could not work as He would without

faith upon the part of men. Faith in His promises for us as for th lives He touched while on earth is of supreme importance. They he His words of pardon and healing but had they lacked the faith that cepted it as sufficient, there would have been no blessing. Belief; that quires faith, but to put that belief into a practical daily experimentat again requires no small amount of faith. Without faith we do not ev approach the Master.

III. FAITH IS THE SOURCE OF THE POWER. The faith of blind man was the reason for an increase in his power. He was with sight, now he possessed it. Mountains of his afflictions were removed. longer a blind beggar. Jesus to one without deep faith is but a the untried. The entrance of faith lifts one's theory to experience. "Je Christ became what we are that He might make us what He is," said ancient Christian Church Father. But only through our faith in Him we expect to have this accomplished. Our faith removes impedime makes our weakness strength and directs and controls an otherwise u less life in service for Him .

CONCLUSION: Let a man live in close fellowship with the Mas until through faith he will see Him as the source of all his life's blessin Let him live in that faith-life until his life is endowed with an incre of power. Faith is more than a theological term; it is a practical way making fellowship with Christ effective. "Thy faith hath saved the Our salvation is not merely for a future world and life therein but this world and life herein.

PSALM: 4.

OCTOBER 6, 1929

BY-STANDERS AND STAND-BYS AT THE CROSS

(Communion)

CALL TO WORSHIP: "Sing unto God, sing praises unto His name: extol Him that rideth upon the heavens and rejoice before Him." Ps. 68.

HYMNS: O Jesus, King Most Wonderful.—*Winchester*
Father, Whate'er of Earthly Bliss.—*Dedham*
Lord Jesus Christ, We Humbly Pray.—*Grace Church*
According to Thy Gracious Word.—*Evan*

PSALM: 38.

ANTHEM: Nineteenth Sunday after Trinity—"Thy Mercy, O Lord." —*Woodman*

OFFERTORY SENTENCE: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." I Cor. 16:2.

OFFERTORY PRAYER: O Gracious Father, we beseech Thee to accept our humble token as evidence of our desire to remain at the foot of the Cross in company with John, the disciple loved of Jesus, and Mary, the Mother of Jesus. Use these gifts to teach the lessons of Thy love, so that men everywhere will heed the message of the Cross and its power to lead men to everlasting Life. Amen.—W.

SCRIPTURE: John 18:1-27; 19:25-27.

THEME: By-Standers and Stand-Bys at the Cross.

TEXT: 18:18; 19:26.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: By-Standers and Stand-Bys at the Cross.
SCRIPTURE: John 18:1-27; 19:25-27.
TEXT: 18:18; 19:26.

I. INTRODUCTION.

1. The crucifixion as an exhibit of human motives and character. Christ as the point of separation and testing.
2. Aside from Christ and those actively against him the crowd was divided into by-standers and stand-bys. (We are similarly divided today.)

II. DISCUSSION.

1. The By-Standers.
   a. Judas (John 18:5). Peter and accusers (John 18:16; 18:25-26;

Mark 14:70); Officer (John 18:22); People (Luke 23:35; Mark 15:34-36 Centurion (Mark 15:39; Luke 23:47).

b. Marks of Bystanders. 1. Misunderstanding of whole situatic Missed his purpose and spirit and significance. Compare today and pe ple's failure to understand Him. This due to lack of training and stayi away from means of grace. 2. Consequent loss of life values. Confuse discouraged, cowardly: deny, betray, deride; partial views, awesome b ignorant wonder, superstitious fear. Compare today the worry and di couragement and sin due to inadequate understanding of Him.

c. Peter as a typical by-stander and the result. 1. Review steps Peter's decline and fall: Mistakes the value of the Lord's supper (Joh 13:31-38), where he manifested a spirit of self-interest and self-confidenc Sleeps on guard in Gethsemane (Mark 14:37-38). Rash use of his swo (John 18:9-11). Followed afar off (Matt. 26:58). Warmed himself company with the enemies of Christ (John 18:18). 2. The denial as climax, and the look of Jesus (Luke 22:61-62).

2. The Stand-bys.

a. General, very few: John, women (John 19:25-27) and frien (Luke 23:49) Joseph of Arimathea. The rest forsook Him and fled.

b. John as a typical stand-by and the results. Contrast and co pare Peter: the two together so much, but apart here. John not only stan by Christ to the very end but he even tries to keep Peter straight (Joh 18:15-16). Recall Christ's statement to John and His mother on the cro (John 19:26-27): this was John's reward. Faithful, loyal, intereste active, self-giving, because he loved Christ.

3. Present application.

a. The perpetual crucifixion of Christ. 1. Paul said (Col. 1:24 "I now rejoice in my sufferings for you and fill up that which is behi of the afflictions of Christ in my flesh for his body's sake which is t church." 2. The historic crucifixion of Christ dramatized and made ava able to us the eternal fact of the suffering heart of God as he deals wi human sin. God never touches humanity without crucifixion. This is wh is meant by grieving the Holy Spirit. We occupy the same spiritual re tion to Christ that the by-standers and the stand-bys of Calvary occupie Some are willing merely to accept it as an exhibit to be contemplated fr a safe distance. Others are ready to share that suffering with Him w died to save the world from sin.

b. By-standers and stand-bys today. 1. Relation to Christ and t church. A distinction of spirit more than of person, Christ the test. 2. test of Christian attitude: is Christian service a joy or a duty, somethi spontaneous and happy because Christ is dear and supreme to us or is i bore and a burden that we must get rid of as soon as possible, so we c get back to our more interesting affairs. If we are by-standers, we a not interested in Christ and His service. Our heart is not in the work the church. We at heart prefer something else first. 3. If we are Stand-b the reverse is true (Ps. 137:5-6). Have we given our heart to Christ only our leftovers of time, thought, money, toil and attention after we ha taken the largest part for ourselves? A most serious question. On

answer depends our happiness here and hereafter; our value to ourselves, our friends, our generation, and our God. Are we by-standers or stand-bys?

c. Peter warming himself (John 18:18), as a focus of the topic. 1. Evidence of self-warming among us. Attendance this morning. Attendance at prayer meeting. Attendance at Sunday school. Tendency at the expense of Christ to get out of work if possible. Automobiles, movies, business demands; parties; what we actually read vs. Bible and good reading; self indulgence in every form. 2. Do we pray for church, pastor, our part in the work, for conversion of our friends, for revival among us, etc? Or just for personal affairs, health, home, self? Warming ourselves with the world like Peter, and therefore denying our Lord? 3. The crucifixion is also made perpetual in the memorial of the communion service which holds it continually before us as a test of our Christian lives and all our dependence upon His redeeming sacrifice.

III. CONCLUSION.

1. As we face the symbols of the sacrifice of Christ and realize its challenge to us, are we ready at the beginning of anothers year's work to open our hearts that Christ may drive out the spirit of the by-stander and fill it with the spirit of the stand-by.

2. As Christ looked upon John from the cross and gave him His word of confidence and approval so he is looking with approval and commendation upon all who are standing by Him and giving them fresh responsibilities as their reward.

3. As He looked upon Peter and brought him to a better mind so He would win us back to a more loyal love for Him.

"I had walked life's way with an easy tread,
Had followed where comfort and pleasure led,
Until one day in a quiet place
I met the Master face to face.

"I met Him and knew Him and blushed to see,
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

"My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face."

—Selected.

SEED THOUGHTS

The minister of a seminary in France having been seized by the populace, and the mayor, who wished to save him, advised him not to take the oath, but to allow him to tell the people that he had taken it. "I would myself make known your falsehood to the people," replied the clergyman: "it is not permitted me to ransom my life by a lie. The God who prohibits

me taking this oath, will not allow me to make it believed that I h taken it." The mayor was silent, and the minister was martyred.

Father Taylor, the founder of Sailors' Home in Boston, and an ex-sa himself compared the love of God in sending Christ upon earth to t of the father of a seaman who sends his eldest and most beloved son, hope of the family, to bring back the younger one, lost on his voyage missing when his ship returned to port.

The story is told of a person in Holland, who had made a considera fortune. He went on board a ship from Amsterdam, which carried a nu ber of German redemptioners, for the purpose of purchasing one to ass him in his business.

After examining the countenances of several of the passengers, with being able to please himself, his attention was arrested by the tranq and composed countenance of a man advanced in years, but with mu appearance of strength and activity.

Not less pleased with the tenor of the conversation of his fellow cou tryman, than with his exterior, he described the purpose for which wanted a servant, and obtained the man's consent to purchase his inde tures, providing he would also purchase those of his wife, who had acco panied him.

The parties then went ashore to complete the business, attended by t captain; and upon the names of the persons being mentioned, to ins them in the writings, they were found to be the name of the purchase father and mother: and, upon further inquiries, he ascertained them to in fact, his father and mother, the latter declaring, that if he was th son, he had a remarkable mole upon his left arm, which proved to be t case.

Nothing could surpass the joy of all parties. The providence of G had snatched the venerable pair from poverty and servitude, and co ducted them to plenty and independence, under the protection of an affe tionate son.

He, it appeared, had run away from his parents when quite a bo and, from the continual wars in Europe, neither party had heard of t other since that period.

SUNDAY SCHOOL LESSON

"RECOGNIZING OUR DEBT TO OTHERS." Mark 12:28-34; Jam 2:14-17.

Read Also: Neh. 4:15-23; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1.

GOLDEN TEXT: "Not looking each of you to his own things, b each of you also to the things of others." Phil. 2:4.

Teaching the Lesson

Nehemiah 3, verses 8, 9, 14 and 31, present to us a masterpiece co-operation. We saw, in the lesson where Nehemiah rebuilds the wa the effect of such mutual helpfulness. No one lives or dies alone. We a increasingly dependent one upon another. Modern science has made th

world a neighborhood. The church must make it a brotherhood. From each of there radiates constantly good or bad influences, which run out to all eternity. We are setting, momentarily, in motion evil or righteous forces utterly beyond our power to control. Mark 12:28-34 introduces us to one of the Scribes whose primary motive in questioning Jesus was doubtless to embarrass Him. Before the interview closed, however, he spoke in a wistful tone, "Master, thou hast well said;" and then Christ invites him in cordial love to enter the Kingdom of God. One wonders if the invitation so graciously given was accepted. The record does not say. One sometimes hears shallow thinkers declare that the Sermon on the Mount, and such sayings as, "Thou shalt love thy neighbor as thyself" is good enough for them, that they will simply live up to that. No one except a simpleton will make a remark of that kind. *Good enough for them?* In God's name, it ought to be. The profound import of such words of Christ still baffles the most earnest probing of the deepest minds. A careful study of the Sermon on the Mount reveals depths of meaning that confound the most astute intellect. It is not something that is sweet and beautiful. It is truth that is profound; a surpassingly clear description of the terrific forces that lie at the very basis of the universe. The Scribes were Jewish lawyers. The Greek word translated "which" in vs. 28 is not the usual relative pronoun but is "poia" which means "what sort of a commandment." It is a question, not about an individual commandment, but about the *qualities* that determine greatness in the legal region. Only Christ could sum up in so clear and comprehensive a way the teaching of the law and the prophets. The intellectual power of Jesus Christ was amazing. If, the recently discovered Chalice of Antioch is indeed the Holy Grail, the cup used by the Saviour at the Last Supper, and if the figure of the head of Christ is, as many think it to be, the one and only authentic representation of His features, we have a remarkable presentation of the brain power of Jesus Christ. The forehead gives evidence of most unusual mental vigor.

Read in connection with this lesson I Cor. 13:4-7 and notice the nine ingredients in the spectrum of love:

1. Patience—"love suffereth long."
2. Kindness—"and is kind."
3. Generosity—"love envieth not."
4. Humility—"love vaunteth not itself, is not puffed up."
5. Courtesy—"doth not behave itself unseemly."
6. Unselfishness—"seeketh not her own."
7. Good temper—"is not easily provoked."
8. Guilelessness—"doeth no evil."
9. Sincerity—"rejoiceth not in iniquity but rejoiceth in the truth."

SERMON TO YOUNG PEOPLE

TITLE: *Christ Our Peace.*

TEXT: "For He is our peace." Eph. 3:14.

Whenever we sin, we fight against God. And when we repent, are con-

quered by His love and wish to be reconciled to Him, our peacemake Jesus Christ, Who gave His own life in order to gain terms of armis for us and all men. These terms are of the simplest, "By grace are saved, through faith." If we believe on the Lord Jesus, then His pe shall be ours also, and we shall be able to love God with all our heart, our neighbour as ourself.

Love is the greatest thing in the world: and, in the long run, it alw conquers hate. The great conquerers of the past have tried to build their empires upon force, but Jesus built His Kingdom upon loving hea and kind words and deeds. You have all heard of the great Napoleon, v a hundred years ago and more, conquered nearly the whole of Euro And this is what he once confessed: "Alexander, Caesar and I h founded great empires: but they depend upon force. Jesus alone foun His empire upon love: and to this very day millions would die for H I am a man . . . but Jesus Christ was more than man."

Our love for Jesus is to show itself in service for others, and in loya to Himself. We are never to betray or deny Him. You may have he the story of a little Cavalier boy during the English Civil Wars, wh father, badly wounded, was lying hidden in a secret chamber in the hou A party of Roundhead soldiers came to arrest him, but searched in va There is a well-known picture which shows the brave little lad, w golden curls hanging to his shoulders, facing the grim-faced officer, v growls out "Where is thy father, lad?" No answer comes: and a whispered command a soldier steps behind the boy and cruelly twists arm till the tears run down his cheeks, and a scream of pain is twis from his lips, but still he will not betray his father, and the enemy foiled. Even so must we never betray our Heavenly Father, by sins wh grieve Him and denials of His love and mercy. Let us yield ourselves obedience to Him, through Jesus Christ Who "is our peace."

SERMON TO CHILDREN

TITLE: *John Eliot: Noted Early Missionary to the American Indian*

TEXT: Mark 16:15.

In Colonial days and even down to the middle of the nineteenth c tury the white settlers and the Indians were often on bad terms, there was a good deal of bloodshed on both sides. The white man often acted on the saying, "The only good Indian is a dead Indian." A the Indians were often guilty of the murder of pioneers.

Now that the Government takes care of Indians, and has given th Reservations, where they may live their own life as hunters, or learn farm like the white man, and where they have schools and churches, Indians are perhaps as happy as they were before the white man came their country. Certainly they are better off, many indeed having beco wealthy through the discovery of oil on their lands, as in Oklahoma. T enjoy the comforts of civilized life. They have doctors and hospitals take care of them in illness. As a result of their being better hou

together with modern sanitation, and other health conditions, the Indians are increasing in number. It is said that there are more Indians in this country now than there were before the discovery of America.

From the beginning of Colonial days, white ministers tried to teach Indians the Christian religion, and to show them a better way of living. Among the most noted of these early missionaries to the Indians was Eliot.

John Eliot came to Boston from England in 1631, just eleven years after the landing of the Pilgrims. He was a graduate of Cambrige University, England. For sixty years he was minister of the church in Roxbury. During those sixty years, he worked also for the Indian's good. He learned the language of the Massachusetts Indians, and translated the whole Bible into their tongue. His life motto was, "Prayer and pains, through faith in Jesus Christ, will do anything." Unfortunately no one now can read Eliot's Indian Bible. The language has died out.

Eliot converted many Indians to Christianity, and an Indian church was organized at Natick. So great was Eliot's influence for good among those Massachusetts Indian tribes, so marked was the change from savagery to the Christian way of living, that away over in England a society was organized to furnish money to Eliot so that he might carry on the work. He is known as "The Apostle to the Indians."

MID-WEEK TOPIC

TITLE: *The Kingdom of Our Lord—II: The King.*

TEXT: "Nathanael answered Him, 'Thou art the Son of God; Thou art King of Israel!'" John 1:49.

Leaders. Movements sometimes pass, or destroy, leaders.

Christ is "Head." Christianity has potentialities of Christ.

THE KINGSHIP OF JESUS:

Hailed king at opening and closing of ministry. Nathanael and Pilate. Jesus never was king of the Jews, racial and religious bigots.

King of Israel! Jacob at Jabbok. Changed gait and life. King of spiritually-minded.

THE RULE OF JESUS:

Jesus rules by impress of character. "He looked on Peter!" Calls of Zacheus and Matthew. "The face of Jesus searched men and discovered the secrets of their hearts."—David Smith.

Men find Him one they can understand and One who can understand them.

Jesls exercises His power. Matt. 28:18.

THE REJECTION OF HIS RULE:

"We have no king but Caesar!" John 19:15.

"Everyone that is of the truth heareth My voice!" John 18:37.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE PERFECT MAN.

TEXT: Eph. 4:13—"Unto the measure of the stature of the fulness of Christ."

INTRODUCTION: Judge Florence Allen once said, "What we need is not new laws nor better laws, but a better interpretation of and a better reverence for the laws that are now on the statutes." What this world needs is not a new Gospel but a better interpretation of and reverence for the old Gospel. The Master's perfection cannot be improved upon. Our interpretation of the Master and our reverence for Him and His Word can be. Look at this perfect Man, perfect in every phase of His life.

I. PERFECT UNDER THE CHARGES BROUGHT BY HIS ENEMIES. Gospel accounts composed largely of attacks by His enemies. Every charge thus brought was through a wilfull misunderstanding of His work. Hence marks an outstanding virtue of the perfect Man. Charge of immorality implies morality. Charge of selfishness implies the opposite. The charge of pride implies that humility was evidenced in Him. Charge of being too liberal, of welcoming sinners implied a virtue of seeking to save all men, especially those who needed saving. His perfecttion recognized even by one who commanded soldiers at the Cross. "Certainly this was a righteous man."

II. PERFECTION IN THE POISE OF HIS CHARACTER. Study His character and find its perfect balance. He emphasized a virtue and then its opposite; self-assurance and profound humility. To John's messengers, he gave a clear and forceful answer of His personality; claiming great things, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." A different attitude was evidenced before Pilate, a simple, humble spirit. When the High Priest questioned Him, "adjured Him," He answered simply "I am." Severity of judgment and unfailing pity are found side by side, ever a hatred of sin but a compassionate love for the sinner. "Let him who is without sin cast the first stone" to those who brought the woman; go and sin no more," to the woman; wept at Lazarus' grave; cheered the wedding feast at Cana. World wide in his vision on the Transfiguration mount; down in the valley, interested in the suffering of a little lad.

III. PERFECTION EVIDENCED IN HIS APPEAL TO ALL MANKIND. His perfection outspanned all ages of the world's history. Renan said, "Whatever are the surprises of history, Jesus will never be surpassed." All generations find in Him the common ground of love, sympathy and hope. Childhood finds in Him the Gentle Shepherd caring for His lambs. Youth needs leadership. His challenge today with that leadership appeals to youth. Maturer years need consolation and hope, wisdom for the problems of life.

CONCLUSION: All life may find in Him the Perfection that it needs. Any life, youth or old age that gives itself to the Perfect Man finds a way to attain a degree of that perfection itself. A life that finds that perfection cannot but be fuller and richer.

PSALM: 30.

OCTOBER 13, 1929

THE KINGDOM COMMISSION

CALL TO WORSHIP: "Bless ye God in the congregations even the Lord, from the fountains of Israel." Ps. 68.

HYMNS: The Churches One Foundation.—*Aurelia*
I Love Thy Zion, Lord.—*St. Thomas*
O Where are Kings and Empires Now.—*St. Anne*
Jesus, With Thy Church Abide.—*Litany*

PSALM: 34.

ANTHEM: Twentieth Sunday after Trinity—"I Will Lift Up Mine Eyes."—*Webbe*

OFFERTORY SENTENCE: "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." II Cor. 9:7-8.

OFFERTORY PRAYER: Our need of Thee is one true fact in our lives, and we beseech Thee, our heavenly Father, to abide with us and in us to the end that Thy teachings may become as living water in the daily flow of our various lives. Let these gifts of our love for Thee help us in growing daily in Faith and understanding of Thy will. Amen.—W.

SCRIPTURE: Matt. 16:13-9; 28:16-29.

THEME: Is the Church True to Its Kingdom Commission?

TEXT: Matt. 28:18-20.

OTHER TEXTS: II Cor. 1; I Tim. 3:15.

BENEDICTION: Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

SERMON

THEME: Is the Church True to Its Kingdom Commission?
SCRIPTURE: Matt. 16:13-9; 28:16-29.
TEXT: Matt. 28:18-20.

I. INTRODUCTION.

1. The "Great Commission" as Christ's own definition of what he wants accomplished in the world. It represents the objectives of the Kingdom of God and the program of the church in carrying forward that Kingdom's work. His charge to Peter.

2. The theme is a question not only for the whole church but for our church in its ordinary activities and responsibilities in the Kingdom of God.

II. DISCUSSION.

1. The objectives of the kingdom as defined by the Great Commissior

a. The first objective: The authority of Christ in the world, vs. 18 We say Christ is our leader but have we made an objective out of winning others to His leadership. The men of His time recognized His authority and devoted themselves to setting it up in the hearts of men and the world about them. It means Christ's right to be consulted and followed in every thing that concerns the highest interest of human life.

b. The second objective: To make disciples of Christ in all nations vs. 19. 1. This means a search for souls. "Go ye therefore and make disciples of all nations." All Christian history the record of the churche response. 2. It also means their open committal in baptism in acknowledgment of God, complete surrender to the authority of Christ and guidance of the Holy Spirit.

c. The third objective: Teaching the observance of Christ's commands, vs. 20, first clause. 1. The word "observe" means to hold, guard keep strictly. 2. "All things" this allows for no diluted or sorted gospel We may not choose which one of Christ's commandments we will obey an we dare not in pulpit or Sunday school teach selective obedience. 3. " have commanded you." Again do we recognize His authority in the Christian life, both for ourselves, our church, our children and for all for whom we work.

d. The fourth objective: Dependence on the personal presence o Christ, vs. 20, last clause. 1. "I am with you all the days" for guidance strength and encouragement in all our work. 2. "Unto the end of the age, until the job is done. God's great task in the world must be finished an we must do our part knowing that Christ is ever with us.

2. The modern church.

a. The spirit of the discussion. Sympathetic and faithful. It i easy to attack the church like the weather. We should not talk about it faults publicly, that is a family affair; but among ourselves we may honestl ask ourselves the question of the text.

b. Characteristic features of the modern church: Architecture service, officers, organizations, members, activities, etc. Our own activities How far have these made emphatic and powerful the features of the kingdom. Is our chief emphasis upon the maintenance of these features o upon the kingdom's objective which they are supposed to serve? Are w most concerned about external things or the great spiritual results?

"Churches have always been tempted to pride themselves on thei rich foundations and institutions, on producing able champions of th faith, able writers, eloquent preachers, on their cultured ministry, on thei rich and esthetic services, and not on that very thing for which the churc exists, viz, the cleansing of the morals of the people and their elevatio to a truly spiritual and godly life. And it is the individuals who give cha acter to any church. "A little leaven leaveneth the whole lump." Eac member of the church in each day's conduct in business and at home stake not only his own reputation, but the credit of the church to which he be

longs. Involuntarily and unconsciously men lower their opinion of the church and cease to expect to find in her a fountain of spiritual life, because they find her members selfish and greedy in business, ready to avail themselves of doubtful methods; harsh, self-indulgent, and despotic at home, tainted with vices condemned by the least educated conscience. Let us remember that our little leaven leavens what is in contact with us; that our wordliness and un-Christian conduct tend to lower the tone of our circle, encourage others to live down to our level, and help to demoralize the community."

3. Appeal for a revival of religion in our church this year. The need for it manifest at many points. It will solve all problems and set us right in every way. Officers need it, Sunday school needs it, young people need it. Boys and girls need it. The neighborhood needs it. Just plain, straight religion. We all need a richer experience of Christ in our hearts; a more loyal love to Him, and a more devoted service to His church, no matter what it may cost in time, money, effort and thought. This revival does not need an evangelist though one could help. We can have it ourselves if we will ask God for it and then get our hearts and lives right with Him and our neighbors and line ourselves up with the church anew for our part in its work.

III. CONCLUSION.

1. Again the question of the theme, does our church represent the Kingdom of God. If not, or only in part, how can we improve our service to the kingdom.

2. The answer a personal one for each of us. Our relation to the Christ of the Great Commission and to those about us whom we touch day by day.

"'Twixt God and brotherman I stand;
Each one awaits my outstretched hand;
The one has wealth all want to feed,
The other only vital need.
If unto each a hand I give,
The one can love, the other give,
And I the joy of both shall know,
For each to each shall through me flow.
If, careless, I my hands refuse,
Then each one shall the other lose;
While I lose both, and my false heart
Go dry for streams they could impart.
Lord take my hand, Thy power confer,
Thy channel, not thy barrier."

—H. H. B.

SEED THOUGHTS

A clergyman was once asked by the Duke of Wellington, "How are you getting on with the propagation of the gospel abroad? Is there any chance

of the Hindoos becoming Christians?" To which the clergyman replied "Oh no! I do not see anything doing there; I see no reason to suspect any work of the kind being successful." "Well," said the Duke, "what have you to do with that? what are your marching orders? are they not 'Go ye into all the world, and preach the gospel to every creature'? Do your duty, sir, and never mind results."

Two men, living in the southern part of Africa, had a quarrel, and became bitter enemies. After a while one of them found a little girl belonging to his enemy, in the woods at some distance from her father's house. He seized her and cut off both her hands; and as he sent her home he said, "I have had my revenge." Years passed away. The little girl had grown up to be a young woman. One day there came to her father's door a poor, worn-out, grey-headed old man, who asked for something to eat. She knew him at once as the cruel man who had maimed her. She went into the hut, and ordered the servant to take him bread and milk, and sat down and watched him eat. When he had finished she dropped the covering that hid her handless wrists from view, and holding them up before him she exclaimed, "I have had *my* revenge!" repeating the very sentence he had uttered. The man was overwhelmed with surprise and humiliation. The girl had become a Christian, and had learned the meaning of the verse: "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head."

SUNDAY SCHOOL LESSON

"KEEPING FIT FOR THE SAKE OF OTHERS"—Temperance Lesson. Daniel 1:8-20.

Read Also: I Cor. 9:19-27; I Tim. 40:7-12, II Tim. 2:1-5.

GOLDEN TEXT: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own? For ye were bought with a price: glorify God therefore in your body." I Cor. 6:19, 20.

Teaching the Lesson

Some of God's greatest revelations of his plan and purpose for the world have come to us through Daniel. He is referred to as "greatly beloved." Because he was pure and clean God could reveal Himself to him. "Blessed are the pure in heart for they shall see God." And because God revealed Himself to Daniel we have entered into the comfort and blessing of that revelation. Society has a right to demand of every individual a strong healthy body, a clear mind, and a quickened spirit. No one has a right to do that which will rob society of the contribution which he alone can make. This is putting it on a social and economical basis. The golden text puts the same truth on a higher spiritual basis. We are not our own. We belong body and soul to Christ. He dwells in us. The house must be kept fit for its glorious tenant. The question of heredity and the transmission of physical defects and harmful tendencies to our children will

enter here. We will keep fit and clean and wholesome for the sake of those we love and who are dependent upon us for strong bodies. The "pulse" of vs. 16 is "herbs." In other words, it was a vegetable diet. There are those who decry the eating of any meat by man on the basis of Gen. 2:29. Without being so extreme, is it not true that many people "dig their graves with their knives and forks," injuring their bodies, lessening their efficiency and making small contribution to the world, where they might otherwise make great contribution?

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals—II. The Bear.*

TEXT: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly." Prov. 17:12.

This wild animal is mentioned thirteen times in the Old Testament and once in the New. You all know that there are many different kinds of bear scattered throughout the world, the polar, the grizzly, the black, the brown, and so on. It is the last of these which was and still is found in Palestine, and its habits are mentioned by the different Bible writers.

Thus, to show its fierce and ravenous nature, we are told of its attacks on young David's flock of sheep, and how it was conquered by a brave boy. A she-bear robbed of her whelps or young ones is specially dangerous, as all hunters know, and this fact is referred to in our text, as well as in two other passages in the Bible which some of you may be able to find out for yourselves. Its roaring, or rather moaning, is spoken of by Isaiah, while in the Book of Lamentations we read of "the bear lying in wait" to attack, a fact attested by many modern writers. The curious way in which this heavy animal shambles along, planting the whole of its feet on the ground, is touched on in the Revelation of St. John.

We also read that when some children mocked the prophet Elisha on the road to Bethel, shouting out "Go up, thou bald-head!" two she-bears came out of a wood and attacked them. It is always cruel as well as rude to shout insulting remarks at people we meet on the road, or make fun of them in any offensive way; and this terrible tragedy reminds us all of the duty of being polite and courteous to older people as well as to one another. An interesting fact about bears is that when the cold weather sets in they "hibernate" (from a Latin word meaning "winter")—that is, they go to sleep in some warm, snug hiding-place, such as a cave, until spring returns. During this time they manage in some strange way to live upon the fats stored up in their bodies. So, when they come out of hiding again in the warm, sunny weather, they are very ragged and thin and hungry, but quickly gain back their former strength. This is another wonderful example of how God cares for all His creatures, and provides for their every need. And if He marks even the sparrow's fall, so much the more will He watch over His own children.

SERMON TO CHILDREN

TITLE: *Great Men Who Rose from Poverty and Obscurity*—III. Michael Faraday, the Chemist.

Michael was born in 1791 in London, England. His father was a blacksmith. He had ill-health and so was not able to work steadily at his trade. The family was very poor. Both his father and mother had little education. They had four children, and taught them themselves.

Michael was apprenticed to a bookbinder at 9. He was a great reader. When binding a volume of the famous Encyclopedia Britannica he found an article on electricity, which he read eagerly. He experimented with simple electrical apparatus which he made himself. This marked the beginning of his interest in science.

The turning point in his life was his attendance at four lectures given by Sir Humphrey Davy, one of the great scientists of that day. He took an interest in Faraday, and gave him a job at six dollars a week to keep his laboratory and instruments clean. Faraday showed such keen interest and intelligence in both chemistry and electricity, that Sir Humphrey made him one of his pupils. He later surpassed his master. He became one of the greatest British scientists. He made many discoveries both in chemistry and electricity which showed that many of the ideas on these subjects held by great scientists were wrong. One of his positions was that of adviser to his government on building lighthouses and placing warning bouys at points of danger on the coasts of England. He made many scientific discoveries, especially relating to magnetos and dynamos. He discovered benzol, the basis of aniline dyes, with their many beautiful colors.

He was a very religious man. He belonged to a small sect, and was one of their lay preachers. He was kind, generous, and full of sympathy. His life teaches this great lesson: if you are really in earnest, you will find a way to get training for the sort of work you are interested in; and if you are a real Christian you will find many chances to "do a good turn," like Faraday, to people who need, and will appreciate, a kind word, a helping hand, in a hard place.

MID-WEEK TOPIC

TITLE: *The Kingdom of Our Lord—III: The Great Ones.*

TEXT: "There arose a reasoning among them, which of them was the greatest." Luke 9:46.

THE AMBITIONS OF THE APOSTLES:

Things uppermost in their minds. John: the Intellect. Judas: Finance. Andrew: Diplomacy. Peter: Speech.

"How many have been seen to fall into sin by speaking, but scarce one by keeping quiet; and so it is more difficult to know how to keep silent than how to speak."—Ambrose.

JESUS' STANDARD OF GREATNESS:

Peter's youngest playing on floor.

Open to All! Jesus finds elements of greatness in soul. Emerson at Longfellow's funeral, "The gentleman who lies there was a beautiful soul, but I have forgotten his name!"

Greatness in childlikeness, lack of self-consciousness.

Greatness in service. "Heaven wants men who think service and not reward."—Ridgeway.

Nearness to Christ the measure. Our work treated as a partnership with Christ in the service of men.

This is practicing the presence of God and is essentially Christian greatness.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A WELL OF NEW LIFE.

TEXT: John 4:6—"Now Jacob's well was there."

INTRODUCTION: The Master was resting in Samaria after a hard day's journey. Needed relaxation. Ever alert for opportunity to lift a life into a new way. Here at the well that had watered generation, the Master draws forth from His inexhaustible Well of the Waters of Life.

I. DRAMATIS PERSONAE. The woman, scornful, sarcastic, materialistic. Immoral in her living. Clever in trying to divert the Master's attention. Longing to know the truth. At length convinced by the Master and transformed into an enthusiastic witness bearer for Him. The Master ever self controlled. Not returning scorn for scorn. Endeavoring to discover for the woman, or help her discover, her better self. Patiently guiding her. Giving positive answers to her questions. Declaring Himself to be the Christ. Convincing and convicting in His conversation.

II. THE SETTING OF THE MEETING. Noon at Sychar. Disciples gone for food. Saw woman, one who could give Him drink, one to whom He could give the Water of Life. His speech betrayed Him as a Jew. Stirred the woman's racial hatred. Jesus broke down the barrier. Created a point of contact. Rolled back her prejudices and met her face to face.

III. THE WATER OF LIFE. Used the figure of the well to bring His message. Woman at first misunderstood Master's illustration. Material in her thought as well as life. No free-flowing spring in her dwelling to save her labor, daily drudgery, but a spiritual well of Life. Our attitudes of life are too often in a muddled condition because we approach every problem from a material standpoint. There is much that we cannot appreciate until we rid ourself of the material.

IV. THE FINDING OF THE TRUTH. The woman discloses her cleverness. She must turn the subject of the conversation or surrender. Would obscure it with the introduction of an old religious question of worship. Master not to be entrapped. He reveals a larger field of religious activity. The woman begins to respond. In reality she was athirst and knew it not. She stopped arguing, lying, replacing with spiritual ideals her

old material ideals, thus finding the Master, and in Him a Well of New Life. She had come to the well of her ancestors for water, but found a "Water of Life."

V. AN ENTHUSIASTIC WITNESS. Water pots left standing at the well. Old tasks left behind. New visions of life. Woman went back to her home, to her daily tasks, but went a changed woman. New ideals replaced the old ones. A new spirit, new hope and enthusiasm were hers. The joy of discovery was so great that it had to burst out in witnessing for the One who had shown her the Well of Life.

CONCLUSION: Religion not merely in ceremonies. Inner life's attitude far more important. True worship finds expression in services of love.

PSALM: 25.

THE SECOND MILE IN LIFE AND SERVICE

CALL TO WORSHIP: "Unto Thee, O God, do we give thanks, unto Thee do we give thanks for that Thy name is near Thy wondrous works declare." Ps. 75.

HYMNS: Awake My Soul, and with the Sun.—*Creation*
Teach Me, My God and King.—*Mornington*
Jesus Calls Us; O'er the Tumult.—*Galileo*
We Give Thee but Thine Own.—*St. George*

PSALM: 25.

ANTHEM: Twenty-first Sunday after Trinity—"Saviour, Again to Thy Dear Name."—*Chadwick*

OFFERTORY SENTENCE: "For we brought nothing into the world, for neither can we carry anything out." I Tim. 6:7.

OFFERTORY PRAYER: Our Gracious Father, teach us the true meaning of Love as the rule of life, so that we may follow humbly but knowingly in the footsteps of the Divine Saviour. Accept these gifts as a token of our understanding of the rule of life which Jesus taught His followers, so that His teachings may become manifest in all our undertakings. Amen.—W.

SCRIPTURE: Matt. 5:17-20.

THEME: The Second Mile in Life and Service.

TEXT: Matt. 5:20, 38-42.

OTHER TEXTS: John 11:18.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: The Second Mile in Life and Service.
SCRIPTURE: Matt. 5:17-20.
TEXT: Matt. 5:20, 38-42.

I. INTRODUCTION.

1. The standard of the second mile for life and service is little understood and usually discounted. It is regarded as amiable and excellent, but practically impossible.

2. It is not impossible when understood as the Master meant it. Much that Christ said was in proverb form; it cannot be taken with strict literalness and must be interpreted as we commonly interpret proverbs, epigrammatic sayings. "Nothing venture, nothing have" is not always true, but does state a general truth. To walk another mile with one who forces us to walk one is Christ's way of telling us to care little what anyone does to us so long as it gives us an opportunity to do something for them.

II. DISCUSSION.

1. Meaning of the Scripture Passage.

a. Righteousness of the Scribes and Pharisees, vs. 20. Based on a rigid sense of duty with no love involved, "Quid pro Quo." It took account of little but deeds as legal requirements; motives had but little place in it.

b. The righteousness that Christ required. Almost a complete reversal of that of the Pharisees in that it emphasizes the motives and inner spirit: to hate was to kill, to swear to the truth was to cast suspicion on truth; to lust was to indulge. The first mile was obedience to law, the second mile expression of love.

2. Application to life and service. Old grudges nursed and coddled. The bitterness of spirit and prolonged unhappiness resulting marks the inner life of many a heart and many a home where Christian ideals are supposed to rule. The climax of sin comes when pride enters and forbids the acknowledgment of wrong and the effort to right the wrong and restore Christian relations. Pride is usually the wall between the flirst and second mile. This does not mean mere magnanimity and indifference. Not the spirit that says "I will have nothing more to do with him," or "I will simply ignore him." That is just far enough in the right direction to be worse than nothing, for it indicates a spirit right enough to be much better and therefore doubly wrong. Not merely let the offender alone for the second mile, but go with him to save him. All truly great souls have felt this.

Quarles: "He is below himself that is not above an injury."

Lord Bacon: "Certainly, in taking revenge a man is but even with his enemy, but in passing it over he is superior; for it is a prince's part to pardon."

Luther: "My soul is too glad and too great to be at heart the enemy of any man."

Lincoln: "No man resolved to make the most of himself can spare the time for personal contention. I shall do nothing through malice. What I deal with is too vast for malicious dealing."

Booker T. Washington: "I will not let any man reduce my soul to the level of hatred."

b. To common tasks and Christian service. My "share" of life's duties, burdens, and troubles. The man who is concerned lest he will do more than his share will never have more than his share of anything. Apply to workmen, scholar, home affairs, business, church. The real leaders and dependable people in the church not those who do no more than their share, but those who are willing to pass into that second mile of unselfish extraordinary service.

Difference between a Christian and non-Christian is that between mere morality and religion, between simply doing duty and doing service. Doing duty is the first mile usually trodden under some external compulsion, such as social custom, business standing, or expediency, fear of disapproval or punishment, making a living or maintaining a reputation. Doing service is the second mile, always entered voluntarily from inward and unselfish motives such as gratitude to God or man; pity for humanity

devotion to some one else's welfare; love for God and neighbor that stops not at injury by others, sacrifice or pleasure, comfort and even life in the interest of bringing man to better living and nobler life, and especially to the knowledge and acceptance of Christ as their personal Saviour.

It is the distinction between commonplace, average, easy going mediocrity in which self is the essential and Christ is the incidental, my pleasure is first and my fellowman's good is second, and high level Christian living in which Christ is the essential and self is the incidental, my fellowman's good is first and my pleasure is second. These as opportunities for saving men. Second mile a chance to get in touch with someone for Christ. Difficulty of getting contact the hard thing in personal work: This gives the chance. All depends on our point of view and motive in life. The self motive or the Christ motive. The kingdom of Heaven as a life motive. Story of Jean Valjean and the Bishop from Les Miserables.

III. CONCLUSION.

1. Appeal for "second milers." Need in the church as to character. What required: sacrifice of personal indulgences and questionable practices. Cutting out small wastes and indolence in order to gain time and money for service. What the reward: the deepest satisfaction of life and heart and the joy of seeing men helped and blessed.

2. Christ as the model Second Miler, I Peter 2:21-24.

3. His whole life lived within the range of the second mile with and for us. The other cheek and His whole body for us.

4. Appeal to accept and trust and follow Him.

SEED THOUGHTS

"If a man came to Dallas to invest a large sum of money we would all heartily welcome him, but your chamber of commerce is just as eager to welcome a man who comes to invest his life." This is the message sent to Rev. Floyd Poe, D.D., by the general manager of the Dallas, Texas, Chamber of Commerce, when Dr. Poe accepted the call to City Temple, Dallas.

In the spring of the year 372, a young man, we are told, in the thirty-first year of his age, in evident distress of mind, entered his garden near Milan. The sins of his youth—a youth spent in sensuality and impiety—weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard from a neighbouring house a young voice saying, and repeating in rapid succession, "Take and read! Take and read!" Receiving this as a Divine admonition, he procured the roll of Paul's epistles. Describing the scene, he says: "I opened it, and read in silence the chapter on which my eyes first lighted (it was the thirteenth of Romans). 'Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.'" All was decided by a word. He did not desire to read any more; nor was there any need—every doubt had vanished, and the Day Star had risen in the heart of Augustine.

A Glorious Departure

There is little hope held out at this time for the safe return of the noted Scandinavian explorer, Ronald Amundsen. After the controversy between Amundsen and Nobile, Amundsen's magnificent abandon to aid in the rescue of Nobile, stirs the admiration of the world.—W. S. R.

SUNDAY SCHOOL LESSON

"USEFUL WORK A CHRISTIAN DUTY." II Thess. 3:6-12; Eph. 4:28.

Read Also: Gen. 2:15; Ex. 20:9; Neh. 6:3; John 5:17, 9:4; Acts 20:33-35.

GOLDEN TEXT: "If any will not work, neither let him eat." II Thess. 3:10.

Teaching the Lesson

Notice that work itself was not a part of the curse pronounced upon man for his sin. The curse consisted in the briars and thorns. The painful conditions under which work must be done constitute the curse—the weeds that hinder and distress. It consists in seeing that which has been toilsomely erected fall like a house of cards because of the influence of greed, deceit, treachery and other evil agencies. Work is:

1. A joy.

2. A duty and privilege. a. It trains and develops us. b. Thru it we may advance His kingdom. Paul speaks of us as being co-workers with God. Christ, Himself, declared, "My Father worketh hitherto and I work." Christ was a hard worker. c. To each one of us is given his work and our reward in heaven depends upon the fidelity with which we do our work.

The Day and the Glory

To each man is given a day and his work for the day;
And one, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only your hands can avail.
And so if you falter, a chord in the music will fail.
We may laugh to the sky, we may lie for an hour in the sun;
But we dare not go hence till the labour appointed is done.

To each man is given a marble to carve for the wall,
A stone that is needed to heighten the beauty of all.
And only his soul has the magic to give it a grace,
And only his hands have the cunning to put it in place.

We are given one hour to parley and struggle with Fate,
Our wild hearts filled with the dream, our brains with the high debate.
It is given to look on life once, and once only to die;
One testing, and then at a sign we go out of this sky.

Yes, the task that is given to each man no other can do;
So your work is awaiting: it has waited through ages for you.
And now you appear; and the Hushed Ones are turning their gaze
To see what you do with your chance in the chamber of days.

—Edwin Markham.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals—III. The Camel.*

TEXT: "They will carry their treasures upon the bunches (humps) of camels." Isa. 30:6.

This strange-looking animal was one of the commonest and most valued in Bible times. As you know, there are two different kinds of camel; the Bactrian, which has two humps, and the Dromedary, which has only one. It is the latter which is found in Palestine. The Jews were not allowed to take its flesh for food, though they drank its milk and made it into butter and cheese. They also wove its hair into rough but durable garments like those worn by John the Baptist, and made their tents from the same material. In truth the camel is a most useful animal. On its web-like feet, like Canadian snowshoes, it can cross the sandiest desert, where a horse would sink knee-deep. It carries in its stomach a special bag for holding water, and it feeds, like the bear in winter, upon itself, for its hump is a kind of emergency store of food, so that it can go for many days on end without eating or drinking. The dromedary can travel faster than the swiftest horse, and keep up the same great rate of speed for twenty-four hours on end, if need be. Thus this one valuable animal supplies its master with food, drink, clothing, shelter and transport.

Jesus once said that it was easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. "The Needle's Eye" was the name of a very narrow entrance gate in the wall surrounding Jerusalem, and camels had to be unloaded of their burdens before they could squeeze through. Our Lord meant, I think, that however rich we may be in this world's goods, we can take none of it with us into heaven. "We brought nothing into this world, and it is certain we can carry nothing out," so let us lay up riches in heaven, which we can use in the world to come, love, gentleness, faith.

That God provided the camel for the use of mankind in the East is another proof of His wisdom and care. He has constructed this "ship of the desert" in such a wonderful way that it is fully adapted to the needs of its owners and the conditions of life under which it has to live. The camel may look an ugly beast when we see it in a circus, but nothing could

be wiser than the way in which our Heavenly Father has fashioned it. Let us thank Him anew for all His mercies to His children in every part of the world. He opens His hand to supply their needs from the riches of His overflowing love.

SERMON TO CHILDREN

TITLE: *A Santee Indian, Who Became a Great Helper of His People.*—Charles A. Eastman.

Charles Eastman was born in a tepee, and into savage life. His father's name was Many Lightnings. His mother died when he was very young, and his grandmother reared him. She called him Hakadah, which means "the Pitiful Last," alluding to the fact that his mother was dead and that he was the last of her babies.

His grandmother strapped him to a board, as the custom of the Indians was, to keep his back straight. An ornamental sack was nailed to the sides of the board, and was laced across his baby body. This made it easy to lay the baby on the floor, lean him against a tent pole, or hang him from the branch of a tree. When he was very little he learned the names of the birds around his tepee home, as well as of animals in the woods near by. He soon learned to fish and to hunt. When he got older he learned to drive a dog team hitched to a queer vehicle, made of lodge poles, one of which was strapped on each side of a dog. The other end of the poles dragged on the ground, and skins were stretched between the poles for carrying the tent equipment.

He learned to hunt buffaloes, to fight prairie fires, and to battle with winter snowstorms. The Indians train their boys to keep physically fit all the time for hunting, traveling, and fighting.

Hakadah was taught how to track game and enemies by their tracks, however faint, perhaps by a broken twig; and also to cover his own tracks.

Hakadah grew to be straight, strong and fearless. He became a great runner, and won many races. His name was changed to Ohiyesa, which means Winner.

His father, who it was supposed had been killed in a massacre, turned up at the camp one day after many years' absence. He was delighted to see his boy. He told him that he wanted him to adopt the white man's way, to get the white man's education, and to worship the white man's God. The son hated the white man, for the white settlers had treated his tribe cruelly. But his father told him that there were many other white men who treated the Indians as brothers. Soon Ohiyesa was convinced that his father was right. He went to an Indian school, taught by white men. Later he studied at Dartmouth College, and was graduated.

He has since given his life to civilizing the Sioux Indians. He is employed by our government to teach the arts and sciences of the white man to his fellow-tribesmen. He is recognized as a splendid Christian as well as a great leader of his race.

MID-WEEK TOPIC

TITLE: *The Kingdom of Our Lord—IV: The Citizens.*

TEXT: "Jesus said unto him, 'Except one be born anew he cannot see the Kingdom of God.'" John 3:3.

Privileges and demands of citizenship.

THE PRICE OF CITIZENSHIP:

"Except . . . cannot!" U. S. requirements.

Nicodemus, "We know . . . miracles." Christ, "Ye cannot know, except . . . !"

"To receive sensation you require a sense." Touch, taste, smell. Eyes to see color. Ears to hear sound. Born again to know kingdom.

THE PRIVILEGE OF CITIZENSHIP:

Two things done by citizenship: A voice in government. Power over self and others. True in Christ's Kingdom. A place in government. Opportunity for service. To further cause. So in the kingdom of our Lord.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: AN ACT OF DEVOTION.

TEXT: Luke 7:37—"And behold, a woman. . . .brought an alabaster box of ointment."

INTRODUCTION: Dramatic scene in Simon's house. Delicate touches and human feelings dominating make it attractive.

I. DRAMATIS PERSONAE. Simon, sharp and planning. Would entertain the notable and thus become noted himself. He was ambitious. Would be known as the entertainer of notable guests. Careless in the little courtesies of the host. Rebuked by the simple account from the Master's lips. The woman, perhaps Mary Magdalene. At least some one whom Jesus had befriended. Found the love of Christ had lifted her to a new life. Grateful for her forgiveness. Restored to life, anxious to show her great gratitude. Brings a present to the Master and performs a lowly act of service. The Master ever ready to find an occasion to change a life from the formal expression of love to a real deep seated devotion. Goes to the heart of the matter, seeing not the act alone but the motive which prompts the act.

II. THE SETTING. Oriental feast not a private affair. Public permitted and expected to watch the guests. Simon knew that. Possible for the woman to approach the Master as he reclined at the table. She took advantage of this. Brought the most costly thing she had. Devotion that does not lead to that is a sham. Easy to give odds and ends of time, talent, money; to give supremely is something else.

III. THE CRITICS GET BUSY. People ever have been ready to criticize, not only the Master but those who would serve Him. Jesus had

another view. He estimated a religious life by its wholesome relationships, by its useful service prompted by love. He knew what manner of woman stood before Him better than the critics did. He knew, and the critics did not, what prompted her gift. The proprieties of some may have been shocked but the heart of Jesus was warmed by her act.

IV. THE MASTER'S REBUKE. Jesus ever obliged to meet this attitude. Would teach Simon a needed lesson. Adept at putting a lesson in story form. Simon hears the Master's story. Simon in his answer 'supposes,' but Jesus 'declares' which debtor was most grateful.

V. THE SEQUEL. The Master is in charge of the situation. As we expect, He does not make an apology for the woman's sinful life, but sends her away in peace because of her penitence. Even here there was nothing for the hostile crowd to grasp. His message had a special meaning for her that all others missed, but for Simon the rebuke was specific. All knew what the Master was talking about. The secret of the difference: Simon would serve that he himself might be an outstanding man among men; the woman served that she might honor her Benefactor.

PSALM: 51.

OCTOBER 27, 1929

THE BIBLE AS SPIRITUAL BIOGRAPHY

(Beginning of Series of Three Sermons on "Corner Stones of the Kingdom.")

CALL TO WORSHIP: "Blessed are they that dwell in Thy house. They shall be still praising Thee." Ps. 84.

HYMNS: O Worship the King.—*Lyons*
O Word of God Incarnate.—*Everts*
Faith of Our Fathers.—*St. Catherine*
Almighty God, Thy Word Is Cast.—*St. Fulbert*

PSALM: 31.

ANTHEM: Twenty-second Sunday after Trinity—"Lord of Our Life." —*Field.*

OFFERTORY SENTENCE: "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I Cor. 15:58.

OFFERTORY PRAYER: Through the Love and Suffering of our Saviour, Jesus Christ, we have the precious Words of Life preserved for our guidance. Teach us to be unselfish in our rule of life, so Thy Word may reach the hearts and minds of the man and woman of the street, and dwellers in far distant lands. To this end we beseech Thee to accept our offering and bless it to Thy use. Amen.—W.

SCRIPTURE: II Tim. 3:14-17.

THEME: The Bible as Spiritual Biography.

TEXT: 3:17.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: The Bible as Spiritual Biography.
SCRIPTURE: II Tim. 3:14-17.
TEXT: 3:17.

I. INTRODUCTION.

1. All buildings require safe corner supports. In ancient buildings this was more true than at present. We are to consider four corner stones of the Kingdom, the Bible, the Home, the Church and Christ Himself.

2. The passage and text as showing direct human purpose and value of the Bible, a book of Spiritual Biography. Note that the passage does not speak of Scripture as history, science, economics or government, but to make men righteous and equipped for service of God. This one purpose recognized and kept in mind forms the key to the whole understanding of

the Bible. Bible history, poetry, prophesy, biography and epistles are all used solely as factors in the religious life of individuals and nations.

II. DISCUSSION.

1. Bible use of Biography.

a. Its authorship as showing varied human sources. Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statemen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume which is in reality a library filled with history, geneology, ethnology, law, ethics, prophecy, poetry, medicine, sanitary science, political economy and rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if ninety-six books were written in this way by ordinary men.

b. The Bible a Photograph Album for all of us: Human love finds its David and Jonathan, human hate finds its Saul and David, selfishness finds its Jacob, unselfishness, its Paul; pride, its Absalom; humility, its Moses; sublime faith, its Abraham; doubt, its Thomas; faithfulness, its John; treachery, its Judas. It reflects each man's character, responds to each man's touch, and is able by the application of God's spirit to satisfy every man's need.

c. Special illustration of this. The many great lives built on the corner stone of some great Bible truth or passage. Christ in Luke 23:46; compare Psalm 31:1-5. Paul in Rom. 1:17; compare Hab. 2:1-4. In Boreham's "A Faggot or Torches," note cases of Augustine, Carlyle, Tolstoy, Gladstone, Harriet B. Stowe.

2. Application.

a. To ourselves. What has the Bible meant to us as individuals? What experiences in our lives has it determined or modified? What does it mean to our lives and service today? Not our opinion about it but the measure in which we are affected by it? What are some of the special passages around which we could write our own biography? Is it a corner stone in our lives, or merely a sort of memorial stone by the road-side recalling other and better days, or is it just a big book on top of the pulpit? Do we know it a little better every day, use it and build on it? How do we read it, as a duty, a penance, a habit, carefully, or carelessly? Moody once said "Some people read the Bible as I used to weed parsnips when I was a boy; I had to drive a stake at night to tell where I left off."

b. To our church. Does our church Bible merely rest on the pulpit or does our pulpit spiritually rest on the Bible? Are we teaching in the Sunday school more about the Bible, or the essential truths of the Bible? Are we more concerned in Sunday school about our children knowing about the annals of Abraham, Isaac and Jacob, and repeating the books of the Bible or developing character in the likeness of Jesus Christ? Are we a Bible Church? Is the Bible our biography?

c. To the home. *"Sitting on the Bible—a true story."* Recently in one of our southern cities the directors of one of the National Banks privately required the resignation of its cashier. They passed resolutions

of appreciation of his long connection with the bank. This cashier had been in his position for thirty years and now a man nearly seventy years old. One of the directors in a spirit of sympathy called to see the old cashier.

He found him at home, sitting down with a large family Bible open before him. At his entrance he closed the Bible and the director remarked: "I am glad to see you with that old Book."

"Yes, pretty old, isn't it. See how it is worn out. Its back broken and its binding frayed? But the trouble about it is that its is not worn out in the right way." He opened it again. "You see it is perfectly new on the inside. We have worn this Bible out in my home by sitting on this book at the dining table."

Then the cashier stood up and said: "Twenty-seven years ago, when I was married, I was a member of one of the churches, so was my wife, and we had family prayers every day in our home, but we became ambitious for society and got into the swim. We stopped family prayers and soon got entirely out of religious duties and habits. We took the old family Bible which we used to read, and carried it into the dining room for the children to sit on at the table; and that is what we have been doing with it for twenty-five years. Here I am with my boys ruined, myself and my wife miserable and ashamed. I am overwhelmingly in debt, and now I am kicked out of my position in the bank of which I ought to be president. I was sitting here thinking that everything would have been different if we had treated God's word decently. You are a young man, and I want to warn you that what I say is something a man is a fool to forget."—Baptist Courier.

III. CONCLUSION.

1. Use as a closing hymn "How Firm a Foundation," calling attention to the fact that each stanza is based upon a Scripture verse and is a vivid picture of human experiences as expressed in the hymn and the passage used.

SEED THOUGHTS

"Statistics suggest that the next revival of religion will be an economic revival, and the people of today will give their property as our forefathers gave their lives. Labor needs to wake up, and the rich need to give up. If every Christian would set aside one-tenth of his income for God, there would be sufficient income to establish all the additional schools necessary to fit our young men and women for a religious life."—Roger Babson.

Right Church—Wrong Pew

Some foreigners are in New York learning what effect prohibition has upon the nation. They are in the right church but in the wrong pew. Some people judge the work and influence of the Christian church on a parallel. They never attend church, but attempt to judge and give witness of the work of the church.—Charleston (W. Va.) Gazette.

Illness costs the people of the United States over fifteen billion dollars a year, and over 93 percent of the burden is borne by the patients and their families, said Homer Folks, LL. D., of New York, in a report on "The Distribution of the Costs of Sickness in the United States" submitted to the health section of the International Conference of Social Work meeting in Paris. Yet the country, according to Dr. Folks, is spending only about $76,000,000 a year for the prevention of illness. "Of all the moneys expended and earnings sacrificed in connection with illness," he pointed out, "99½ percent go for the care of the sick and for lost earnings, and only one-half of one percent for the prevention of sickness. The amount spent for health by both public authorities and private agencies is only a drop in the bucket compared with the stupendous losses which still occur through illness."—Evangelical Messenger.

"Compare these figures with the amounts we spend on Religious Education and the cost of Crime."—W. S. R.

SUNDAY SCHOOL LESSON

"THE CHRISTIAN VIEW OF RECREATION." Mark 21:18-28.

Read Also: Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; John 2:1-11; Mark 6:30-32.

GOLDEN TEXT: "I came that they may have life and may have it abundantly." John 10:10.

Teaching the Lesson

Recreation is that which *recreates.* It is not dissipation. There is a great confusion of the two words in the minds of many. Jesus Christ desires for His people the fullest, freest life. Such a life is always to be found in the line of sobriety and righteousness. Mark the man who says he will "do as he pleases." He will continue to do it long after it has ceased to please him. Nothing more quickly becomes a hard taskmaster than the physical senses. A man who answers the call of physical indulgences becomes quickly a slave to them. In the discussion of this lesson the whole question of amusements will emerge. With earnest Christian people the decision will be rendered with this thought in mind:—what amusements are the most beneficial and helpful to *all* of my life? Should we adopt toward certain questionable practices an attitude of condemnation or an attitude of guidance and suggestion? The major responsibility is clearly that of the parents. Paradoxical as it may seem, the trouble with young people today is mainly a trouble with parents. Someone has declared that if one endeavors to teach a mule one must know more than the mule! There is something about the situation between some parents and children that reminds one of that saying. The whole question of the proper use of Sunday comes up. Shall we say, "Don't do this or that on the Sabbath day?" This is manifestly the wrong approach. It should be considered not negatively but positively, in this way: what is the purpose of the Sabbath day? The answer is clear. The day is intended for the

cultivation of the spiritual side of our natures; for the development of those faculties which make us different from brutes. This is the one great purpose of the day. If this is so, then our attitude toward the day should be: "In view of the great purpose of this day, which is the development of my spiritual nature, how can I *best* spend its hours?" This is the reasonable and logical approach to the matter. Is it not perfectly obvious, also, in view of the purpose of the day, that any use of it which omits worship in God's house, is a fearful prostitution of its holy hours? Most careless living has its start in carelessness about God's day. There is no harm in taking a walk into the park or the woods or even riding in the automobile, if one is so passionately fond of the traffic! There *is* great harm in letting all the hours of this holy day slip by without once thinking about or doing the one thing for which the day was intended—namely, the worship of God, our Father in the house of God, our Father.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals—IV. The Dog.*

TEXT: "Beware of dogs." Phil. 3:2.

The dog is today the greatest friend of man in the animal world. His faithfulness, sagacity, courage and friendliness are known to us all. The Jews, however, never seem to have tamed or domesticated them in Bible times, though sometimes they used them to guard their flocks. In the east to this day they are called "pariahs"—outcasts who run wild and hunt in packs like their ancestors the wolves, being tolerated because they are the only scavengers of towns and villages. And so, on account of their fierce and unclean habits, they came to be regarded with contempt and even loathing. Most of the references to them in the Bible tell of their "prowling about, looking for food,"—indeed the poor brutes must have been half-starved, since no one fed them. Sometimes, indeed, they were "allowed to eat the crumbs that fell from their master's table" (if they had one). But to call a man a "dog" was, and still is in the East, the greatest insult that could be put upon him: and the word simply came to mean, as in our text, a very wicked person.

Yet we have at least one beautiful saying of Jesus, though it is not found in the Bible. It was discovered a few years ago on a "papyrus" or leaf of writing dug up from the sands of Egypt. His disciples came across a dead cur lying in the gutter, and made some sneering comment on it. But the Master quietly replied, "Lilies are not whiter than his teeth." His sympathies were always with the weak and defenceless, and He ever tried to see some beauty and goodness, even in the most unpromising setting.

In later ages dogs have become the true friends of man. We may mention Barry, the mastiff attached to the Hospice of St. Bernard in the Alps at the beginning of last century, who saved no fewer than forty people lost in the snow. His stuffed skin is kept in the Museum of Berne. Many of you will have read in your school-books about Gelert, the hound of a Welsh Prince Llewellyn. One day, when he was away hunting, a

wolf sprang in at the open window of a room where his infant lay asleep. When the prince returned, he was horrified to see Gelert's mouth stained with blood, and thinking it to be that of his child, he slew the dog. Too late he discovered the body of the dead wolf, and realized that the faithful hound had killed it in defense of his precious charge. Dogs, too, have often rescued children and even grown men and women by seizing their jaws and swimming to shore when they were in danger of drowning, or dragging them from burning buildings. In the War the French used dogs for carrying dispatches. When I was a missionary on the Canadian prairies I had a big hound called "Wolf" who could outrace and drag down the swiftest coyote, while the little Aberdeen termed "Jock" which I now possess is the most faithful and wisest of friends.

Always be kind to dogs, and if you make them your friends, you will never regret it. We read in the Bible that when Lazarus sat in the street, his only comforter was a dog that licked his sores. These dumb animals have a wonderful power of sympathy with those who are in trouble, and in return we should show love to them, for they, like ourselves, are God's creatures.

SERMON TO CHILDREN

TITLE: *Daniel K. Pearsons—A Millionaire Who Gave Away His Money to Help Small Colleges.*

Daniel K. Pearsons was born in Vermont, President Coolidge's home state. His father was a small farmer, poor and a Christian man. Daniel said of his father, "He was the honestest man I ever knew." His mother was a sincere and lovable Christian.

Daniel had to help on the farm. At ten he was a competent farm hand. He worked his way through Bradford Academy, Vermont, on forty cents a week, in addition to the provisions he got from home. He studied at Dartmouth College for a year, paying his own expenses and boarding himself on less than a dollar a week. Speaking of his Academy and College days, he said: "For five years I boarded myself, baked my own johnny cake, cooked my own potatoes, fried my own meat. During that time I waxed fat in the doing of it, and was well and hearty at all times." That was why he was unwilling to advance money to students to pay college expenses. He said, "It destroys initiative." He took a medical course, later, and practiced medicine in Chicopee, Mass.

While he lived in Chicopee, he met Mary Lyon the founder of Mount Holyoke College. He never lost his interest in her work.

After marrying, he decided to go West to try his fortune. He settled in Janesville, Wis. While on his way thither, he passed through Beloit, where he noticed a brick building going up. He enquired of a stranger what the building was to be used for. He replied "Some Yankee cranks are building a college." Dr. Pearsons told him he believed in Christian education, and planned if ever he became rich to help such institutions.

He acted as agent for the sale of Illinois Central Railroad Company lands. Later he went into the real estate business for himself. He prospered and became a millionaire.

He and his family lived comfortably, kept their personal expenses very low, and gave large gifts to churches, colleges and individuals.

Once when some young men asked him to tell the secret of his ability to get and save money he said, "I did it by keeping my character clean. Without that you are not worth a picayune."

In 1889, at the age of sixty-nine, he retired from business, and began giving away his money to help small, Christian colleges. He gave altogether to forty-seven colleges, in twenty-four states. He helped Beloit as he said he would when he was a young man, and Mount Holyoke in which he maintained a deep interest after meeting its founder, when he was a young man. He gave his money to colleges on condition that they secured a much larger amount from others. This condition got more money and made more friends for the schools he helped. At ninety-two, he died a poor man, as he had said he would. He had given altogether over seven million dollars to colleges. His life-practice of giving largely, giving finally all he had, to help boys and girls to get an education in Christian schools, started thousands of young people on their way to success.

MID-WEEK TOPIC

TITLE: *The Kingdom of Our Lord—V: The Glory.*

TEXT: "Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples." John 15:8.

Men and women of Christlike character are the glory of the Kingdom of our Lord. "God gave us not a spirit of fearfulness; but of power and love and discipline."—Paul.

MEN AND WOMEN OF COURAGE:

Great enemy of man is fear. First thing God does for us is to rid us of fear. "He laid His hand upon me and said, 'Fear not!'"—John.

"For most men the world is centred in self, which is misery: to have one's world centred in God is the peace that passeth understanding. This is liberty: to know that God alone matters."—Donald Hankey.

MEN AND WOMEN OF POWER:

The twin of courage is power. "God gave us the spirit of power."

"To be weak is to be wicked. The man who cannot say 'No!' is doomed to say 'Yes!'"—Maclaren.

We shall put strength into our lives by the entrance of Jesus into our hearts.

MEN AND WOMEN OF LOVE:

Courage and power needed. Paul had both, and little patience with timid. Case of John Mark.

Yet Paul adds "love" to "power." "God gave us the spirit of love." World needs Christian love, sympathy, fellow-feeling.

MEN AND WOMEN SELF-CONTROLLED:

"God gave us a spirit of discipline." Uncontrolled thought, speech, action lead us into difficulty and disaster.

One of most brilliant men in Israel ruined by lack of discipline. Everything in his grasp and he threw it way. "I have played the fool," said Saul.

"He that ruleth his spirit is better than he that taketh a city." Prov. 16:32.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE ROCK OF AGES.

TEXT: Psalm 31:2-3—"Be Thou my strong rock, for an house of defense to save me. For Thou art my rock and my fortress, therefore for Thy name's sake lead me and guide me."

INTRODUCTION: The Bible thrills with life and action; men pleading, praying, singing, weeping, working; armies marching, judges ruling, kings in their courts. Above all the voice of the Master is heard, God speaking to men, the "Rock of Ages." Many philosophers have recorded man's seeking for God. The Bible is the record of God's search for man. Does this "Rock of Ages" have a message for men today?

I. A CHANGELESS BOOK IN A CHANGING WORLD. Tremendous things are happening about us these days. Compare the advances made in science, thought and mode of living today with that of a quarter century ago. Then the great changes since the Bible took form. Time, manners and customs may change, and do change, but the message that the "Rock of Ages" brings men does not change. Nor does man's need of the message change. Above the voices of material progress the changeless voice of the Book, a "best seller" even today, sounds clear and forceful with its ever living message. "Rock of Ages" is, has been, and ever will be.

II. ITS MESSAGE. The portrait of Christ's power to call and grasp men. The record of that calling and of men giving their lives in His service. Saul, Paul; a long line of early Christians who staked their lives on that Word; the Reformers whose faith was supreme; those early settlers that came to our shore bringing with them their Bible and its message; the lives of consecrated men and women today whose lives are bound up with the "Rock of Ages." All these have heard its message, the living Christ and His search for men. This message calls out to men from the pages of both the Old and New Testament.

III. DOES THE AGE BLOT OUT ITS MESSAGE? Noise of gears, belts, wheels and pulleys cannot shut out its call. In spite of the loud voice of industry and the practical material things of life, its still, small voice can be heard by those who will listen. Human nature cannot be satisfied

with being but a mere machine. There is something deep within man that cries out for the spiritual, that cannot be satisfied with a mechanism. That something's need is in the message of the "Rock of Ages."

CONCLUSION: Cannot organize humanity around the merely material ideals of life. God is a spirit. Man created in God's spiritual image by nature demands this message. Disintegration of society the result of neglect of the message. The Bible, like the Sabbath, was made for man, that is its message suited to the spiritual needs of men. In its message all the problems of man are solved through the Spirit that permeates its pages from beginning to end. The One Complete Man, the Compassionate Savior of Men, here, as no place else, speaks to the hearts of men in all ages the one essential message. The "Rock of Ages" has stood through all the ages. The ages left unborn in God's secret future will still find it "The Rock of Ages."

PSALM: 66.

NOVEMBER 3, 1929

THE COMMON TASK OF CHURCH AND HOME

(Second in Series on Corner Stones.)

CALL TO WORSHIP: "Behold, O God our shield and look upon the face of thine annointed, for a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84.

HYMNS: Rise, Ye Children of Salvation.—*Neander*
For Down the Ages Now.—*Narenza*
Jesus, with Thy Church Abide.—*Litany*
Lord, Dismiss Us with Thy Blessing.—*Holywood*

PSALM: 19.

ANTHEM: Twenty-third Sunday after Trinity—"Thou, O God, Art Praised in Zion."—*Ford*

OFFERTORY SENTENCE: "And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." Neh. 12:43.

OFFERTORY PRAYER: Guide us, O God, in the many offices of our daily lives, in the conduct of the affairs of Thy church and our homes. Through the teachings of Thy dear Son, we learn that the Kingdom of Heaven is made up of little children. Let us therefore live up to Thy plan for the development of the children of earth, so they may grow in grace and faith, and so be ready for the larger life to come. To this end, O God, we make this offering in the Name of Jesus Christ. Amen.—W.

SCRIPTURE: I Tim. 3.

THEME: The Common Task of Church and Home.

TEXT: I Tim. 5 and 15, Last Clause.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: The Common Task of Church and Home.

SCRIPTURE: I Tim. 3.

TEXT: I Tim. 5 and 15, Last Clause.

I. INTRODUCTION.

1. Review previous sermon in series.

2. Church and home are usually treated separately. We treat them together for the sake of emphasizing their common task. Each is a corner stone of the Kingdom of God; or to change the figure, they are the side of an arch of which the key stone is the kingdom.

3. We here this morning have come from our homes to our church; we are home folks and church folks. We have the two institutions in common in our lives.

II. DISCUSSION.

1. The Passage.

a. Emphasis on Character. Elders and deacons as men of character and home virtues, and right life to outsiders, v. 5. Remark about wives, v. 11.

b. Emphasis on "behaviour" in church; and church as "pillar and ground of truth." Conduct and attitude in "house of God." Relation of church to "truth." Religious education. What it has meant to us.

c. Emphasis on Creed. "The mystery of Godliness" *("Without controversy")*. The points of the little creed hymn: Christ incarnate, spiritually valid, approved of heaven, proclaimed, accepted, glorified.

d. Emphasize these three points: character, conduct and creed as the objectives of religious education, and religious education as the common task of the church and the home. It is the only task of the church broadly considered. It is the supreme task of the home. The home is in contact with all sides of life, the church approaches all phases of life from the standpoint of religion. Religious education is their common denominator.

2. The requirements of religious education in relation to the church and home.

a. Clear objectives. 1. Distinctly religious, not for entertainment or business except as related to religion. 2. More than morals and good citizenship. 3. Note Col. 1:27-28, especially last clause of 28. Paul mentions warning every man, teaching every man in order that we may "present every man perfect in Christ Jesus." This is the supreme objective of religious education, that every man woman and child through our warning and teaching shall be perfected in the likeness of Christ Jesus.

b. A Mutual Obligation. 1. The obligation of the home to the church for support financially, personally and spiritually and in all that concerns life and conduct. 2. Of the church to the home for guidance, restraint, inspiration. 3. The common obligation of the community that when the church and home have done their best for the child he may find an environment in the community that will not over-strain his Christian ideals. Professor Harry Ward says, "The church cannot even hold its own in a community environment that is unchristian. If it deals only with individuals while the forces of evil organize the community, they will destroy its youth and deplete its forces. The church will not be able to protect even the children of its own families. If it abandons the community to its fate and merely attempts to save a few souls from the wreck, it will in the end be swamped itself and go down with the wreck."

c. A Co-operative Program. 1. Great need for this today because of unusual opportunities presented by popular interest in religion. 2. Old Time Program. International lessons, two preaching services, prayer

meeting and the family altar have been the outstanding religious factors in the church and the home.

Produced many fine Christian characters; also a lot of hopeless reactionaries who seem to think that the way they were brought up is the last word in a religious education program. Compare with art, industry, guns, business, "modern improvements" in houses. The young of the land are running away from the church because they know it is not ready to give them as good educational methods in religion as they get in the public school subjects, or as vital human interest as they find in the movies.

3. Modern programs and their main points.

X. Graduation of study based on child psychology. This has been well worked out by skilled leaders in religious education and is available for any church or home, but is little known to the average church member.

Y. Correlation of religious program of the church. This too has had similar expert treatment resulting in the unification of ideals and methods in many parts of the educational activities of the church, but still poorly understood in the average congregation.

Z. We should aim to incorporate in our church program a large amount of what the public schools call "home work," which will have direct connection with sermons, prayer meeting, Sunday School lessons and other educational features in the church. The church should be of more help to parents in training their children and the parents more help to teachers in dealing with children of the homes in the Sunday School. Emphasize need of co-operative training both in the church and home in the Bible, hymns, doctrine, prayer, honest reverence, unselfishness, Christ-likeness.

III. CONCLUSION.

1. Appeal for closer unity between the church and home in recognizing their common task and objective.

2. Special appeal to the home for intelligent co-operation with the church in its religious education of the children.

SEED THOUGHTS

Miss Margaret Slattery was walking along the street when she heard a little voice say, "Hello, Miss Slattery." She looked around but saw no one. Again the little voice! She looked everywhere, but still saw no one. Then the little voice said, "Keep-a-lookin' up, Miss Slattery." She said, "I looked up and up and up, and finally saw her way up in a tenement house and when I found her she said, "You didn't see me, Miss Slattery, because you didn't look high enough."

Commonplace tasks in home and church life are always important, though many of them may seem trivial and irksome. This story of a negro sexton and his work will interest you. "The noon prayer meeting which has been held every week-day for fourteen and a half years in Memphis, Tennessee, really owed its start to the faithful negro sexton who has been with the church for twenty-one years. When Dr. Ben Cox, the

pastor, began giving out lunch tickets to poor men years ago the janitor suggested that he be allowed to make soup for them. Thus Dr. Cox got the suggestion and inspiration for the remarkable prayer and testimony meetings that gather all sorts every day and that keep going despite all changes. It is estimated that lunch has been served to 625,000 persons. Meanwhile all departments have been busy and active. Take the Sunday School for instance. There were but 150 in the whole Sunday School fifteen years ago. Now there are 800 in Dr. Cox's Bible class alone."—Watchman Examiner.

SUNDAY SCHOOL LESSON

"RESPECT FOR RIGHTFUL AUTHORITY." (World's Temperance Sunday). Mary 12:13-17; Rom. 13:1-7; I Peter 2:13-16.

GOLDEN TEXT: "Let every soul be in subjection to the higher powers." Rom. 13:1.

Teaching the Lesson

The question of the Pharisees and the Herodians recorded in Matt. 12:13-17 was a very dangerous and cunning one. They felt sure that in whatever way Christ answered it was certain to involve Him in embarrassing results. His answer makes clear that the Christian maintains a double responsibility, earthly and heavenly. He is a citizen of two worlds and has a distinct relationship to both and bears a distinct responsibility to both. Deut. 28:1-14 describes a good citizen. The last of the chapter describes those who break the laws of God. The coin referred to was a silver penny issued by Tiberias and bearing his image and superscription. The fact that the Jews used these coins signified their allegiance to and dependence upon the Roman government. They, therefore, owed to it some service in return. This service was the paying of taxes. Of course, highest allegiance will always be to God and to the laws of God. Recall Daniel's action in connection with the king's decree that no prayer should be made save to him alone. The class may well discuss the present day situation when some people are declaring there are too many laws. Is it not perfectly clear that as our civilization grows more complex many more laws will be needed? The airship, the automobile and other recent inventions have necessitated laws for their proper control. As we become more closely inter-related in our lives we will need not fewer laws, but greater. The fundamental need is a need for increased righteousness. Laws do not make criminals, they simply reveal criminals. We should be very clear in our thinking at this point especially as it relates to the prohibition amendment. A great many people are talking in such a way as to lead those who do not think to believe that the prohibition law has made criminals. It has simply revealed them. It is broken because it is a profitable law to break. It is paying business to cater to men's unrighteousness and thirst for liquor. A democratic republic such as ours is the most perilous form of government in the world. It demands on the part

of the average citizen a high standard of conscientious devotion to duty, of education and of integrity. If we *have* these things it is the best government in the world. Lacking them, it is the worst.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals. V: THE DOVE.*

TEXT: "Who are these that fly as a cloud, and as the doves to their windows?" Isa. 9:8.

One of the commonest birds mentioned in the Bible is the dove or pigeon. Many boys make pets of them, and may be interested to hear what the Scriptures have to say about them. The Jews distinguished between the pigeon and the turtle-dove, though they both belong to the same general family. Our text reminds us that even the poorest Jewish family kept a dovecote. These birds were among the very few allowed to be offered as a sacrifice under the Law of Moses, and seem to have been thought in some ways almost sacred, for they were never eaten, though not "unclean."

Isaiah refers to their moaning or cooing, when he says "We mourn sore like doves," and Jesus told His disciples to be "harmless as doves," a reference to their gentle natures. On at least two occasions in the Bible, once in the Old Testament and once in the New, they played a leading part. Noah, you remember, sent a dove out of the ark to find whether the waters of the Flood were sinking, and the second time he did so, it returned with an olive leaf in its bill, thus showing that the trees were uncovered. And, when Jesus was baptized by John in Jordan, the Holy Spirit came down upon Him in the form of a dove, so that from then it has been regarded by religious writers and artists as the emblem of purity and heavenly blessing.

Pigeon-flying with "homers" is a very common form of sport in all countries. It is a wonderful instinct that leads these birds straight home again when they are released from their baskets, across miles and miles of unknown country. Often this fact has been made practical use of, by people tying little messages to the root of their tails. In the British Army in the Great War, and I expect in the American Army, too, every Division had its own carrier-pigeons, which conveyed important messages when any other way of sending them was impossible on account of the heavy shell-fire. Perhaps it is something like that to which the Psalmist referred when he wrote: "O that I had wings like a dove: for then would I fly away, and be at rest." We Christians are winging home to God, even amid the battles of life—back to our Father's house on high, the shelter of those heavenly mansions where forever we shall live in joy and peace.

SERMON TO CHILDREN

TITLE: *Great Christian Women Leaders: JANE ADDAMS.*

TEXT: Acts 9:36.

Jane Addams is known far and wide as the founder of Hull House, a Social Settlement in Chicago.

After graduation from Rockford College, Illinois, in 1881, she spent several years in studying medicine, and later in European travel. Everywhere she went in Old World cities, she visited the quarters of the poor. She developed a great sympathy for them, and made up her mind she would dedicate her life to helping them to help themselves and to give them a chance to make a better living.

Toynbee Hall and the People's Palace in East London, England, greatly impressed her by their work for the poor. On her return to America, she with two other women friends, founded Hull House, in Chicago. It was in a poor part of the city, and was surrounded by Italians, Greeks, Russian Jews, Bohemians, and other foreigners. These three young women began their service to their foreign neighbors by opening a free Kindergarten, organizing Boys' and Girls' Clubs, and by being friends and advisers to the older folks. In time, trades of various kinds were taught the boys, and the girls were trained in home-making. Later, schools of music and art were established. The older women and men who had brought with them from foreign lands skill in weaving, embroidering, and other industries were given working quarters where by their beautiful handicraft they were enabled to support themselves in their old age. Miss Addams established public playgrounds for the poor children of her neighborhood. She worked constantly to train them in character. The ward in which Hull House is located was in bad sanitary condition, as was shown by the fact that in an epidemic of typhoid fever which swept Chicago in 1902, there were six times as many deaths in the ward from the disease, in proportion to the population, as there were in the rest of the city. Hull House led in securing improved sanitary conditions for their ward. Miss Addams is also a helpful friend of juvenile offenders and has succeeded in influencing many such offenders to become good citizens.

Hull House, with its many buildings, and its social, industrial and charitable activities, is doing a great work in helping thousands of poor people to secure better living conditions, to get a chance to hear good music and see good pictures, and to learn how to give help, as well as to receive it. To Jane Addams, college graduate, wealthy and cultured Christian woman, must be given credit for devoting her life to the poor and friendless of Chicago; to creating a new friendliness towards foreigners in our country, and in advocating the cause of world-wide peace.

MID-WEEK TOPIC

TITLE: *Living is Giving.*

TEXT: Acts 20:35.

If you get a man's attitude toward his possessions, it will not be difficult for you to interpret his attitude toward the kingdom of God. It seems hard for most of us to learn that we are stewards. To have is to owe

and not to own, and he is no fool who parts with what he cannot keep to get what he shall not lose.

We are slow to learn that "earning maketh an industrious man, spending a well-furnished man, saving a prepared man and giving a blessed man."

I. Paul possessed what he earned, but to truly own it, it was necessary that he get rid of it. The crowd was perfectly right when they said of Jesus: "He saved others; Himself He cannot save." The same prophecy is true concerning your life and mine and will ever be true, for living is giving.

II. Our redemption obligates us to our Redeemer. We can meet the obligation by giving to those who go with us in the forced march of life.

Out on the prairies of South Dakota where there are no springs or streams, the water comes from wells—most of them driven wells, which go down into the ground a hundred feet or more. The water must be raised by wind power, and sometimes when the wind is low for many days, the task of the farmer becomes hard and thankless, but here and there we see farms where they have gone down deep enough to strike the gushing water—where there is an artesian well that flows and flows, making a fertile oasis all about it.

So our service flows when we practice the gospel that living is giving. Life flows of itself through the church to the regions beyond, in flowing streams of blessings that make glad the City of God.

EVENING SUGGESTIONS

THEME: THE STRENGTH OF ZION.

TEXT: Psalm 48:12. "Walk about Zion, and go round about her; tell ye the towers thereof, mark ye well her bulwarks."

INTRODUCTION: Psalmist rejoices in some great deliverance. Whatever the situation was the Lord Jehovah is recognized as the source of that deliverance. The glory of the hill of Zion, the beauty of Jerusalem were all symbolical to the singer of old as the sources of the revelation of God. Translated into twentieth century diction the symbolism may be taken to refer to His Church. What are the Towers of Zion? What are the Bulwarks of Her Faith? Let these be held as such:

I. THE BULWARK OF THE WORD OF GOD. The Jewish race was blessed with the possession of the oracles of God. It has ever been a bulwark of His Church. Not ever as at present. Prior to the Reformation, so far as the common membership of the Church and for many of the clergy, it was a "closed book." Closed by ignorance. Closed by its Greek, Latin and Hebrew print. Known only by a few. Chained in the dusty corners of the monasteries and universities. None the less a bulwark. Today the Word is translated into every tongue, to be had for the asking if need be. "The poor have the Gospel preached unto them" and they have the Gospel. The History of the world is "His Story." Perfect harmony shows its Divine character. 66 Books, yet One theme, One purpose: God

and His search for man, His longing for man's return to Him. 38 different writers over 15 centuries. Senator Willis, some years before his death, said, "I do not believe in tinkering with government, much less with the Bible."

II. THE BULWARK OF FAITH. God's promises are eternal. Man's acceptance of them depends upon the bulwark of faith. Man accepts man's words because he has faith in his fellows. So we believe and accept the Word of God through faith in Him. Not any merit in mere faith, but great merit in faith in Him who is able to fulfill His word. In the Church of Christ, that faith in Him is born and nourished. We quote the late Senator Willis again, "The young man of today is fast acquiring knowledge that the young fellow in the Church has not only a better chance of life in the world to come, but also a better chance every minute while he is living in this world. "Faith lifts us up, removes mountains of despair, dispels the clouds of doubt and is a bulwark against failure and defeat. "Lord I believe, help Thou mine unbelief."

III. THE BULWARK OF A PERSONAL SAVIOR. The Gospel proclaims not merely a system of philosophy, not merely a moral code, but the presence of A Personal Savior. Many religions have spoken to man of a future life, of its bliss and relief from toil and suffering. The Message of the Church of Christ speaks of a Person; not merely His Word but Him whose Word it is; not merely Truth but He who is the Truth; not merely love, but He who gave Himself in love; not a principle, an ideal, or a theory, but a Person. "He was wounded for our transgresssion . . . The Lord hath laid on Him the iniquity of us all."

CONCLUSION: We have "walked about Zion," we have "told her Towers" against which all time shall never prevail.

PSALM: 121.

NOVEMBER 10, 1929

CHRIST THE CHIEF CORNER STONE

(Last in Series on Corner Stones.)

CALL TO WORSHIP: "All nations whom Thou hast made shall come and worship before Thee, O Lord: and shall glorify Thy name. For Thou art great and doest wonderful things: Thou art God alone." Ps. 86.

HYMNS: Jesus, the Very Thought of Thee.—*Nun Danket All*
The Church's One Foundation.—*Everts*
O Jesus, King Most Wonderful.—*Martyrdom*
O Lord and Master of Us All.—*Nun Sich Der Tag*

PSALM: 118.

ANTHEM: Twenty-fourth Sunday after Trinity. "To Whom Then Will Ye Liken God."—*Parker*

OFFERTORY SENTENCE: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21.

OFFERTORY PRAYER: In Thy precious Son, Jesus Christ, we place our hope and trust. He is the cornerstone of our Faith, His name is the watchword of the children of Thy Church, and in His name we offer to Thee the fruits of our toil. Accept our offering, O gracious Father, and use it according to Thy will. Amen.—W.

SCRIPTURE: Eph. 2:13-22.

THEME: Christ the Chief Corner Stone.

TEXT: Eph. 20. Last clause.

BENEDICTION: The grace of the Lord Jesus Christ, the love of God and the Communion of the Holy Ghost be with you all.

SERMON

THEME: Christ the Chief Corner Stone.

SCRIPTURE: Eph. 2:13-22.

TEXT: Eph. 20. Last clause.

I. INTRODUCTION.

1. Review two previous sermons.

2. Ancient buildings had more than one corner stone; modern buildings but one. For us the chief corner stone of the kingdom is Christ Himself.

II. DISCUSSION.

1. The Passage.

a. "The foundation of the apostles and prophets"; the whole back-

ground of the Old Testament leadership; Christ as the embodiment of the best in them.

b. "A building fitly framed together." God's buildings are carefully constructed so that all parts support each other mutually. Each one makes his contribution and, like the stones in the building, each rests upon others and in turn supports others.

c. "All builded together." The whole is a unity, a whole to which every part contributes its part of strength and beauty.

d. "A Habitation of God." Whether we speak of the Jewish Nation, the tabernacle, the temple, the church or the kingdom of God, or ourselves as individuals, this is the great important thought that God Almighty dwells within it and through each expresses Himself to the world.

e. "Christ the chief corner stone." His relation to the structure is our special theme in this sermon.

2. The Fundamental Place of Christ.

a. In theology. 1. There has probably been too much theology about Him, too many efforts to define Him; too little of His own beliefs and big ideas. He had at least six great central points in His own theology: His belief in God as His Father, in man as His brother, in Himself as the Son of God, in the kingdom of God as His life objective, in sacrificial service as the means of establishing it, and the culmination of that kingdom in the life beyond. These beliefs of His are basic both to Himself and to us as creedal material.

2. Our beliefs about Him are valuable, but certain to be changeable and incomplete.

> "Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they." (In memoriam.)

3. Christ Himself our divine human Saviour is the personal embodiment of all true theology, the supreme leader in all true religious thinking.

b. In the Church. 1. The tendency in the church to substitute other things. Ceremonies, sacraments, services, codes, creeds, social uplift, etc. These are expressions of Christ's personal presence in the church and the means to His glorification and mission, but they should never be allowed to eclipse Christ Himself and our obligation continually to grow more and more like Him and to rest wholly upon His saving power and leadership. The serious question is, do we really and earnestly desire to grow more in all things like unto Christ, into likeness to Him, into service to Him? Are we determined to? Do we want our church to be merely a place of social pastime or of spiritual power? A call to heart searching, to honest facing of our task to humbling ourselves before God that He may show us our sin and our need and lead us out into a fuller life and power. A call to prayer for ourselves, for each other, for the officers

and leaders and pastor, and for the community which it is our highest duty to make clean and righteous.

c. In the world at large. 1. Christ is admittedly the corner stone in these other institutions of which we have been speaking. The supreme task of the church and of the home is to persuade the world and its institutions also, to accept Him as their corner stone. 2. George Albert Coe in "Religion of a mature mind" notes three influences moulding modern ideas of religion. a. Growth of science and the diffusion of knowledge; b. Modern invention and the resulting extraordinary control of man over nature; c. The growth of popular government and of the social consciousness. 3. How have these affected religion? He points out that fear has ceased to be influential as a motive; reverence for authority as such has largely disappeared; the appeal today is to heart and conscience and reason, not to authority; we are cautious about making or accepting statements that cannot be proven by scientific facts or demonstrated by experience; the emphasis is upon the practical with indifference to the emotional. But with this appears unparallelled and sincere exaltation of Christ by all classes and faiths: "If we ask whether the religious tendencies of the modern world are, all in all, wholesome, no better answer can be given than this, "THE HEART OF THE AGE CLINGS TO CHRIST."

d. In our personal lives. 1. One of the deepest meanings of the Gospel is that Christ's way of life should be made our own. This more than mere following Him. It is sharing His mind and points of view; living in fellowship with His Spirit; building life with Him.

2. Christ is not a far away distant Christ but our closest companion. He can be to us what He was to His own apostles and to Luther, Wesley, Newman, Carey, Moody, General Booth. Our greatest need as individuals is to rest upon Him and His salvation all the hopes and purposes of our lives as the building rests upon its corner stone. To this end we must know Him better and grow up into Him through the power of His Spirit working upon our willing minds and hungry hearts.

III. CONCLUSION.

1. These corner stones of the kingdom can never be removed or weakened without endangering the whole structure. The Bible, the home, and the church can never be dislodged or weakened.

2. But beneath them all is Christ and our faith in Him as the one who can meet every need and sustain us in every experience.

"He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondsman, He is free;
If any be but weak, how strong is He?
To dead men life is He, to sick men health,
To blind men sight and to the needy wealth,
A pleasure without loss, a treasure without stealth."—Selected.

SEED THOUGHTS

No Corner Stone

This story of the two daughters of William W. A. Stone, once governor of Pennsylvania, was told in the daily papers. One daughter, Isobel, was trained for musical work, the other daughter, Peggy, was a sculptress. In addition to supposedly good home training and environment, and professional training of the highest order, the solicitous parent left a fortune of $3,000,000 to his daughters. Six years have passed and New York society finds the daughters penniless, destitute and friendless, living on a derelict barge on Sherman Creek, near Dyckman Street, New York City.

Wherein did this parent's solicitude for his loved ones fail?

From Budapest comes information that Hungary's oldest and most picturesque institution, gypsy life, is about to pass away. Wanderers of the road and highway were well enough in their day, but their day is over, the government says. Under a decree all Hungarian gypsies must forsake their nomadic habits, settle down in fixed abodes and take their places with ordinary folk as full fledged—and responsible—subjects of the Hungarian kingdom.

Their new responsibility entails liability of military service for males and grants them full suffrage and the right to own property. They must abandon the costumes their forefathers wore for centuries and adopt present-day European dress. Foreign gypsies are given one month's time to leave Hungary, those remaining after that period being subject to jail sentences. Gypsy caravans from Roumania, Czecho-slovakia and other countries will be halted at the frontier. The decree affects about 50,000 Hungarian gypsies.

SUNDAY SCHOOL LESSON

"WORLD PEACE THROUGH MUTUAL UNDERSTANDING." Isa. 2:2-4; Acts 17:22-28; John 4:20, 21.

Read Also: Isa. 11:6-10, 19:23-25; Eph. 4:4-6, 13-19.

GOLDEN TEXT: "They shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." Isa. 11:9.

Teaching the Lesson

The golden text describes conditions during the millenium. Someone has suggested four great world problems confronting Christianity:

1. The Christianizing of business.
2. The abolition of war.
3. Civic righteousness.
4. Race prejudice.

All four of these items are bound up with radical evil traits of fallen

human nature. It is the expression of these evil tendencies that makes difficult the solution of the problems. It is *selfishness* that prevents the Christianizing of business. It is *hatred* and *desire for revenge* that retards the abolition of war. It is *greed* that prevents civic righteousness, and a *haughty arrogant* sense of superiority feeds race prejudice.

Christianity has a distinct message and program for the doing of these four things, and it will never have adequately expressed itself, nor reach its desired goal until it has done the four things outlined above. The class should discuss the failure of the war to end war. Wm. T. Ellis, world traveler, war correspondent, and Presbyterian elder, upon his return from a world tour, characterized Europe as "an armed camp." It is not because Christianity has failed but because it has not been tried. Christianity is the world's only hope.

Notice that the nations are to *flow up* to the temple of God on the mountains (Isa. 2:3-4). It is a graphic way of describing the source of all national prosperity and international peace. It is only as men and nations submit themselves individually and collectively to the authority and program of God through Jesus Christ that peace will come to the world. Every major problem confronting the world is in its last analysis a problem of good will. A problem that has to do with the spirit of man. Is it not therefore perfectly plain that the church is dealing with the most vital matters in the world? The class should discuss whether great armaments make for peace or for war. Does the Sermon on the Mount apply to nations or only to individuals? Let it be perfectly clear that we may thrash around in our modern wilderness of militarism until the bones of civilization are picked clean, and bleached by the vultures of war. If, however, we fail God in His program, He will raise up, if need be, from the very stones of the desert a world citizenship that will neither tolerate nor learn war any more. The church is coming more and more to see that war and Christianity are incompatible. It is perhaps not generally known but is a fact that it was the action of the Federal Council of Churches and their frank statement to President Harding that prevented a war with Mexico for the confiscation of Mexico and the oil wells there. Never again will the church bless and sanction war.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals. VI: THE EAGLE.*

TEXT: "A great eagle with great wings, long-winged, full of feathers." Ezek. 17:3.

Very different from the gentle dove is the fierce eagle, king of birds. That mentioned in the Bible is the Griffon Vulture, and the word is so translated in the Revised Version. Its bare head and neck, its swiftness, its powerful sight, its fierceness and strength, its great powers of flight, and its habit of building its nest on high cliffs are each alluded to in Holy Scripture. Like all the birds which are "carniverous"—that is, eating animal food—it was regarded as "unclean" among the Jews.

When the Psalmist says "Thy youth is renewed like the eagle's," he refers to the old legend, which people used firmly to believe, that every ten years this great bird soared up into the "fiery region," the very heart of the sun and then plunged into the sea, moulted its feathers, and gained new life. The eagle was carried on the royal banners of the kings of Babylon, Persia and Egypt. The Romans placed it on the top of their standards of war, a custom imitated by Napoleon I. In Europe it is the emblem of Austria, Germany, Russia, and other smaller countries; while of course you all know that it is the national bird of the United States. The American eagle is not quite the same bird as the Golden eagle, which is found in Scotland. Last summer, in a lonely place among the hills, I saw one just rising from the heather. It was so heavy that, like an aeroplane, it had to scramble along the ground for quite a distance before its huge wings got a grip of the air, and finally it soared majestically up into the sky.

In Christian art this bird is a symbol of St. John the Evangelist, because he "looked on the sun of glory." In many churches the lectern or reading desk for the Bible is in the form of an eagle with outstretched wings, because the Bible is also a natural enemy of the serpent, the evil one, and the two Testaments form its wings.

Although the vulture of Palestine is not a beautiful bird, it has its own uses. Like the dog, it is a scavenger, consuming dead bodies, and thus preventing disease. It seems to have an uncanny power of "telepathy," a kind of wireless of its own, for no sooner does a beast die in the desert than the air is darkened with vultures flying from every point of the compass. That was what our Lord meant when He declared, "Wheresoever the carcass is, there will the eagles be gathered together."

But I think the finest thing the Bible says about them is in a famous verse in the book of Isaiah: "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

SERMON TO CHILDREN

TITLE: *Stories of Missionary Adventure: How Kapiolani Defied the Goddess Pele.*

TEXT: I Kings 18:21.

Over a hundred years ago missionaries went from New England to the Hawaiian Islands to tell the people about Jesus Christ. After a few years, many were converted to Christianity; but they still feared the goddess Pele, who, the heathen priests said, caused the fires to burn and the lava to flow from Kilawea. This is still one of the greatest active volcanoes in the world.

Kapiolani, a chieftainess, had become a Christian believer. Formerly she had been a very wicked woman and had worshipped Pele, the fire-goddess, but now she worshipped the true God.

The priests were angry because so many of the former worshippers of Pele had become Christians and no longer offered sacrifices of pigs to

Pele. (By the way, the priests themselves got a large share of the pigs offered to Pele.) They threatened the people that unless they returned to the worship of the fire-goddess, she would cause her volcano to overflow and burn up the fruit trees in its pathway, and run down into the sea and kill the fish, upon which the people depended for food.

Kapiolani announced that she would defy the goddess. If Pele had any power, she said, and destroyed her, then the people might believe again in the fire-goddess; but if she lived, she declared the people should trust in the true God, who made the great fire-mountain with its fires.

So one day the test was made. Kapiolani, together with eighty other Christians climbed Kilawea. They were followed by a great crowd of heathen priests and Pele worshippers. Upward they climbed, until Kapiolani stood on the edge of the burning crater. She cast a branch of Pele's sacred berries (a kind of currant) into the crater, in defiance of the goddess. This horrified the heathen, who expected Kapiolani to be burned to death at once by the fires of the insulted goddess. Kapiolani went down the side of the crater, to get nearer to the burning lava. Then the Christians, too, held their breath for fear. A heathen priestess approached Kapiolani and threatened her with death, if she went further. Kapiolani drew a New Testament from underneath her robe, and read some of the words of Jesus from it. Then she climbed down still further onto a rock which jutted out over the crater. A fearful sight met all their eyes. Fires were leaping high in the air from the molten lava. The crater, eight miles in circumference, was a great sea of burning waves. Kapiolani offered up a prayer to the great God in whom she believed. The followers of Pele expected every moment to see Kapiolani destroyed, but no fire touched her. She stood there unharmed. Then she called on the Christians to sing a hymn of praise to their God, which they did.

This brive Christian act of Kapiolani broke the power of the priests and of the fire-goddess. After that the natives of Hawaii turned to the God of the Christians.

As you know, Hawaii is now a territory of the United States. Pele is no longer worshipped there, but there are many Christian churches in which our God is worshipped.

MID-WEEK TOPIC

TITLE: *Fear and Failure.*

TEXT: Luke 5:1-8.

This cold, hungry cross crowd of fishermen gave Jesus an opportunity to teach one of His great principles of life.

I. Service was the insignia of Simon. Jesus knew that if He could get Simon to do something, He could teach him something. Jesus gives Simon a job. "Push out to the deep water and lower your nets for a take." He had already commanded his interest and his service by asking him to row out from the shore, that he might make a pulpit of the boat

and teach in word and act the lessons that the crowd so much needed to know.

II. Fear and failure. "Master, we worked all night and caught nothing!" These men knew the lake. It was their business to know it. They were not amateurs on their fishing vacation; they were fishermen. They could read the sky and interpret the wind. Don't you think they would have been justified in resenting what Jesus had to say? Hear the average business man today: "Business is business. You cannot mix religion with business. We are dead sure of that." For such a dogmatist, the word "dead" is the proper word.

III. Faith in the face of failure. It may have been the mustard seed faith, but it was living, vital, evolving faith.

"I will lower the nets at your command." The Scripture gives the results. You may read the score for yourself. Have you "toiled all night?" Build up your self; broaden your soul. Perhaps it is not a new location, or a fresh supply of tackle that you need. Your greatest need may be a change of heart.

EVENING SUGGESTIONS

THEME: THE KING ON HIS THRONE.

TEXT: Matt. 5:1 "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him. And He opened His mouth and taught them."

INTRODUCTION: So-called "Sermon on the Mount" sometimes robbed of its marvelous power and direct forcefulness by the fact that it is called a "sermon." It is not a sermon as we think of sermonic productions, rather an edict of a ruler, the eternal Hills, the King's Throne.

I. HIS THRONE. Not a level place in the valley but on a mountain top, away from the noise and confusion of the busy turmoil of the streets. Such places not without their special meaning in Scripture. Abraham went into a mountain to find his God providing a lamb for the sacrifice. Moses was on a mountain when God spoke words of wisdom to him. The Lord was victor over the Evil one on a mountain. He prayed, taught, was transfigured; suffered and ascended on a mountain. All supreme events in His life are closely connected with a mountain. Away from the low and common things of life we also must go if we are to hear Him speak words of Life. We must go up to His Throne.

II. HIS ATTRACTIVENESS. We are not told that His disciples were called up on the mountain, but we are told that they came. Freely they followed Him. 'Twas ever so. Men soon learned the wisdom that He possessed. They needed no special invitation to be with Him. Men and women, old and young, artisan and merchants, all left their trades and came to sit at His feet. Men now are not forced to listen to His words. They also must come freely, drawn by the magnetic appeal of His words.

III. HIS MESSAGE. He spoke and interpreted for them the laws of life and living. Here, in the clear air of the mountain, nothing could fog his interpretation. No din of traffic could distort His words. If men did not hear it was because they chose not to hear. 'Tis ever so. If they had listened they would have heard words that transcended every former interpretation of life. Jesus would help the people follow Him, help them see the supremacy of His words.

IV. HIS POWER. A vital difference was to be found in the Master's words. The judgment seat of the Old Testament handed down its law: reverence for God, His Word, His Day; respect for parents and relations with fellowmen. The King on His Throne, in the New Testament, spoke words that penetrated further into the lives of men: a glance of the eye, a contemptuous thought, an angry word, an evil desire in the heart though unexpressed in act, the motive not the deed, all these found place in the Master's interpretation of life. These are the high points in the secret of His Word's power to change the lives of men.

CONCLUSION: "Down from the Galilean mountain top rolled words that are the laws of life." Catch their full meaning. Saturate society with them and our prayers will be answered for the coming of His Kingdom.

PSALM: 43.

NOVEMBER 17, 1929

A LITTLE CHILD SHALL LEAD THEM
(Armistice Day)

CALL TO WORSHIP: "Oh come let us worship and bow down; let us kneel before the Lord our Maker for He is our God and we are the people of His pasture and the sheep of His hand." Ps. 95.

HYMNS: God Bless Our Native Land.—*Serug*
God of Our Fathers.—*National Hymn*
Before the Lord We Bow.—*Darwalls*
God, the All-Merciful.—*Russian Hymn*

PSALM: 46.

ANTHEM: Twenty-fifth Sunday after Trinity. "If Ye Love Me."—*Wareing*

OFFERTORY SENTENCE: "Charge them that are rich . . . not to have their hope set on the uncertainty of riches, but . . . that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." I Tim. 6:17.

OFFERTORY PRAYER: We have come to Thee, our gracious Father in heaven, as little children in the hour of need, and we pray the acceptance of these our gifts to be used in Thy service here on earth. Help us to extend Thy Gospel of peace and love on earth among men, and take us to Thyself in heaven where peace reigneth forevermore.Amen.—W.

SCRIPTURE: Isa. 11:1-9.

THEME: A Little Child Shall Lead Them.

TEXT: Isa. 11:6, last clause, and John 14:27.

BENEDICTION: The peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

SERMON

THEME: A Little Child Shall Lead Them.
SCRIPTURE: Isa. 11:1-9.
TEXT: Isa. 11:6, last clause, and John 14:27.

I. INTRODUCTION.

1. (Note to pastor: This sermon is built around the familiar picture of the little child leading a group of animals as described in the passage. If possible have a copy on the platform to refer to.)

2. Elements in the picture.

a. Note the city and scull symbols of the wreckage of war.

b. The prophet and the angel symbols of definite encouragement to human hope.

c. The animal and the child illustrate the passage and particularly the central place of the child and its interests.

II. DISCUSSION.

1. The meaning and message of the picture.

a. As interpreted by Israel, a national matter.

b. As interpreted by Christ, a universal matter. What Christ meant by peace is shown by the second text, where He indicates it as something personal and spiritual rather than dependent on circumstances or material conditions.

c. As interpreted by the history of human progress. Christ set forth ideals of human relationships in His own life and teaching and left them for man to work out in society and government. He said nothing about war as such, slavery, piracy, drink, labor and capital, persecution, but His principles have progressively eliminated or reduced all of these except war. This is the next great achievement for the kingdom of God on earth. In all of these the interests of childhood have been a controlling concern and have given inspiration to leadership: a little child has led them.

2. Application to international peace.

a. Armistice Day ended the World War. We have hoped and prayed that it might mean the end of war in the world. None desire this more than the soldiers themselves, but the soldiers alone cannot destroy war.

b. Some methods have been tried and failed.

1. Peace by conquest. Caesar, Charlemagne, Napoleon, the Kaiser tried this. The only peace they achieved was that of a cemetery, the cemeteries in France with their white crosses.

2. Peace by compromise. Conferences, arbitration, alliances, leagues, etc. Playing the game of give and take. Often honestly seeking freedom from war, but based on "enlightened selfishness," and therefore has never been secure. Always has involved compromise in policies and too often in principles.

3. Peace by commerce. The need for free communication and open markets. Added facilities for transportation, and human contacts for the whole. The weakness of this is that commercial competition too often has in it the spirit of war and often leads to war.

c. The only method that can succeed.

1. *A better mind throughout the world.* The angels from Bethlehem sang "Peace among men of good will"; there can be no peace among men of any other will.

2. Again the leadership of Christ over the child.

"In minds too young for enmity,
There lies the way to make men free.
When children's friendships are world-wide
New ages will be glorified.
Let child love child, and wars shall cease,
Disarm the heart, for that is Peace."—Ethel Blair Jordan.

3. The place of America in securing this. America is the child among the nations in years and spirit and energy. She can lead the world to peace and she is earnestly doing her part.

4. The place of the church. a. The only institution that officially represents Christ and the interests of the child. b. Its greatest sin in all countries in the past has been its easy going support of whatever government it was under in any war that that government undertook. Surely all wars have not deserved the support of the church. The church as an institution can take but one position in reference to war from now on: war is a crime against civilization and God; it must be condemned as a sin on the part of any nation that resorts to it as a means of settling disputes. Its only possible defense is in the case of imminent national peril, and then there is no obligation on the church to defend it or bless it. The church has but one message and that is righteousness and good will and peace. The church must speak its own message of righteousness, good will and peace and that alone. It cannot do that and then when war comes, if it ever does again, turn around and justify that war. Never will the nations follow the child until the teachings of Christ who put the child-spirit at the center of life are wrought into the policy of nations. That will come when the churches in all lands stand together uncompromisingly on the ground that war as such is a crime against God and civilization.

c. Note these words from military leaders:

"The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."—Gen. Tasker H. Bliss.

It was General Haig of England who said: "It is the business of the churches to make my business as a soldier impossible."

d. (Pastor should review conditions that prevail, Nov. 17, 1929.)

III. CONCLUSION.

1. Appeal for a better mind in ourselves and pray for the same throughout the church, our own country and the world.

2. Appeal to children and young people to get themselves right on this subject that they may lead rightly when they come to manhood and womanhood.

3. Use Kipling's Hymn for Childhood, "Father in Heaven, who lovest all, O, Help Thy Children When They Call."

ADDITIONAL OUTLINES

THEME: The Roots of War.

TEXT: Isa. 9:7. "Of the increase of His government and peace there shall be no end."

1. Brotherhood of man desirable from economic and Christian point of view.
2. Price of selfishness and greed is war and bloodshed.
3. Nations prosper as individual citizens prosper.
4. Economic Prosperity only small portion of progress of mankind.

5. Economic Prosperity should serve as foundation for mental and spiritual progress.

6. Too often economic prosperity stifles spiritual life, and demons of greed, lust, and hatred arise to crush the fair dreams and promise of peace.

7. Let the man who bears the burden of war demand proof of the net gain to him and his fellowmen in moral and spiritual result.

8. Death of War lies in the hearts of men.

9. Knowledge of God and His ways alone will blot out evil of war.

SEED THOUGHTS

I have read somewhere that in bridging a river, the first thing men did was to shoot a bit of fine string to some waiting men on the other side. The fine string drew a stronger string until at length a rope was dragged sufficient to bear a man's weight. And what we have been doing is carrying across to America silken strands of friendship which shall together be a rope strong enough to bridge the Atlantic and bind the two lands together in the bonds of a perpetual peace.—J. D. Jones in his sermon *A Voyage that Prospered,* preached on board the S. S. Celtic, July, 1928.

"—And They Call Us Heroes"

The two Americans, Captain Lyon and Mr. Warner, who accompanied Captain Kingsford Smith and Mr. Ulm on the Southern Cross flight, and whose modesty so impressed, have left many friends behind in Melbourne. Numbered among the staunchest are Digger inmates of the Anzac Hostel, Caulfield Military Hospital, and blinded men.

Warner was visibly affected when introduced to some of these battle-scarred Diggers, at the soldiers' welcome at Anzac House on Thursday. "Come over here, Harry," he called to Captain Lyon. Joined by his companion, he made an expressive gesture towards the Diggers, remarking with feeling: "—and they call us heroes."—Melbourne Herald.

True Courage

"Courage is one of the important factors in human life. It changes man from a cringing, faltering individual to an upstanding and outspoken character. It gives man that confidence in himself that enables him to bring the world to his feet. It makes a man face reverses with that indomitable spirit that makes failure an unknown quantity. Courage should be as keen, but at the same time as polished as a sword. By keen courage is meant that a man will not take an insult to his honor or character, but will defend them until he has wiped out that insult. By courage as polished as a sword is meant that a man must be chivalrous, honorable, and upright in his dealings with mankind. Courage is the armed sentinel that guards liberty, right and innocence. Liberty and the right to follow his own pursuits is the right of every man, and it takes courage to defend these rights and see that they are not encroached upon. To protect

the innocent from the bully takes a courage that few men possess as few men feel it is their right to interfere where they are not directly concerned although all men should take it upon themselves to protect the innocent. Courage is a beautiful thing and does not leave a man's sense of justice warped or puny. It makes a man his own master and keeps him in the path of righteousness. Courage brings to a man a sense of his own importance and makes him realize that he is a necessary adjunct to this mortal life. It gives him the perspective of life that an upright and honest man should have. That is, to do unto others as he would have others do unto him. Courage in a man means that he may be down, but can never be counted out!"—Supreme Council Bulletin.

SUNDAY SCHOOL LESSON

"LIVING WITH PEOPLE OF OTHER RACES." Acts 10:9-15, 30-35; Gal. 3:28-29.

Read Also: Ruth 1:1-18; John 4:5-10; Acts 10:16; 11:18; Rom. 1:14.

GOLDEN TEXT: "Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness is acceptable to Him." Acts 10:34, 35.

Teaching the Lesson

The feeling of superiority inherent in all races is interesting. Every race instinctively feels itself superior to every other race. The old emblem of China was the rising sun, signifying that their land and their people lay at the *very center* of the universe. A large part of the turmoil of China is due to their resenting the inferior position into which they have been forced by other nations. It is the assertion of the old superiority complex which we all have. The problem becomes acute in great cities. The shifting of populations and the rapid influx of foreigners into a community, with the resulting decrease in real estate values, the social problems entailed, and the antagonisms aroused by daily contact, make an extremely serious situation. We sing lustily:

"The little black children that roll in the sand,
In a country far over the sea,
Are my African brothers, and Jesus loves them,
Just as He loves you and me."

It's easy to sing as long as they are in the sand *far over the sea,* but when they begin to roll in the sand in front of our apartment houses, it is somewhat more difficult to remember that they are our brothers and that Jesus loves them just as He loves you and me. The class should discuss fearlessly and clearly the Christian attitude toward other races. Is this idea of superiority which the white man inevitably has, a correct idea? Is there any such thing as the superior race? Is it not possible that every race is intended to make and can make a distinct contribution

to the kingdom of God? Consider the negroes for instance, whom many regard as inferior. Through all the years of burden bearing *no one has been able to crush the song out of a negro's heart.* Other qualities will spring to mind as the various races are considered.

The vision of Peter, recorded in Acts, was that of a sheet containing wild animals and reptiles which the Jews had always considered unclean. The mysterious voice bade him rise and slay and eat. Three times he was bidden to make nothing unclean that God had cleansed. To eat of such food seemed to Peter to be treason to God and his nation. One can imagine no greater shock to a Hebrew. The second book of Maccabees 6:18 and 7:1 records that the Hebrews submitted to death that they might escape such indignity. It was just such distinctions which separated the Jews from the Gentiles, and which were essential to their training as the people of God; but now there had come a truer and better distinction between God's people and the world, in the faith and character and life of Christ. During the war a young Indian was wounded. Dr. Foster of Chicago, who was chaplain of the regiment, asked a young Hindoo officer to speak to the man, and get from him any last message he might have for his loved ones. The officer replied, "He is not of my caste, therefore I cannot speak to him." And he allowed the soldier to die without any word of helpfulness. There is an account from the life of Alexander Duff which tells that in 1832 a liberal minded young Brahman of the highest caste, with some Hindoo friends, determined to give the strongest possible proof of their freedom from prejudice. They ate a beefsteak together! They threw what remained of the repast into the courtyard of a Brahman neighbor. The excitement which followed was furious and threatening. The innovators were driven from their homes and their families. They were excommunicated from caste privileges, and barely escaped personal injury at the hands of the populace!

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals. VII: THE HORSE.*

TEXT: "Hast thou given the horse strength? Hast thou clothed his neck with thunder? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted: neither turneth he back from the sword. He swalloweth the ground with fierceness and rage, and he smelleth the battle afar off, the thunder of the captains and the shouting." Job 39:19-25.

Next to the dog, the horse is the greatest friend of man. It does not seem to have been known to the Jews in their earliest days, but doubtless they became acquainted with it in Egypt. In the Bible we read of it as having been chiefly used for war, the ass or ox or camel being employed for ordinary traveling, farming, and burden-bearing. King Solomon had 12,000 cavalry in his army. From the Old Testament we learn that, just as in our own days, the horse was stabled in a stall, fed upon barley and

straw, controlled by bit and bridle, and urged on with a whip. Its strength and swiftness, fiery trampling and eagerness for the fray are mentioned in our text, the finest description of the horse in all literature.

Some people think that with the great increase of the automobile, the horse is doomed, and will gradually disappear; but I do not think so. He is one of the most intelligent and beautiful and faithful of all God's creatures, his master's friend as well as his servant. When I lived in Canada, I had a little broncho mare called Bess, whom I came to love as I would have done a human being. Once it killed a snake with its hoofs, and perhaps saved my life. Another time, when I got lost in a blizzard, I just laid the reins on Bess's neck, and she brought me safely home. When I had to sell her, on going back to Scotland, I felt parting with her just as much as with the kind friends I made on the prairies.

In our city streets we sometimes see horses cruelly ill-used by ignorant and unskillful men. These animals have very high-strung, nervous temperaments, and must suffer greatly under such treatment. I hope that as you grow older, you will try to put a stop to such practices whenever you may notice them, remembering that we are to love all God's creatures, and show mercy and kindness to them, for His own name's sake.

SERMON TO CHILDREN

TITLE: *Windmills.*

TEXT: Rom. 2:7.

Travelers in Holland tell us that the windmills which were so common a few years ago in that country are fast disappearing. They were sturdy stone buildings with the windmills on top of them and made usually of wood but sometimes of steel. Some of the windmills pumped water from the canals, back into the North Sea. (You know that much of Holland lies below the level of the ocean, and the windmills kept the water to the proper level). Other windmills furnished power for farm machinery, and pumped water from the wells for the homes and for the cattle barns. They did a lot of other useful work. They looked very picturesque, too. They were so much a part of the scenery that artists painted them into every picture of the country-side. Pictures of windmills are often seen on the dinner dishes used by the Dutch.

But now the big wooden "sails" of the windmills are being taken down. Why? Because the Dutch found that gasoline engines could do the same work much better, because they kept right on working, whereas the windmills could work only when the wind blew, of course.

Many of the buildings that housed the old wind-mills have been turned into store-houses, or even homes. They are still useful, even if they are not as quaint as when they were windmills.

Some boys and girls are like windmills. They work only when the wind blows!—that is when they feel like it. Other boys and girls keep on working patiently and steadily at their studies and other duties because they do not depend upon certain moods to keep them going. They work

because they believe it is the right thing to do. And they have self-starters, too! They do not have to be "cranked up" by their parents or teachers. They can be counted on for the fine tasks of home, school and church life. Their work may not be as showy as that of the "windmill" kind of people, who do things "by fits and starts," but they are the dependable, "day in and day out" sort of boys and girls who keep steadily at their job, like the self-starting, gasoline engine. You read about them in the text: "who by patient continuance in well-doing seek for glory, honor, immortality and eternal life."

MID-WEEK TOPIC

TITLE: *God the Universal Father.*

TEXT: John 14:9-11.

God is revealed as a perfect Father by the life of a perfect son. "Many were the forms and fashions in which God spoke of old to our fathers by the prohpets, but in these days in the end He has spoken to us by a Son."

Jesus gathered together and dramatized all that had been learned about God. It was a worked-out demonstration, unified and enlarged in the personality of Christ. Let me enumerate a few of these characteristics as a background to a clearer conception of God:

I. His vigorous manhood. Not a feminized, bruised, broken, buffeted, beaten to His knees, submissive, emaciated figure; rather a blossoming forth of health and the embodiment of sanity. The touch of His hand, the sound of His voice, the flash of His eye drove delusion into limbo as His physical and mental strength drove the hucksters out of the temple. His vigilance, His physical figure, His indomitable mind, appeals to rugged, righteous manhood.

II. His universality. He did not live in a closed apartment, and life was not divided into stagnating compartments. He saw the boundless life, the deatheless life, the indestructible life, the redemptive life. He saw health, wholeness and holiness in communion and co-operation with the Father. If space permitted, I would like to carry the thought further.

Go on with the comparison and see the conclusion: a perfect Father reflected by the life of a perfect Son.

EVENING SUGGESTIONS

THEME: CITIZENS OF TWO KINGDOMS (Armistice Day Sermon.)

TEXT: Psalm 147:20. "He hath not dealt so with any nation."

INTRODUCTION: Words of greeting to assembled veterans of all wars and auxiliaries. Horace had a narrow vision when he wrote, "Dulce et decorum est pro patria mori." Knew nothing of the glory of living for one's own country. Others have died in the wars of the past. You, the living, still live. 'Tis a glorious thing to live for one's country.

I. The Psalmist speaks of God's dealing with His chosen people. What is true there is true of His dealings with our land. When God's task was to be carried forward a man was always found; Abraham, Moses, David, John, Paul. So in opening up our own America; Columbus, Guttenberg with his press, Luther, and a long list of early pioneers of the faith. "Faith of our fathers," we sing for it records a fact. A struggle for religious freedom in 1620 was followed by a struggle for political freedom in 1775. God's Providence close by dealings with this nation. From 1861-65 His Providence saved a Union. In 1898 we were led as benefactor to a weaker nation. His Providence in the World War not difficult to trace.

II. All these dealings of God with our nation calls us tonight to a deep sense of patriotism, patriotism that manifests itself in peace as well as in war, respectable citizens as well as brave fighters, useful employment as well as bravely bearing arms.

> "He serves his country best,
> Who lives pure life, and doeth righteous deeds,
> And walks straight paths, however others stray;
> And leaves his sons an uttermost bequest—
> A stainless record which all men may read;
> This is the better way."

III. This "better way" is found in our consciousness of the fact that we belong to two Kingdoms. We sound not only a loyalty to the stars and bars but also to one that bears a cross of red upon a field of blue, the only flag that may fly in our land above the Stars and Stripes. We owe allegiance to both. The fundamental essence of patriotism is found in this dual devotion. Patriotism is defined as "Love and devotion to one's country, the spirit originating love of country prompting obedience to its laws, the support and defense of its constitution, honoring its existing rights and institutions." Supply the word "Church" for "country," and we have a definition of that other patriotism. Matthew sums it up for us, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

IV. Allegiance to Him makes it possible to reach a higher degree of patriotism to country's flag. Loyalty to the Cross, then loyalty to the Flag. Make sure that your patriotism includes both objects of allegiance. All heroes not of the Flag, many of Christ. Examples from history of Church's development. Christ's own patriotism, the love of the Father, led Him every step of The Way of the Cross, "Via Dolorosa."

CONCLUSION: That same sort of unfailing devotion to Him, His service, His Church, is still a vital part of our patriotism in this two-fold kingdom in which we live.

> "Encamped along the hills of light, ye Christian soldiers rise
> And press the battle ere the night shall veil the glowing skies."

PSALM: 122.

NOVEMBER 24, 1929

OUR SUPREME REASON FOR THANKSGIVING
(Thanksgiving)

CALL TO WORSHIP: "O Lord, let Thy work appear unto Thy servants and Thy glory unto their children, and let the beauty of the Lord, our God, be upon us." Ps. 90.

HYMNS: God of Mercy, God of Grace.—*Heathlands*
The God of Abram Praise.—*Leoni*
Praise to the Lord.—*Lobe Den Herren*
Now Thank We All Our God.—*Nun Danket Alle Gott*

PSALM: 67.

ANTHEMS: Sunday next before Advent. "Behold, the days come."—Woodward. Thanksgiving Day, "The Woods and Every Sweet-Smelling Tree."—*West*

OFFERTORY SENTENCE: "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord . . . in the ministering to the saints." II Cor. 8:3-4.

OFFERTORY PRAYER: Our gifts to Thee, our Heavenly Father, are this day in token of our great debt to Thy love and care and blessing of Thy children on earth. We pray Thee in all humility to continue Thy gracious presence in our hearts. We ask this blessing in the name of Thy Son, Jesus Christ. Amen.—W.

SCRIPTURE: Psalm 65 and 147.

THEME: Our Supreme Reason for Thanksgiving.

TEXT: Psalm 40:1-3.

OTHER TEXTS: II Cor. 9:11; I Peter 2:19-25.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: Our Supreme Reason for Thanksgiving.
SCRIPTURE: Psalm 65 and 147.
TEXT: Psalm 40:1-3.

I. INTRODUCTION.

1. Let each ask himself the question, what is the greatest reason I have for Thanksgiving? It will reveal our own idea of what is important to us in life.

2. Ask the same question concerning us as a nation. The answer will reveal our thought of what is most important to our country's well being.

II. DISCUSSION.

1. The exposition of the text.

a. The Godward thought of the Psalmist, its importance and meaning.

b. The spiritual experience of the "pit and clay," "rock," "goings." This a common Christian experience. These things as cause for thankfulness.

c. The new song of praise to God. This an advance step on salvation and sanctification. Thankfulness as a gift of God to be thankful for.

d. Note influence of this: joyful thanksgiving as a means to Christian influence: "Many shall see it and fear, and shall trust in the Lord."

e. Inference: Thankfulness the supreme reason for thanksgiving.

2. Fallacy and Selfishness of some ordinary reasons for Thanksgiving.

a. Civilization: Its material, aesthetic, scientific development, culture and efficiency. These end in confusion of tongues as usual, like Babel.

b. National and local reasons: Our country's progress in territory, wealth, influence, righteousness, peace and present significance in the world. This in our own town. Our tendency to provincialism. Peril of selfish thanksgiving in these things.

c. Personal reasons. "Lord bless me and my wife, my son John and his wife; us four and no more." Home, health, family joys, personal comfort, etc. Orthodox, honest, regular, grateful. "God giver of every good and perfect gift," but without Christianity. "If any come after me, let him deny himself."

"He who thanks God in retrospect gives God only half thanks. He who finds his heart swelling with gratitude only when he looks backward or around him at the material benefits which have come to him, is in danger of being as selfish as he is grateful. If three times a day he bows his head and thanks God for his food, he looks forward thrice each day to the coming of more blessings from the same bountiful hand of divine Providence. His own selfish gratification is his uppermost thought. Such a man's horizon is never far away. His world is very small, only large enough for himself and his and for those who contribute to his pleasure." —The Interior. "I thank Thee that I am not as other men."

3. Christ's example in the giving of thanks.

a. At the feeding of the five thousand. He gave God thanks for the food provided.

b. At the raising of Lazarus He thanked His Father for the assurance of what He was going to do for the family of Lazarus.

c. At the return of the seventy He thanked God that He had hidden divine truth from those who thought themselves wisest and had revealed it to the humble mind.

d. At the last supper He gave thanks for all that is meant by the bread and wine in the kingdom of God.

e. Note that the first concerns material things; the second domestic and social; the third spiritual, and the fourth the kingdom of heaven.

f. Note that in every case He is offering thanks not for blessings

for Himself but for blessings for somebody else. Here is a hint of a possible broader scope for our thanksgiving.

4. Application.

a. To personal religious life. Gratitude the very essence of religion and the heart of worship. It is religion. Its nature in the heart: illustrate by the same between people. "A thankful heart is not only the greatest virtue but the parent of all other virtues."—Cicero. God's purpose in His blessings not merely to provide for our needs but to call out this very exercise. Ps. 30:11-12. Contrast grumbling and complaining, our work, our place, our experiences, etc. Not merely a matter of looking at our blessings.

The Man and His Work

"I haven't much faith in the man who complains
Of his work he has chosen to do.
He's lazy, or else he's deficient in brains,
And—maybe—a hypocrite too.
He's likely to cheat and he's likely to rob;
Away with the man who finds fault with his job.

"But give me the man with the sun in his face,
And the shadows all dancing behind;
Who can meet his reverses with calmness and grace,
And never forget to be kind;
For whether he's wielding a scepter or swab,
I have faith in the man who's in love with his job."—Selected.

b. To family life and social affairs. Religion in the home as shown by the spirit of personal gratitude expressed. The element of Christian service. Who are the people that help but the cheerful, hopeful, thankful; not merely God-fearing but God-praising ones ?

c. To national life. 1. Recall the story of the first thanksgiving. Pilgrim Fathers had met for fasting and prayer. Someone provided a wild turkey and other natural forms of food. Motion was made that they turn the fasting into feasting and prayer be turned into thanksgiving. 2. The possible need today in some quarters of reversing the process and turning the feasting and thanksgiving into fasting and prayer. 3. Our supreme reason as a nation for thanksgiving is the spirit of religion as represented in the attitude of thanksgiving. It is the most basic force for national preservation and progress.

"What America needs more than railway extension and western irrigation and a low tariff, and a bigger wheat crop and a merchant marine and a new navy, is a revival of piety; the kind mother and father used to have, piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who

looked with scorn on such unbusinesslike behavior. That is what we need now to clean the country of the filth of graft and greed, petty and big; of worship of fine houses, and big lands and high office and grand social functions."—The Wall Street Journal.

III. CONCLUSION.

1. Let us be thankful today for all God's domestic and social blessings.
2. Let us be chiefly thankful that we have in our hearts at all an attitude of thankfulness to Him.

SEED THOUGHTS

Cause for Thanksgiving

A special correspondent of the Methodist Times, London, reports an interview he had recently with Dr. G. Campbell Morgan, who is making a visit to his homeland. Doctor Morgan is not only well known in this country through his lectures and sermons and books but for some years now has been a resident of the United States, visiting England as he formerly visited America when his home was in Britain. When now he speaks about affairs on this side of the sea it is to be assumed that he knows what he is talking about, at least he is a good witness. In the interview referred to above, this question was asked: "And now, what about prohibition? We all like to think it is a success. Is there any truth in the allegations of some of our popular newspapers that it is a failure?" The answer came promptly:

"Not the slightest. Prohibition is an unbounded success. What surprises me more than anything else is that visitors from England—quite decent people, who ought to have more sense than to be taken in—are introduced into a very restricted area in New York, and come back and say that prohibition is a farce. Of course, there are places in New York where you can get drink. New York is notoriously one of the wettest spots in the United States. And the law can be evaded. I never knew a law that couldn't. And these people are taken into a number of places in New York—one after another—and they see the American undesirables breaking the law and then come back and say prohibition is no good. Some of the reports I have seen in papers over here have astounded me. You can take it that I know something about it when I say that prohibition has worked. It has worked so well that no political party dare put the repeal of Amendment Eighteen on their program."—Pittsburgh Christian Advocate.

SUNDAY SCHOOL LESSON

"THE HIGHER PATRIOTISM." Jonah 1:1-3; 3:1-5; 4:5-11.

GOLDEN TEXT: "He made of one every nation of men to dwell on all the face of the earth." Acts 17:26.

Teaching the Lesson

The student will desire to read the entire book of Jonah as a basis for their thought. A very interesting translation has recently been made by the Chicago University Press in which the story is told in modern language. It will be found suggestive and helpful. In the last lesson we have seen something of the narrow nationalism of the Jews. The story of Jonah is an illustration of the actual working out of this spirit in daily life. Jonah, a contemporary of Hosea and Amos, was a prophet of the northern kingdom and lived during the time of Jereboam II, Zechariah and Shallum. The times were evil. Jehu's long dynasty was coming to an end. Jereboam II in spite of his long reign of forty-one years was increasingly evil. His successors, Zechariah and Shallum ruled respectively six months and one month. Assassination, intrigue, corruption and every kind of evil stalked through the northern court. King followed king in rapid succession. The nation was weary and full of despair. Ninevah was the great enemy, the bloody city with walls ninety to one hundred feet high, and broad enough for three chariots to pass.

To Jonah and to Israel, Ninevah was the great enemy and rival. To be commissioned to go to preach to Ninevah was for Jonah as surprising and startling a thing as though one of the diplomats of Belgium during the great world war had been commissioned to carry a message of good will to Germany. He was horrified and amazed. Jonah hated and feared the Ninevites. When he did go, it was with savage satisfaction that he declared to them the impending destruction of the city. It was with unrestrained resentment that he expressed his dissatisfaction when, because of the repentance of the Ninevites, the threatened judgment was withheld.

Blind devotion to a nation without thought of her evils and faults is absurd and is a relic of the dark ages. The true patriot will, upon occasion, criticize, if necessary, with some sharpness, the actions of his country. "America always, right or wrong," is a hang over from old tribal days. Truest patriotism involves the fullest and freest recognition of the worth, dignity and value of other peoples. Consider the following foes of international friendship:

1. Neglect. Two nations which wish their lives to become intimately and helpfully intertwined must lose no opportunity to express the sentiment of mutual good will by public and official acts. The national attitude should be made clear to the people. Diplomats are never more profitably employed than when they are expressing to one another the high aspirations and purposes of their respective governments. It is a revelation of the tardy progress of mankind in rational living that every nation has a secretary of war and no nation has a secretary of international friendship. When we reach the place where we will cultivate the zeal for peace as ardently as we cultivate the zeal for war, we will have taken a great and long step for international friendship and international peace.

2. Ignorance. Ignorance is the moth which chews up the purple fabric of international friendship. It is a singular fact that we have a tendency to dislike people whom we do not know. It is one of the perversities of

the heart to imagine dark things of people far away. In the ancient world a stranger was always counted an enemy. We have not entirely outgrown this relic of barbarism.

3. False patriotism. Like every other virtue patriotism may be counterfeited and perverted. It is a noble passion but when diseased and pernicious, it becomes abominable. Patriotism is love of country and so long as it is that, it is commendable and ennobling. But when it degenerates into hatred of foreign nations, it is unspeakably degrading. The man who measures his patriotism by his contempt for some other nation, is ignorant and vicious and dangerous. The men who prate most about their patriotism are the most unworthy and dangerous citizens. A keen Englishman, disgusted by the selfishness and dishonesty of the patriots of his day, once defined patriotism as "the last refuge of the scoundrel." When one hears the fervid and idiotic utterances of the Mayor of Chicago, one understands what this Englishman meant. This misuse of patriotism is one of the most effective instruments ever devised for setting nations one against the other. Beware of the patriot whose stock in trade is contempt for all nations but his own.

4. The yellow press. If the daily press is in the hands of men who are ignorant and unworthy, it may become a firebrand for starting international conflagrations. If the conscience is undeveloped in such men, if their spirit is Satanic, their power to work mischief is simply appalling. They can defile society and blight the hopes of mankind if they own a newspaper. A gang of anonymous liars, slanderers and rumor mongers can defile the wells of international good will, and inject into the minds of millions subtle poison which will work constantly for the deadening of all of the friendly feelings of the heart. These are foes of international friendship and enemies of the higher patriotism.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals. VIII: THE OX.*

TEXT: "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. 25:4.

The ox is perhaps the most useful of all animals. From his horns are made combs and other things. His hide is turned into boots and shoes. His tongue is a well-known delicacy, and his tail forms a nourishing soup. His flesh also appears on our tables in the form of beef or veal. From his hoofs we get glue. The cow gives us milk and butter and cheese. In Palestine oxen were the chief beasts of burden, as they still are in some parts of America and Europe, and very largely in Africa, ploughing and hauling and treading out the corn. The first pioneers who crossed the great American plains did so in prairie wagons pulled by teams of oxen.

Cattle play indeed an important part in the Bible story. The wealth of the Jews, in their early, wandering days, consisted in their flocks of cattle and sheep, and hence the Hebrew word for "cattle" means also "possessions," just as the Latin "pecunia," meaning "money," comes from

another word meaning "oxen." The first coins minted in Greece bore the head of an ox. Oxen were also largely used in the Temple sacrifices, 22,000 alone having been slaughtered at its dedication, though our text reminds us that they were treated with humanity. Little wonder that the old heathen nations often worshipped these animals, and that the Israelites in the desert, remembering the sacred bulls of Egypt (like the sacred cows in India today) persuaded Aaron to make them a golden calf as an idol. An ox, it is interesting to remember, was one of the four figures that made up the cherub in the vision of Ezekiel.

In Christian art the ox is an emblem of St. Luke, and often shown in pictures of that apostle. The reason was that it was used in the sacrifices of the Jewish priests, and Luke begins his gospel, you remember, by telling us of the priest Zacharias sacrificing in the Temple.

We Christians are no longer called upon to give oxen to God in our churches, like the Jews of old. As the Psalmist says, "I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." Christ is our sacrifice, offered once and for all upon the Cross: and if we trust in His saving power, we are redeemed by His blood.

SERMON TO CHILDREN

TITLE: *Mary Slessor of Calabar.*

TEXT: Matt. 4:16.

Shortly after the Great War began there died at the age of 67 one of the most heroic and most successful women missionaries to Africa, Mary Slessor.

She was a mill worker in Scotland when her heart was stirred by the work of David Livingstone, the greatest of missionaries to the Dark Continent. When the news of his death came, she volunteered "to carry out the work which I have begun," which Livingstone had asked the Scottish churches. She was sent to Calabar, in West Africa, among cannibal tribes. Here she worked for twelve years. Then she went as a pioneer to the Okoyong tribe, a fierce tribe of savages, which the British had failed to subdue. She was but a little woman, not well educated but a devoted Christian, brave, and with a strong personality. She healed the sick, rescued hundreds of twin babies who had been thrown on ant heaps to be eaten alive by the ants, put an end to ordeal by poison, and even stopped tribal wars. She won many to Jesus Christ. The natives, both heathen and Christian, trusted her. They called her The-Great-White-Ma-Who-Lived-Alone.

One day word came to her secretly that two tribes were about to go to war, because a young man had wounded a chief of the opposing tribe. She was just about ready to take a boat for Scotland, as her health had been shattered by African fever. But she felt it her duty to try to end the quarrel in a peaceful way. A friendly chief sent out two armed men with

her to protect her. It was night when she started. Her little party plodded on through a great forest where ferocious leopards prowled. Arriving at a friendly village, she told her errand to the chief and asked for his protection. He said, "They will not listen to what a woman says. You had better go back. I will not protect you." She answered, "You forget the power of the woman's God. I shall go on." On through darkness and danger from wild beasts and men they toiled. About an hour before dawn, a party of warriors surrounded them, and asked their business. She told it. They said, "The White Ma is welcome. She shall hear what we have to say before we fight. All the same we shall fight.

After an hour's rest, she went on with the warriors. Soon the enemy was sighted. She gained permission to talk to the enemy tribe. Their chief stepped forward. He recognized her as the White-Ma who years ago had saved his life, when he had fever. Out of gratitude he listened to her plea. Negotiations were started. Mary Slessor, after a stormy parley between representatives of the opposing warriors, got them to consent to terms of peace. A fine was imposed on the village to which the young man who had wounded the chief belonged. The fine was paid.

She then said, "I am going across the Great waters to my home, and I shall be away many moons. Promise me here, on both sides, that you will not go to war with one another while I am away." They promised, and they kept their promise. Then she told them the story of Jesus Christ, and His message of God's good will to men.

For nearly forty years she lived among these fierce tribes. She won their respect and love. She was often called to judge in their rude courts. She ruled their hearts because of her kindness, her medical work, and her teaching them the Good News of a Heavenly Father who wants all men everywhere to be brothers.

MID-WEEK TOPIC

TITLE: *Thinking Thanksgiving.*

TEXT: I Chron. 16:8.

If we think, we cannot but thank. Every human desire for holiness was meant to be satisfied. This was the passionate desire of Jehovah and the priceless purpose of Christ.

I. On this Thanksgiving Day, our message should not be, "How bad the world is," but "How good God is." The Lord can do mightier works than His people have ever asked.

The text asks us to give thanks, and nowhere asks us to grumble. Upon this Thanksgiving Day, we should re-appraise ourselves, and re-dedicate our worthwhile values. No one consecrates himself who does not daily endeavor to have a better self to consecrate. Material sacrifice is often the purchase price of spiritual blessedness.

One of America's greatest needs today is a double portion of the thankful spirit, intermixed with a dose of appreciation for the limitless goodness which has been compulsory despite our constant grumbling and growling and disagreeing.

II. To whom should we be thankful? We may try to recall with a tantalizing vagueness that all thanks is due ourselves. This selfish, self-centered philosophy is written upon the character of many conversationalists. Our minds become a conveyance of converse illusions. Let us this day, give thanks unto God.

III. How are we to express or make practical our thanksgiving? We must make known His doings among the people. Our ideals today have assumed new proportions. We can no longer stand alone with such ideals. We are told that the Peace Conference at the close of the war met, deliberated and dissolved. No word of God was spoken, no prayer was offered. Remember, my friends, no righteous nation has ever been destroyed; no evil nation has finally survived. Let us sing a new song unto Jehovah.

EVENING SUGGESTIONS

THEME: A THANKSGIVING QUESTION AND ANSWER.

TEXT: Psalm 116:12. "What shall I render unto the Lord for all His benefits toward me? I will take up the cup of salvation and call upon the name of the Lord."

INTRODUCTION: This is not a song of complaint but of thanksgiving. Some one has been rescued and tells of yearnings and reflection on that deliverance. Richly unfolding itself and avowing Jehovah as its benefactor. Nothing is known of the author or the particular evil from which deliverance was granted. None the less, the Psalmist raises the question of thanksgiving, the source of blessings and the duty of gratitude. Not only does it raise the question but it also appends the answer.

I. THE PSALMIST RECOGNIZES THE SOURCE OF HIS BLESSINGS. He knew he was blessed. He knew, too, that those blessings were not merely a matter of a kind fate. He was overwhelmed with the number of them and of the responsibility that was his in the receiving. It is well to count life's blessings; not merely the positive blessings, the things that we "get," but negative blessings, the things that we are "spared." A World War veteran, on his return, when asked what most impressed him, replied, "the bullets that did not hit me." Let us number among our blessings the trials and sorrows that we are spared. Thus we will double our blessings and, of course, at the same time, double our responsibility of gratitude. To see our blessings in a time of trial is indeed a worthy thing. Armour, after his great financial loss following the World War, was offered $1,000,000 by a friend. He said to his would-be benefactor, "Do you know that what you offer me is a mere drop in the bucket, (his daily losses, we are told, totaled just that much each day for 135 days) but I am gratified to know that I have such a friend. It is worth a million to know that." To see God as the "Giver of every good and perfect gift" is to approach the attitude of gratefulness. Men need to learn:

"Back of the loaf is the snowy flour;
Back of the flour the mill,
And back of the mill is the wheat and the shower
And the sun, and the Father's will."

II. THE PSALMIST'S ANSWER TO HIS OWN QUESTION. Without doubt, he is thinking of the custom at the Feast of the Passover; the Cup of Blessing which all the participants drank. As he recognizes the source of his blessings, so will he return to that source his praise and thanksgiving. God expects that from us. Christ expected gratitude from the lepers that were healed, and was disappointed in the number of the ungrateful. A compassionate love from Christ toward men, a grateful love reaching up to Christ from men.

CONCLUSION: Men may be divided into two classes: those who get and selfishly endeavor to keep, and those who get and with gratitude endeavor to give back in grateful recognition, who "take up the cup of salvation." Illustrate with waters of Sea of Galilee and Dead Sea; same source, in mountains of the north, the lake gives forth what it receives, blessing the country through which it flows into the Jordan, making fertile its banks. Dead Sea would keep the water. Loses it through evaporation, and death alone is left.

PSALM: 92.

DECEMBER 1, 1929

THE GOSPEL AS THE POWER OF GOD
(Communion)

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord, and to sing His praises unto Thy name, O Most High." Ps. 92.

HYMNS: Open Now Thy Gates of Beauty.—*Neander*
Father of Mercies, in Thy Word.—*St. Agnes*
Crown Him with Many Crowns.—*Diadem ata*
Here, O My Lord, I See Thee, Face to Face.—*Old 124th*

PSALM: 6.

ANTHEM: First Sunday in Advent. "Come now and let us reason together."—*Briant*

OFFERTORY SENTENCE: " . . . and great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles feet; and distribution was made unto each, according as any one had need." Acts 4:33-35.

OFFERTORY PRAYER: Teach us, Our Heavenly Father, the wealth and depth of the grace and blessing Thou hast bestowed upon Thy children through the most precious sacrament, instituted by Thy Son, Jesus Christ, when He bade the disciples to "do this in commemoration of Me." Truly our acceptance of Thy invitation to partake of the Bread of Life will aid us in entering into the stewardship of Thy gifts. The gifts we present to Thee this day come from humble and loving hearts, and we pray Thee to direct us in Thy service. Amen.—W.

SCRIPTURE: Rom. 1:1-17.

THEME: The Gospel as the Power of God.

TEXT: Verse 16.

OTHER TEXTS: II Cor. 6:7; Gal. 1:11.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: The Gospel as the Power of God.

SCRIPTURE: Rom. 1:1-17.

TEXT: Verse 16.

I. INTRODUCTION.

1. Each one of us would probably have a different definition of what the gospel means to us. It would be interesting to gather up the statements of the congregation.

2. The one thing that we would all agree on would be the difficulty we have of living up to our own ideas of the gospel.

3. Paul here defines the gospel as "the power of God" made available for us through Christ for Christian living through our faith in Him.

II. DISCUSSION.

1. Other conceptions of the Gospel.

a. Code of morals, law of conscience and Moses, whole argument of the book of Romans. (Ethical side.)

b. Creed, "believeth" as an intellectual matter. (Theological side.)

c. A plan of salvation, common idea. (Historical side.)

d. Ceremony of worship, mass, penance, observances. (Aesthetic side.)

e. Social uplift, reform, removal of public evils, reign of kingdom of heaven. (Social side.)

f. All these are phases and applications of the gospel but not its heart and center. Emphasis varies in different ages and lands. Review liturgics, creeds, ethics, individualism, social uplift.

2. The Gospel as set forth in passage.

a. "The gospel of Christ." Gospel as "good news." A person, not an ideal nor a myth. A person alive today. "I know whom (not what) I have believed." My personal faith and experience and yours. The vital character of this point.

b. "Power of God." The power of God as the dynamic behind all things. Read and comment on v. 20. Show how wind, heat, electricity, water in all forms are expressions of God's power in nature. Its meaning to us.

"Jehovah God! Thy gracious power
On every hand we see;
Oh, may the blessings of each hour
Lead all our thoughts to Thee.

"Thy power is in the ocean deeps,
And reaches to the skies;
Thine eye of mercy never sleeps,
Thy goodness never dies."

c. "Unto Salvation." Electricity for light, heat, and mechanical power. So water, wind, heat, etc., for commerce. Gospel is power for this one purpose, the redemption of mankind from sin, suffering and death. "Able to save unto the uttermost." Our problem: not so much knowledge of what is right and godly, but power to do right. Moral vigor and victory. "The word of the cross is to them that perish foolishness, but unto us who are saved, it is the power of God." I Cor. 1:18. "That he would grant you, according to the riches of His glory to be strengthened with might by His Spirit in the inner man." "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

d. "Unto everyone that believeth." Acknowledgment of personal helplessness and need of a Saviour, Christ's goodness shows us our need of better living, Christ's love the interest of God in us, Christ's work the power that saves, His blood in us. A vital matter. "Belief" is personal committal and loyalty.

3. The Gospel as God's power to keep us Right and Secure.

a. Key verse (I Peter 1:5): "Kept by the power of God through faith unto a salvation ready to be revealed in the last times." The daily struggle we have with sin, suffering, obstacles and death.

b. This a lifelong process of growth under divine discipline and care. The plant in your house. Completed only in the life beyond.

4. The Gospel as God's power to make us efficient in His service.

a. Key verse (Acts 1:8): "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria and unto the uttermost parts of the earth." This for service: compare "baptism of Holy Spirit." The supreme need of all who do Christian work. God's power "upon us" means simply His working with us. Our part and God's part. "Witnessing" by life and word.

b. How applied to us. Victory over natural fear and unwillingness. Apply to calling, teaching, administering, and personal work. God's power unto salvation of others, belief for them. Here prayer comes in as the means that releases the power of God and makes our work efficient. Illustrate by wind in sail. Plenty of wind, but sail must be up or nothing happens.

III. CONCLUSION.

1. We have been accustomed to think of the bread and wine as the symbols of Christ in His weakness and death. Today let us think of them as symbols of the most dynamic power for good ever released into human life.

2. His body symbolizes His physical life broken for us. His blood symbolizes His spiritual life supplied to us; and both represent God's power to save us and strengthen us.

3. Appeal for open hearts and purposeful faith that God may keep us in His power and equip us for His service. Jude 24, 25.

SEED THOUGHTS

Joseph Conrad, in a letter to a friend, says: Your explanation of an idea reminds me of a machine that got itself put together from wood and steel, and when it is set to work it knits. It is a knitting machine. You look at it and believe it should embroider, instead of knit, and someone comes along and tells you to put onto it a certain kind of lubricator or oil, and it will embroider in purple and gold. Much time and energy is spent on the contraption, but in the end we are convinced that it is a *knitting* machine. If we use it for the purpose it was made it will serve us admirably, and after all knitting is as necessary as embroidery.

SUNDAY SCHOOL LESSON

"THE CHRISTIAN HOME IN THE MODERN WORLD."

Luke 2:40-52

Read Also: Deut. 6:3-9; Matt. 19:3-9; Luke 24:28-32; Eph. 6:1-9 II Tim. 1:3-5; 3:14, 15.

GOLDEN TEXT: "Honor thy father and mother." Eph. 6:2.

Teaching the Lesson

Every child bears the mark of the home from which he came whethe it be a cultured, literary home, a religious home, a fashionable home, o a dreary, strict, unsympathetic home. The home puts an abiding impres upon the life and character of the child. Many parents fail to realiz what is involved in this great power of the home. The child's eterna welfare, and future usefulness to society is in large part determined b the home training. Neither the church nor the school can do the wor of the home. At best they can only supplement it. They cannot replace i God's plan from the first was for the home to be the greatest school o all. The conversation, the pictures, the atmosphere and every character istic of the home life will bear its fruit in after years in the dispositio the attitude and the inclination of the child.

There have been few times in the history of men when there has bee more urgent need than now to say a clear and distinct word on th importance of the home. We are living in times of transition. Though always a nomad, is on the march. The tides of the time are running fu and free, and in many places this advance and new freedom is sweepin away, at least for the time being, many of the old restraints and safe guards. The increase in popular amusements, and the constantly growin outside attractions, have resulted in taking people out of the home.

The home is the corner stone of society, God's great workshop, an the most vital and most precious unit of human life. It is holy, ordaine of God, and if it falls, it will bring utter destruction upon the race. can stand only as we nourish and incorporate into its very fiber th person and teachings of our Lord, Jesus Christ. The love, the power, th tender, abiding, forgiving grace of Jesus Christ must be in our homes they are to endure.

Marriage is the only institution that has come down to us from th other side of the fall of man. God ordained marriage and it is intende to be the fullest, richest, and most joyous life. If it fails in being thi the fault is not in the institution itself, but in those who enter into carelessly, and fail to fulfill its conditions.

Helpful Reading

Chas. E. Jefferson—"Quiet Talks with the Family," published Fleming H. Revell Co.

Geo. N. Luccock—"The Home God Meant."—Fleming H. Rev Co.

Harold Francis Branch—"How to Have a Happy Home," (a 10c booklet intended for wide distribution) Bible Institute Colportage Ass'n, Chicago.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals. IX: THE SHEEP.*

TEXT: "Abel was a keeper of sheep." Gen. 4:2.

This is the very first reference to any particular animal in the whole Bible. As we saw in our talk about the ox, sheep were among the Jews' most valuable possessions in early days, and the chief source of their wealth. The patriarchs counted their flocks in thousands, and they moved from place to place as pasture for them was needed. The sheep was the first animal to be tamed in the world's history, and has been the servant of man since the dawn of recorded time. It is almost as useful as the ox. Its flesh was used in Bible times for food and sacrifice, the milk of the ewes for drinking, and the fleece formed the earliest form of dress. In time the art of spinning was learned, and then the wool was woven into all kinds of fabrics. The large curved horns of the rams were made into musical instruments, and were also used for holding oil.

There are of course many references to sheep in Holy Scripture, to their folds, whether in caves or built out in the open field, to their following their own shepherd (as still happens in the east) and recognizing his voice, to their need of water, owing to their living in a dry, hot climate, and so forth. The shepherd was a very important man: you will remember that shepherds were the first to come to greet Jesus when He lay as a baby in the stable of Bethlehem, among the sheep and cattle.

Our Lord, adopting the words of Isaiah's prophecy of the twenty-third Psalm, calls Himself the Good Shepherd, while Christians are named His sheep, and boys and girls His lambs, whom He carries in His bosom because He loves them so well. He knows us all by name, and guards us in the sheepfold of His Church and Kingdom, of which He Himself is the door, protecting those within from the wolves and robbers of sin. Hence Christian ministers are often called "pastor"—the Latin name for "shepherd." St. John also calls Jesus "the lamb of God," because, like the Paschal lamb which was sacrificed by the Jews on the day of Passover, He gave His life to save us.

If a wandering sheep strays away from Jesus, He will hunt over hill and valley till He finds it, and brings it home rejoicing. We must ever thank our Good Shepherd for all His loving protection, and for laying down His own life for His sheep.

SERMON TO CHILDREN

TITLE: *Shelton of Tibet.*

TEXT: Col. 4:14.

This will give you just a glimpse of one of our great American missionaries. His last field was Tibet, northwest of China, a mountainous

country, called "the roof of the world." He led an adventurous lif Once he was captured by Chinese bandits. He was killed by a robber ban by mistake, in 1922, on the border of Tibet. From the governor to th poorest laborer, Dr. Shelton was loved by all, because he was a frien and helper of all.

He was born in Indianapolis in 1875, the son of a carpenter. Th family moved to Kansas. Here he grew up a raw lad of the frontier. H attended a State Normal College. He was poorly dressed. He did not wea a collar. Out in the western country at that time, few men wore collar At the State College only "dudes" wore them. Young Shelton was wor ing his way through school, acting as janitor. He was a good studen He excelled in mathematics. Later he was given a scholarship in Loui ville (Kentucky) Medical College, from which he graduated.

He and his young wife volunteered for missionary work. They we first appointed to China. Later they moved on into Tibet, a once "forbidd land" but now open to medical missionaries.

Once a Buddhist priest asked Dr. Shelton why he gave sick people h services without making any charge, and why he left America for su a poor country as Tibet. Dr. Shelton told him it was because he was follower of Jesus, the Nazarene, the helper and Savior of men, and b cause other followers of the Christ in far-off America wanted Tibetans learn about Jesus, and had sent out the Sheltons, and supported them order that they might tell the good news to them. The priest listened a said, "That is just like our religion, but we don't do it."

Tibetans believe that a man's enemy can pray him to death. Th think disease is due to devils in their bodies; and so they call priests drive the devils out of sick people, in order to cure them. The pri chants, rings bells, and blows horns to scare out the devils. Tibetans u butter as medicine; also pills of paper upon which prayers have been wr ten; and many disgusting remedies like cow-dung.

Dr. Shelton's cures made him beloved by the people. One day mother brought her baby girl to the hospital for treatment. When D Shelton unwrapped the dirty rags from the baby's right arm, he found h hand was missing and the two bones of the forearm sticking out beyo the flesh. The mother said a pig had eaten her baby's hand off. T doctor operated on the arm. It healed up in due time. The mother w very grateful.

Another time the doctor cut off a man's legs, which had been froz and were decaying. He performed the operation out in the open whe all who cared to, could see it. He did this because Tibetans are suspicio of the foreign doctor, and think he might cut out the patient's liver order to make medicine from it. The man recovered from the operati All who knew about it, thought it was a wonderful deed.

Soon thereafter, some friends of a leper brought him to Dr. Shelt for healing. He said he could not cure leprosy, and that Jesus was t only person who had ever cured leprosy. The Tibetans thought the d tor would not help the leper because they could not pay him a big f The leper himself said, "I am a poor man. I make about seven cents

day, but by being strictly economical I believe I can live on three cents a day, and I will give you the other four as long as I live if you will only cure me." The leper wept while he pled for help from the doctor, and the doctor broke down and cried, too, because he could not cure leprosy. Of course, Dr. Shelton did not want any fee at all. He was glad to help sick people when he could, and never asked a fee.

Dr. Shelton died doing his duty. He opened the door a little wider into a land long closed to Christian missions. A missionary who knew him well said, "His unfailing kindness to all Orientals awakened affection and opened the door to many hearts."

Was not his a life worthy of our praise and in its spirit and service worthy of our imitation?

MID-WEEK TOPIC

TITLE: *With Jesus on the City Streets—I: Bethlehem, Where He Was Born.*

TEXT: "Let us now go even unto Bethlehem, and see this thing that is come to pass." Luke 2:15.

BETHLEHEM TODAY:

"A town of five thousand. A busy hive of industry. Dozens of little workshops for the manufacturer of souvenirs. There is no special grandeur or picturesqueness about Bethlehem or its surroundings, or the life of its people. It was a fitting birthplace for Him who was to share the common life of humanity."—Ross.

BETHLEHEM IN THE BIBLE:

Burial place of Rachel. Gen. 35:19.
Home of a minor judge, Ibzan. Judges 12:8-10.
In prophecy, birthplace of Messiah. Micah 5:2.
Nativity of Jesus. Did Jesus ever revisit Bethlehem?

BETHLEHEM IN OUR LIVES:

Our common humanity with Jesus.

Wise men returned from Bethlehem "by another way." Life never the same after we have found Jesus.

Birthplace of Jesus. In Jesus we are reborn. "If any man is in Christ he is a new creature."

A new birth, a new way, a new life—all in Jesus who was born in Bethlehem.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: HIS MESSENGER.

TEXT: Luke 7:27—"Behold I send my messenger before Thy face."

INTRODUCTION: The biographies of great men make interesting and instructive reading. Some of the greatest biographies are to be found in God's Word. Men have always been called by God to play particular parts

in the working out of His plans. God's plans laid in eternity. God alwa prepared a man for an emergency. Characters in the world drama ca fully chosen and prepared. Curtain falls on the Old Testament scen with a two-fold promise, a Messiah and a Forerunner, a messenger li one sent out by the kings of old to prepare the roadway for the king. T trackless desert was made smooth for the passing of the king's chari This is the role that John played.

I. THE MAN. His parents were children of God. His start was aus cious. Physical, intellectual, spiritual heritage. St. Luke emphasizes a clo fellowship between the Master and John. A kin of the Master's. Relat to Him in a deep spiritual sense. Isaiah, centuries before, called him "Voice." The Angel, "A second Elijah," to go before the Lord in t power and spirit of Elijah. Elijah's message was a call from paganis and idolatry to the worship of the true God. John sometimes called t "last of the prophets." Contemporaneous with Christ, yet pre-Christ. rugged character. Loved the mountain tops with God. No weakling th would take a zigzag course through life. Cared little for kings, palac and rich garments. Rugged in physical strength more than in spiritu strength. "Filled with the Holy Spirit even from his mother's womb Spoke his message with great fearlessness and with the simple statemer of a great truth.

II. HIS MESSAGE. Naturally such a man if he had a message wou not fear to present it. He had something to say and he said it. No o ever could say of John's message, "I did not understand what John sai The message that John preached in the wilderness is none other than t message of the Church today. A two-fold message, baptism and repentan An inward state of heart and mind establishing itself and then craving outward expression in an act of submission. According to John, a repe ance that was true carried with it a desire to do what was right. T Jews were depending too much upon their forefathers; Abraham's rig eousness was theirs and they were satisfied. John would show them t folly of that sentiment. He pictured sin in its true color, called things their right names and tore down the pillar of Abraham's righteousn upon which the Jew would rest his soul. John laid the ax at the root the tree of pride. Good for fire wood but not for fruit. "Fruits meet repentance."

III. HIS SUCCESSORS. The passing of time does not change the ne of men like John. There is still the necessity of preparing the road i the hearts of mankind for the coming of the Master. That task has be placed in our hands. We are not merely responsible for our attitu toward the Savior and His message, but we have a duty toward our f lows; making it possible for them to accept Him as well as we.

CONCLUSION: The King is ready to move into the hearts of m The way must be prepared. Our names may not remain through the a as has John's, but "he that is but little in the Kingdom of Heaven greater than he."

PSALM: 57.

DECEMBER 8, 1929

THE SUPREME GIFT

CALL TO WORSHIP: "Give unto the Lord, O ye kindreds of the people. Give unto the Lord glory and strength. Give unto the Lord the glory due His name. Bring an offering and come unto His courts." Ps. 96.

HYMNS: Holy, Holy, Holy! Lord, God Almighty.—*Nicaea*
Father of Heaven, Whose Love Profound.—*Rivaulx*
Beautiful Saviour, King of Creation.—*Schönster Herr Jesu*
Draw Us to Thee, Lord Jesus.—*Kocher*

PSALM: 21.

ANTHEM: Second Sunday in Advent—"Hearken Unto Me."—*Sullivan*

OFFERTORY SENTENCE: "Whoso hath the world's goods and beholdeth his brother in need and shutteth up his companions from him, how doth the love of God abide in him?" I John 3:17.

OFFERTORY PRAYER: O God of Hosts, we pray Thee for guidance in the use and disposition of the physical wealth bestowed upon us through Thy love. We present to Thee for the work of Thy Kingdom a small portion of our plenty. We pray Thee to bless the gift, we pray Thee to bless the givers and teach us the joy of a larger service in Thy name. Amen.—W.

SCRIPTURE: Matt. 2:1-12.

THEME: The Supreme Gift.

TEXT: Verse 11.

OTHER TEXTS: Luke 20:13; John 4:10.

BENEDICTION: The Lord Jesus Christ be with thy spirit.

SERMON

THEME: The Supreme Gift.

SCRIPTURE: Matt. 2:1-12.

TEXT: Verse 11.

I. INTRODUCTION.

1. Christmas giving as an established custom.
2. Its origin with the Magi.
3. Their giving: present themselves, their worship, their gifts.

II. DISCUSSION.

1. Christmas giving as it is today.

a. Present day commercialization of Christmas: magazines, business, society, church.

b. Present day social riot and debasement. Do not make or expect "pay gifts." If someone gave you something last year, take it for granted they meant it for a gift, not as a loan or a piece of Christmas blackmail. If their motive was right they do not expect a return. If their motive was

not right, they do not deserve it. Express your gratitude almost any w rather than by return gift. It is in bad taste, to say nothing of being intolerable burden. See to it also that you look for nothing from those whom you gave last year. Such giving encourages a thoroughly un-Chri maslike spirit. It is nothing less than a form of social graft. Christm giving should be kept sacred to the family, the most intimate friends, a the needy who cannot repay.

2. God's supreme gift to us: CHRIST.

a. Christ Himself (John 3:16). Son of God and man, Lamb of C vary, Risen Lord, King of Kings, Living Saviour and Master. Not son thing to sentimentalize about, the most wonderful and beautiful, t mendous and disturbing thing that ever came into human life.

b. Supreme meaning of the gift of Christ. The seriousness of t question to us. We call it salvation with little thought of its meaning. T appeal to accept Him and His "salvation" in this sense. The supre meaning of the gift of Christ is the spirit of giving, the Christmas spi at its best. The most wholesome, joyful thing that can happen to any m is to stop trying to get things merely for himself, and to seek to get order to give out for the good and happiness of others. This is salvati The self-centered life is of the very essence of hell. It brings its o punishment in the mental shrivelling, the moral blinding, the heart ha ening, the spiritual stifling that goes with continually thinking and acti selfward. No one loves such a person; God cannot save him if He wou He has shut God out.

3. Our Supreme Gift to Him: SELF. The rebound of God's gift.

a. Refer to Magi, also 2 Cor. 8:5.

b. God's right to us in view of His gift of Christ.

"God Claims You"

It is related of the late Chancellor Cairns that when he was a m lad, he once heard three words which made a memorable impression up him, "God Claims You." Then came the question "What am I going to with that claim?" He said, "I will own it, and give myself to God." went home and told his mother, "God claims me." At school and at c lege his motto was "God claims me." When he was appointed L Chancellor, he was teacher of a large Bible class, and his minister, thi ing that now he would not have time to devote to that purpose, said to h "I suppose you will now require to give up your class. "No," was reply, "God claims me."

c. Three forms of giving self:

1. *Giving up* sin and things that hinder good. Evil companio evil habits of body, act and thought. Square, honest, straight work home, job and school. "Turn from every known sin."

2. *Giving in* to God. This the heart of being a Christian. Comp people who fight God because of circumstances, trouble, disappointme selfish plans, discontent, etc. God has something special for every one us to do for Him beyond the ordinary affairs of life: school, busin home, society. Something in which we must make a surrender of

pleasure and comfort and selfish interest for his work and for the best in life. He has a plan of life for us. Our main business is to find that plan and get into it (Rom. 12:1-2). Surrender to God, quit fighting Him, humble yourself to His will and wisdom, get right with Him, give up sin, give in to Him.

3. *Giving out* to others. a. We can give up sin in order to free ourselves from hindrances. We can give in to God as a matter of harmony with Him, but these two are valuable only when a third is added, giving out to others; this brings us back to the meaning of the gift of Christ to us already discussed. b. This is the expression of what we mean by the word stewardship. According to that word we own nothing ourselves, it all belongs to God because we have surrenderd to Him and because everything we have is His gift to us. This includes our strength and ability and training; our time both for labor and leisure, our possessions, whether in the form of property or money. Too often stewardship is considered only in terms of money, of giving to the church and its enterprises, and is usually associated with the idea of the tithe or tenth of the income. This is included, but concerns the administration and details of stewardship which each must work out for himself as God has prospered him. Our first application and pleasure alike is heartily to give ourselves to God and then judge every detail from that point of view.

III. CONCLUSION.

1. Appeal for a deeper sense of the meaning of Christmas as symbolizing Christ's gift of Himself to us and our gift of ourselves to Him.

2. Appeal for rescue of the Christmas season so far as possible from its commercial and social debasement.

3. Appeal for more of the spirit of Christ in the use of Christmas for the relief of human need about us, in the stewardship of all our ability and possessions.

SEED THOUGHTS

The Dollar Spent by the Government

Even though the Treasury Department manufactures each day paper money averaging $5,270,000 in value, it has in its spending purse only that which is paid into it. The sources of the dollar which is being used to meet the expense of the Government in 1928 are as follows:

Income and profit tax	55.4 cents
Miscellaneous revenue	15.08 cents
Customs revenue	15.95 cents
Interest, premiums, and discount	4.25 cents
Fees, fines, forfeitures	0.86 cents
Repayments of investments	1.89 cents
Trust fund receipts	2.47 cents
Other receipts	4.10 cents
Total	100.00 cents or $1.00

—Western Christian Adv.

So the church can spend only the money which is paid into the treasury. While the church has the confidence and moral support of the entire community, it can use only the money pledged and paid by loyal Christian supporters of the work.

Education Not Enough

"Mel" Trotter, a product of Rescue Missions, and himself a director of three great missions, writes: "A friend of mine made up his mind to educate poor children, and he spent a fortune at it. His testimony after years of observation was that there is something lacking because so many of them turn out bad. An ignorant boy who is bad will steal your dog. Educate him and he will steal your daughter. An ignorant bad boy may pick your pocket. Educate him and he will forge your check. In other words, education fails to change the heart, and so there must be something more than education in the worthwhile life. It isn't enough to teach a person, even if you teach him to be good. That leaves an empty heart, and that means room left for sin."—Lutheran Standard.

"The only relationship big enough for one man is all the rest of mankind."

"It is of less consequence what truth a man holds than what truth holds the man."

"The consecrated missionary church is not a cistern, but a living fountain."

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

"The man who does not believe in missions had better burn up his New Testament, for it is a record of missions."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man.—Missionary Review

SUNDAY SCHOOL LESSON

"HELPING NEIGHBORS IN NEED." Matt. 25:31-46.

Read Also: Luke 10:25-37; James 1:27, 2:14-17.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself." Lev 19:18.

Teaching the Lesson

The teacher should read carefully the passage in Luke which describes the action of the Good Samaritan. Point out to the class that it is not enough for us to do today as the Good Samaritan did. Many think, by imitating his deed to gain honor and merit. They miss the point entirely. Today there is a great mass of public opinion to approve such a deed. In the day of the Good Samaritan there was none. Today there are thousands ready to applaud such an action. In his day there were none to applaud it but were many to criticize it. Today a man who does as the Good Samaritan did, is honored and commended. In his day he was

despised and condemned. No one today can claim the slightest similarity to the Samaritan until he manifests the same spirit which actuated the Good Samaritan. Namely, the spirit that defies, if necessary, all custom and tradition and public sentiment in an irresistible determination to be helpful and to do good. Such a one develops the kind of character that instinctively and unconsciously does good. This is one of the great points of the lesson text. Notice vs. 37, 38, 39. These people were so habituated to the doing of kind deeds they did not realize when they were engaged in so doing. They had become, in their character development, the kind of people who could not do anything else. Notice the words of the 46th verse. There is no question as to who uttered them. There is only One who deals in eternities. All the others of us traffic in time. Only One who can speak so shortly, so finally and so authoritatively on so tremendous a matter. Here in fourteen words he disposes of the two great classes of men for all eternity. Only Christ could so speak. The two clauses of the verse balance exactly, and embrace in their thought the two extremes of the universe. Here we stand face to face with supreme tragedy and perfect triumph; abject misery and unspeakable glory; blackest night and brightest day; deepest sorrow and highest joy; eternal death and eternal life. The teacher must be careful that the class does not misconstrue the teaching of the printed text. We are not saved because we have been kind and considerate. We are not lost because we have been selfish and mean. If we are saved, it is because, through repentance and faith in Christ and contact with Him, *we have developed the kind of character which instinctively, unconsciously and inevitably expresses itself in such deeds and spirit as those described in vs. 37, 38, 39.* Salvation is not of works but of faith (Titus 3:5; Gal. 2:16; Rom. 3:27, 28). However, faith without works is dead (James 2:14-26). (The teacher should carefully study the whole matter of the relationship between faith and works.) If we are lost it is because through lack of repentance and faith in Christ and contact with Him, *we have developed the kind of character which instinctively, unconsciously and inevitably expresses itself in such deeds and spirit as described in* vs. 42 and 43. Our relationship to Christ determines our character. Our character determines our destiny. There is no such thing as a "good man" who is not a Christian. Read and ponder Isaiah 64:6; Rom. 3:10; I John 1:10.

SERMON TO YOUNG PEOPLE

TITLE: *Some Bible Animals—X. The Unicorn.*

TEXT: "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?" Job 39:9-10.

The last animal about which I wish to tell you is the Unicorn, mentioned seven times in the Old Testament. This is not, however, a correct English translation of the original Hebrew, which is "Re-em." In the Revised Version you will find it rendered "wild ox." Some, indeed, have

thought that the rhinoceros is referred to, on account of the single "horn" (which is really a kind of wart) on its nose, but this is not likely, since it is not found so far north as Palestine. From the description given of this mysterious animal in the Bible, the skipping of its young, its great strength and wildness, and its lofty horns, it seems likely that it was the "Auroch" or buffalo, still found in some parts of Europe as well as in Asia, and resembling the American bison.

The reason why the translaters of the Bible wrote "Unicorn" was that in those days men still believed that such an animal really existed. Now of course, we know that it is not a "menagerie" but an "imaginary" animal a fabulous monster like the dragon, the griffin, the wyvern and many others. The unicorn was supposed to have the body of a horse, with one straight horn in the middle of its forehead, the legs of a buck, and the tail of a lion. Travellers told "tall stories" about having seen it in their wanderings, but no doubt their vivid imaginations were to blame!

For some reason or another, the unicorn became the national animal of Scotland, and can still be seen on one side of the royal coat of arms of great Britain, the other side being taken up by the English lion. According to the stories of long ago, the unicorn could only be caught by a maiden approaching its haunts, whereupon it lost all its fierceness and lay quietly at her feet. This used to be thought a parable or allegory of Jesus, Who was willingly born man of a virgin, when He was taken by the hunters of blood: and its single horn was regarded as teaching the great Gospel truth that Christ is one with God.

This ends our talks on some animals of the Bible; and I hope they may lead you to be kind to all dumb creatures, and to admire and glorify the wonderful works of our Father in Heaven.

SERMON TO CHILDREN

TITLE: *The Weather: Why Grumble About it?*

TEXT: Matt. 5:45.

Grumbling about the weather does no good at all, of course. Then why grumble? It is perhaps due to the fact that little folks as well as big folks are seldom contented with what they have. In the next State or on the other side of America, they say the weather and climate are better than where they live. But that is exactly what the folks who live in those other States say. Mark Twain said that a lot of people talked about the weather, but nobody ever seemed to do anything about it! James Whitcomb Riley had a good feeling about rainy weather. He said, "When it rains, rain is my choice!"

We need the different kinds of weather, in their seasons, to ripen fruit, grain and vegetables. Sun and rain and snow serve the needs of growing things. Even high winds have their uses. They blow down the rotten branches, and only make the sound trees take firmer root. Storms at sea and on the lakes keep the water from getting stagnant. The weather is all planned by our loving Heavenly Father, and is for the general good

What a mess we would make if each one could get his own way about the weather! Some want it cold, some hot, some rainy, some dry; plainly, we can't all get the kind each of us at the moment wants.

God has made it possible, though, for man to change the weather to some degree. Where great forests have been cut down, the weather is apt to be hotter thereafter in those regions. Man can reforest, and in time the weather in such localities will be cooler. He can irrigate the desert, and not only make it blossom like the rose, but make it a cooler place as well. On the whole, however, man can do very little to modify the weather. Leave it in the hands of our loving Heavenly Father. He knows what is best for us.

MID-WEEK TOPIC

TITLE: *With Jesus on the City Streets—II: Nazareth, Where He Grew Up.*

TEXT: "He came to Nazareth, where He had been brought up." Luke 4:16.

NAZARETH TODAY:

A city of importance. "The most attractive little city we have seen in Palestine."—Van Dyke. Fosdick (1927) found "the fountain, the village, and the villagers, dull, drab, and uninspiring." One must stay to enable the place to grip one.

A city of sacred sites. Place of Annunciation; House of Mary; Workshop of Joseph; Tomb of Joseph; Virgin's Kitchen; Christ's Table. "Nowhere is traveller more irritated than at Nazareth with 'holy places.' ".—Ross.

"Only one spot in Nazareth associated with the Master can with confidence be identified, Mary's Well."—Fosdick.

NAZARETH AND JESUS:

City where He grew up. City that rejected Him.

Familiarity may blind us to greatness in others. Possibility of losing Christ in religious work. Paul's prayer: I Cor. 9:27.

Let us not be too hard on Nazareth. He never returned. Capernaum became "His own city."—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: A QUESTION AND ITS ANSWER.

TEXT: Matt. 11:1-11—"Art Thou He that should come or do we look for another?"

INTRODUCTION: Present the periods of John's life; in the wilderness, his preaching, his imprisonment: three periods; one of preparation, of activity, of confinement. This lesson from the third period, while John was in prison.

I. THE QUESTION. The setting. The reason for the imprisonment. Had spoken fearlessly to a sinful but powerful man, "It is not lawful."

His words marked by a straightforwardness and unselfishness. He did nc trim the Truth to suit a king. What is our attitude toward Christ and Hi Church when among those who are indifferent or hostile toward it?

II. HIS DOUBT. The situation naturally raises a doubt in John's minc He was human. Scripture always portrays human nature truthfully Doubt, a common heritage of man finds a place in John because he was man, not God. Doubt in itself is not a sin. It may lead elsewhere tha John's doubt led, therein is a danger, but a doubt that led as John's did, t the Master, is a stepping-stone to faith. Our faith, even as God's revela tion of Himself, is a progressive thing. Those who would read the questio otherwise, put the doubt not in John's heart, but in his disciples', an believe that John sent them to Jesus, not to answer the question for him self, but to strengthen the disciples' faith.

III. THE ANSWER. Wherever doubt existed, in either or in bot cases, the great and important factor is where did that doubt drive th doubter? John sent his disciples to Christ. His chains detained him. Ther at the feet of Christ the question was answered. What an answer it wa how full, how complete; the hand of the Master a blessing to men, hi words as they brought cheer, His power over all the physical and spiritua problems of men, the response of all nature to the majesty of His pres ence, "and the poor have the Gospel preached unto them." Here was th answer to the question. A most satisfying answer it was. Who coul add to it anything that would enhance it?

IV. ITS SEQUEL. Men have ever come to Jesus with their question some to entrap Him, confuse Him. These ever were put to shame. Other have come to Him with honest questions. These have ever been answere by Divine Wisdom and in Divine Mercy. There may come doubts to u today. Where they lead us more important than the fact that they com "Is Jesus the Christ, the Redeemer?" Let Him answer. Take every ques tion to Him. His power is still manifesting itself in this world. Men hearts are being changed, the home is being blessed and the Gospel sti has its message to be preached.

CONCLUSION: Jesus is still the One He ever has been. We need nc look for another.

PSALM: 46.

DECEMBER 15, 1929

THE ENTRANCE OF THE DIVINE INTO HUMAN LIFE

CALL TO WORSHIP: "Seek the Lord, and His strength; seek His face evermore. Glory ye in His Holy name; let the heart of them rejoice that seek the Lord."

HYMNS: Come, Let Us Join Our Cheerful Songs.—*Nun Danket All*
How Sweet the Name of Jesus Sounds.—*St. Peter*
How Firm a Foundation.—*Adeste Fideles*
O Saviour, Precious Saviour.—*Angel's Story*

PSALM: 8.

ANTHEM: Third Sunday in Advent—"How Lovely are the Messengers."—*Mendelssohn*

OFFERTORY SENTENCE: "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Eccl. 5:10.

OFFERTORY PRAYER: We thank Thee, O God, for Thy transcending Love which Thou hast so graciously bestowed upon us, and we come to Thee in all humility with this offering of a small portion of Thy bountiful blessing to us. Accept these gifts in Christ's name. Amen.—W.

SCRIPTURE: Isa. 9:1-7; Matt. 1:18-24.

THEME: The Entrance of the Divine Into Human Life.

TEXT: The Seven Birth-Titles of Christ.

BENEDICTION: The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

SERMON

THEME: The Entrance of the Divine Into Human Life.
SCRIPTURE: Isa. 9:1-7; Matt. 1:18-24.
TEXT: The Seven Birth-Titles of Christ.

I. INTRODUCTION.

1. Story of gods who feared to trust the divine to man. There is an old legend that when the gods had made man and realized his dangerous powers of invention, they held a council as to how best they could hide from man the power of divinity itself. They feared if he got it he would destroy them. They finally decided that the surest way was to hide it in man himself where he would be least likely to look for it.

2. The whole Christian conception is the opposite of this, namely, that God's chief concern is to reveal himself to man and impart His nature to him.

3. The birth-titles of Christ as suggested in the passages from Isaiah

and Matt., illustrate this great fact. Wonderful Counsellor, Mighty God Everlasting Father, Prince of Peace, Emmanuel, Jesus.

II. DISCUSSION.

1. Meaning of the birth-titles of Christ.

a. Wonderful. An adjective, an abstract generalization. Referring to the super-human in Christ. Beyond human comprehension. A quality Mysterious and past finding out. A good starting point for prying, presumptuous humanity.

b. Counsellor: Wisdom, Discernment, Omniscience. See Isaiah 11:2 Something of a legal term, an office. Christ the supreme counsellor of human life by His words and character. A little nearer to us than the first

c. The Mighty God. "God the hero" is the Hebrew. This brings into view a personality distinct and divine. Mystery and attribute merge into a being, God. A distinct declaration of the essential divinity of the Messiah. This more concrete still but yet far from poor weak humanity The Almighty God is only a name of terror to you and me in our sin.

d. Everlasting Father. This is the first hint of his true relation to humanity. Father, that is a distinct human relation. But He is not only Father, but everlasting Father. "I and My Father are one." One in love to men and in tender faithful care over them. "As a father pitieth his children, etc." Christ though a babe, the incarnation of divine Fatherhood But this not enough.

e. Prince of Peace. This brings Him even nearer than any preceding title. Peace between God and man. Peace between men and their fellows. Peace of heart and mind, peace on earth as an end and peace in heaven as an ideal. But there is something grander and more sweet even than this. The Prince of Peace after all is only a figure of speech, and the term removes Him from us.

f. Emmanuel. This means God with us and at once links into closest association with humanity the God above, the Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. "The word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." The life of Christ verifies this. He was with men in all their interests and associations

g. Jesus. The Saviour from sin. Not only God with us but God one of us. A man, the name of his humanity common in Palestine. The name under which He was born, developed, was tempted, toiled, sacrificed taught, hungered and thirsted, suffered and died. The most common single name, His personal name by which His friends knew him. Not the name He brought from heaven to earth, but the one He carried from earth to heaven.

2. Points of difficulty.

a. Mystery of the Incarnation. The whole subject is rapt in mystery, because we are incapable of appreciating anything directly but the human side of it. We are inclosed in a little room of this life and like a child looking out of a window can see only enough of the infinite divinity

that surrounds us to give light and warmth to the room in which we live, but that is enough for our present need.

b. The Mystery of the Virgin Birth. 1. Somehow and in some measure we know that Jesus is divine in a sense not true of any other human being. It may be in degree, or in kind, or merely in function. The beautiful story in Luke and Matt., is to many the simplest explanation, to others equally loyal to Christ it is not. And the mystery in any case still remains unsolved. 2. The mystery of birth in any case has never been explained. Science has only traced it to life and no one knows what life is.

c. God expressed himself in Jesus as glory, grace and truth (see John 1:14), in order that He might express himself in us increasingly in the same respects.

3. Application to Human Life.

a. A mission of salvation to the individual. A tendency of humanity is to exalt some group or class, or race, or caste above others. Christ exalted the individual above any group to which he may belong. The reason for this was that the individual according to Him survives death and is immortal. The earthly group to which he belonged can have no place in the next life, being based upon earthly distinctions. Hence God, by becoming a human individual in Jesus Christ, exalts human individuality and makes it the supreme interest in human life. To save a soul is the greatest thing in the world.

b. A mission of peace to the world. Christ showed to the most bigoted nation in the world, the Jews, the sins of their prejudice and they crucified him for it. He showed that all groups have duties to all others of righteousness and judgment and good will and therefore of peace. Apply this to families, social groups, nations, churches. Civilization has acquired permanency in just so far as this has been applied. This was a new thing in the world with Christ. His great commission to make disciples of all nations had no precedent outside of the Jews, and before Him only in such grudging efforts as that of Jonah. Apply this to conditions that divide in the churches today and the need for encouragement of every effort to bring them together on their common basis of unity in Christ.

III. CONCLUSION.

1. The entrance of the divine into human life, once for all accomplished through Christ is still going on through those who by prayer, Christian experiences and service give Him a chance to reveal himself to others.

2. The greatest thought we have of God today concerns His eternal struggle to reconcile the world to Himself as revealed in Christ.

"We Serve No God Whose Work Is Done"

"Our faith is not in dead saints bones,
In altars of vain sacrifice;
Nor is it in the stately stones,
That rise in beauty toward the skies.

"Our faith is in the Christ who walks
With men today in street and mart.
The constant Friend who thinks and talks
With those who seek Him with the heart.

"We serve no God whose work is done,
Who rests within His firmament:
Our God, His labors but begun,
Toils evermore, with power unspent.

"God was and is and e'er shall be;
Christ lived and loved and loves us still;
And man goes forward glad and free,
God's present purpose to fulfill."

—Selected.

ADDITIONAL OUTLINES

THEME: THE POWER OF LOVE.

II Thess. 3:5—"And the Lord direct your hearts into the love of God and into the patient waiting for Christ."

1. Christ's teaching a Gospel of Love.
2. Response to Gospel of Love was the *Cross.*
3. The test of supreme love as Christ asks; "My God, why hast Thou forsaken me?" But choosing the path of *love* for mankind by fulfilling the prophecy for the Son of Man.
4. Triumph of Christ grown with the years.
5. Gradually converting the world.
6. Ancient theory was to torture the body in order to save the soul
7. Present penal code based on theory that hurting men will make them good.
8. Same view in education, "Spare the rod and spoil the child."
9. Materialism recedes as Christ is triumphant.
10. Christ convincing us by degrees that Love is only power in world by which we can achieve anything.—A. Maude Royden.

SEED THOUGHTS

Thomas Barlow Walker at his home in Minneapolis fell asleep at the age of eighty-eight years. He was born at Xenia, Ohio, was educated at Baldwin University, now Baldwin-Wallace College, taught and began successful career as a lumberman in Minnesota. He devoted much of his time and wealth to art and education. He not only built the Minneapolis public library, was responsible for the building up of the Academy of Science and its museum of science and art, presented to the city of Minneapolis works of art reaching into the millions in value, but for a long time has maintained a free art gallery connected with his home. He adorned Hennepin Avenue Methodist Episcopal Church, with which he was connected, with many works of art. He took great pleasure in the philan

thropic as well as artistic use of the vast wealth he accumulated through the success of his enterprises.—Pittsburg Christian Advocate.

Charles Delano Henry, 84 year old fatherinlaw of Herbert Hoover, died in Placerville, California, July 18. This death notice has been published to the world. Herbert Hoover set on high this old man's name. It is a blessed thing for an aged father to have comfort in his daughter. It is blessedness doubled to have comfort in his daughter's husband. To marry into a distinguished family brings satisfaction of a certain kind. To make distinguished the family into which one marries brings satisfaction of a different kind. To be proud of your connection with notable people is one thing and to have folks proud because of their connection with you is something else. But the finest thing is to so live that every day God is proud of you. To possess God fully every day is the supreme blessedness and the supreme glory.—United Presbyterian.

Much of our religion of the past has been like the cliff dwellers, who hunted and worked in the valleys, but returned to the mesa caverns for safety or sanctuary. The trouble with such a religion is that it has no carryover into life. We retire to the Church to be sanctified, but we do not carry the religion out into life. We have been guilty of preaching the Social Creed of the Church, and living lives contrary to that creed. But a downtown church finds it necessary to live the social creed as well as to preach it. Hence much of our work consists in ministering to our peoples by securing for them medical and legal aid, finding employment, and securing relief. Frequently this church has battled an unjust and un-Christian economic system, not for men, but for justice to men.—Donald H. Tippett.

SUNDAY SCHOOL LESSON

"THE CHRISTIAN SPIRIT IN INDUSTRY." Deut. 24:14-15; Eph. 6:5-9; I Tim. 6:17-19.

Read Also: Ex. 1:8-14, 20:17; Amos 5:6-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Teaching the Lesson

The debt of industry to Christianity is made very clear in Babson's book "Fundamentals of Prosperity." This is a short and fascinating book which the teacher would do well to read by way of preparation for this lesson. The problems of industry will yield to an intelligent application and acceptance of the principles of Christ. There are always those who cry "lunar politics" to every suggestion of the application of Jesus' principles to business. The fact is, however, that so far from being "lunar politics," they are "terrestrial," and in very truth the only politics which will ultimately work on this earth. Selfishness, dishonesty, greed, covetousness, laziness—these are the fingers of the hand that strangles industry. Against each of these the Christian spirit sets its face. The prosperity of this country is

due more to Christianity and its teachings than can well be described President Coolidge says it is the church and the teaching of the preacher that lie at the root of our national prosperity. The class should discuss th problems of capital and labor in terms of Christ's teachings. Granted tha a man has a right to quit work if he desires to do so, has he a right to com pel another to quit? A man engaged in extensive building operations in th second largest city of the United States, told the writer recently that it wa necessary for a builder to add from one to three thousand dollars to hi estimated cost of construction, in order to have this sum on hand for read payment to the representatives of the labor unions, that the work migh go forward unhindered. Some trivial fault would almost invariably b found, and a strike threatened unless payment of certain sums of mone was made. It had reached the place, this builder said, where every con tractor figured an item of this kind in the cost of construction, and almos invariably had to pay it. It was found cheaper to make this payment tha to be delayed three months to a year in the construction of a buildin with the resultant loss of rents and interest payments on borrowed money

Agreeing that the American labor union man has full right to a livin wage, reasonable hours and home conditions of the most favorable kin what is to be said about this practice?

The janitors' union is such that it is impossible to dismiss a man wh fails utterly to do his duty. If he is dismissed the property may b destroyed by a bomb, or it will be found almost impossible to secur another janitor. On the other hand, consider the attitude of some of th operatives in the coal business, as revealed in the recent Senate investiga tion of conditions in Pennsylvania. Here we have the two extremes. Op pression at the hand of labor, and oppression at the hand of capital. I man is of infinitive worth, is not the supreme test of industry its soci value, its effect on man, whether it makes or mars manhood? Should no the first charge on industry be the adequate support and protection of a workers including,

1. A standard of living in decency and comfort.
2. Provision for continuity of employment, of social insurance again forced unemployment.
3. The regulation of hours for the social good.
4. Provision for health and safety, with special safeguards for th work of women and children.

Discuss the work of Mr. Seebohm Rontree in the Rontree Coc Works of York, England. A summary of it may be secured from th Christian Century.

Granted these things mentioned above, the labor unions should tak such steps as will insure the dismissal of dishonest workers, who seek t cover sharp practices under the cloak of the union's protection.

SERMON TO YOUNG PEOPLE

TITLE: *In Prison.*

TEXT: "I was in prison, and ye came unto Me." Matt. 25:36.

Not long ago I was in Saughton Gael, the largest and most modern of Scottish prisons, just outside Edinburgh. Let me hasten to add, in order to relieve any doubt in your minds, that I was there, not as a convict, but as a visitor! At the invitation of the Governor and the Chaplain I gave an address to the prisoners, and spoke to them about the Prodigal Son. It felt rather strange to preach to such a congregation. Even though they are much more kindly treated now than they used to be, I felt my heart going out to them in pity, and hoping that within these grim walls some of them might find pardon and peace. But I have never spoken to a more attentive audience. And how they did sing! For whom, indeed, was the Gospel intended, if not for such as these? Jesus came to earth to preach "to those that are bound," and in the words of our text He tells us that if we try to help and comfort those in prison, we are doing a service unto Him.

After the service was ended, the Governor showed me all over the Prison. The men there were imprisoned for many different crimes. There were at least two murderers sitting in the chapel while I was preaching. But we are not to think of such people as of different flesh and blood from ourselves. It is only by the grace of God that we do not share their lot. They began life as we did, innocent children. But bad homes and bad companions and bad habits brought them to ruin. Yet God's justice is wiser than man's justice, for He reads the secrets of all hearts. It may seem to delay, but it never errs in the long run. And of course many good and innocent men have been thrown into prison, Paul, John Bunyan, John Knox, our Lord Himself. Their bodies might be bound, but their souls were free.

Even to those sunk in sin, God brings liberty. We can all say "I was in prison, and Ye came unto me." Our Father opens wide the prison door of sin, and we are given a free discharge, saved by the blood of our Saviour Jesus Christ.

SERMON TO CHILDREN

TITLE: *Winning a Race.*

TEXT: I Cor. 9:24.

If you are interested in sports, and that includes nearly all boys and girls, you can tell, very likely the names and the records of the fastest runners, both of short and long distances, in your school; and very likely the national champions, and even the Olympic winners in such games. Perhaps, you do some running yourselves. I hope you do, for it will do you more good physically and otherwise to run a race yourselves than to watch others run.

One of the fastest long-distance runners in the world is Nurmi, a young Finn. So far he has been beaten but twice in America, once when he was sick, and another time when he competed in a short-distance race. Long distance running is his specialty.

Part of his method is to run with a stop-watch in his hand. He notes

how long it has taken him to run the first half mile, the second, the third and so on to the end of the race. He knows exactly how long it should take him to run each half mile of the course, and in a race he keeps his speed up to that mark. He runs several times over the course before the race, to time himself and to get thoroughly acquainted with the course.

In the race, he does not keep looking back to see what time his competitors are making; that would be a waste of time. He just keeps on running, and he does his best right up to the end of the course.

He keeps his body in good training. He is a young man of good habits and fine character. He wins fairly. No one begrudges him his victory because he wins it fairly and squarely.

In such a race, only one can win first place. This is also true in business, in school and college life, in every line of endeavor, only one can reach the top.

In the race for character, though, EVERY ONE can win. The runner in a foot race, wears the lightest clothing; the runner for character casts aside "every weight"—of evil habits and selfish ambitions; the runner keeps his eye on the goal; in the race for character, we keep "looking unto Jesus," for guidance, encouragement, example and inspiration. The prize in a running race may be a cup, money, or some like reward; the prize of the Christian race is the attainment of noble character and the ability to add something to the happiness and goodness to the lives of others.

MID-WEEK TOPIC

TITLE: *With Jesus on the City Streets—III: Jericho, Where Walls Broke Down.*

TEXT: "He drew nigh unto Jericho." Luke 18:35.

MODERN JERICHO:

Miserable village of three hundred. Palm trees gone. Few traces of fertility.

Van Dyke tells of a long journey, with nothing much at end. "A fascinating spot."—Fosdick.

JERICHO OF THE BIBLE:

Conquest by Joshua. Walls broken down.

In Jesus' day a large and important town. Anthony gave revenues to Cleopatra. Herod erected a citadel and built a winter palace. Later held by Roman procurator and revenues farmed out. Zaccheus.

WHEN JESUS CAME TO JERICHO:

Bartimaeus received his sight and soul.

Zaccheus found his heart and soul.

WALLS BREAKING DOWN:

Walls between soul and God. Two men in grim earnest. Walls go down before their storming.

Walls broken down by Jesus. "Only a beggar! . . . Only a publican!

"He also is a son of Abraham! Redeemed personalities."—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE MOTHER OF JESUS.

TEXT: Luke 1:38—"And Mary said, 'Behold the handmaid of the Lord; be it unto me according unto Thy word.'"

INTRODUCTION: Inevitable that Jesus should be the overshadowing figure and conceal most of His family. Slight glimpses of them given in the Gospel. The Gospel pictures His earthly father as a just man, "Joseph was a just man." Those branches of Christiandom that give heed to saints' days pay homage to Joseph on the 19th of March. On the mother of the Christ, the Christian world has dwelt with peculiar veneration in varying degrees. The Gospels give her peculiar honor. While the former figured not at all in the ministry of Jesus, presumption is that Joseph died early in the Master's life; the latter, although she lived to see the supreme sacrifice, on the Cross, of the Son she bore, was not conspicuous in His ministry. It is difficult for Protestant Christianity to form a proper appreciation of Mary. Inevitably we go to the opposite extreme of the Roman "Ave Marias." Should there not be a midway point in a just and proper appreciation of the Handmaid of the Lord?

I. MARY'S PLACE IN SCRIPTURE. Naturally surprised to find that so little is said about her following the event of the birth of the Christ Child. It is not in keeping with God's method of presenting the Christ. All else must be in the background. He alone must be witnessed. Mary is spoken of in connection with the Master when a babe: The Annunciation, visit to Elizabeth, at the birth, at the Circumcision, at the presentation in the Temple, on the flight to Egypt. When the Master was a growing boy Mary "pondered these things in her heart." She was in the Temple seeking Him. He was subject to her in the Nazareth home. Associated with her Son in His ministry, we find Mary at the marriage in Cana, desiring to speak to Him one day in His ministry, and then the closing scene at the Cross. The last we hear of Mary was that she was with the disciples in an upper room in Jerusalem.

II. AN ESTIMATE OF HER CHARACTER. The text taken from an incident prior to the birth of the Master presents her as a simple trusting maid. The period between the birth and the public ministry as a mother must have been full, complete and perfect motherhood, a recognition in some degree of the responsibility that was hers, a faithful devotion to the religious training of the Child; a close fellowship with God, a willingness to trust all to Him, a keeping of the heart open for God's message of guidance. She directed her Son at the proper time to the Temple, taught Him as a Child His first prayer and gently led Him as only a devout mother can, so that He "grew in favor with God and man." That He "must be

about My Father's business" is in no small way the result of Mar training, not alone the result of His Divinity.

CONCLUSION: We can turn to Mary with profit. In her subjecti humility, her religious devotion and her willingness to sacrifice, we fi in the one whom God chose as a channel through which to give the wo a Savior, perhaps as near a perfect pattern for motherhood as the lim of human nature afford.

PSALM: 33.

DECEMBER 22, 1929

"O LITTLE TOWN OF BETHLEHEM"
(Christmas)

CALL TO WORSHIP: "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen, Praise ye the Lord." Ps. 106.

HYMNS: Good News from Heaven the Angel Bring.
—*Von Himmel Hoch*
Hark! The Herald Angels Sing.—*Mendelssohn*
It Came Upon a Midnight Clear.—*Carol*
O Little Town of Bethlehem.—*St. Louis*

PSALM: 19.

ANTHEMS: Fourth Sunday in Advent—"The Great Day of the Lord."—*Martin*
Christmas Day—"God, Who at Sundry Times."—*Bairstow*
"Sing, O Heavens."—*Tours*

OFFERTORY SENTENCE: "If a brother or sister be naked and in lack of daily food . . . and ye give not the things needful . . . what doth it profit?" James 2:15-16.

OFFERTORY PRAYER: Out of the fullness of Thy divine heart has come to us Thy Son, the Babe of Bethlehem, to redeem the world. Because he has taught us the right spirit of giving, we offer Thee this day a small portion of our bounty. Bless these our gifts, O Lord, and bless us. Amen.—W.

SCRIPTURE: Luke 2:1-20.

THEME: "O Little Town of Bethlehem" (Based on Bishop Brooks' Hymn).

TEXT: Luke 2:15.

OTHER TEXTS: Micah 5:2.

BENEDICTION: Grace, mercy and peace from God our Father and Jesus Christ our Lord be with you always.

SERMON

THEME: "O Little Town of Bethlehem" (Based on Bishop Brooks' Hymn).

SCRIPTURE: Luke 2:1-20.

TEXT: Luke 2:15.

I. INTRODUCTION.

1. The mystery and wonder of the Christmas story. If we understood it all it would loose much of its interest. Analysis carried too far destroys its flavor and quality as it does that of a flower.

2. Phillips Brooks' favorite hymn has preserved this atmosphere mystery and wonder. (Read the hymn.)

II. DISCUSSION.

1. The Story of Bethlehem.

a. Its location, natural surroundings, population, etc. (Refer "Hasting's Bible Dictionary," or other similar works.)

b. History in the Bible. Case of Rachel; Naomi and Ruth; David birth and wars; incident in 2 Sam. 23:14-17. Why does Brooks refer to as "Little"? (Micah 5:2). The birth of Christ. Herod's slaughter of t innocents.

c. Present conditions and monuments (Hastings).

2. Story of the Hymn.

a. Phillips Brooks visited Bethlehem in 1865. He speaks of its follows: "It is a good looking town, better built than any other we ha seen in Palestine. Before dark, we drove out of town to the field whe they say the shepherds saw the star. As we passed the shepherds we still keeping watch over their flocks and leading them to fold." The Hyn was written in 1868 and was doubtless inspired in some degree by i pressions gained during this visit. It was written for a Christmas servi of the Sunday School of the Church of the Holy Trinity, in Philadelphi of which Bishop Brooks was Rector. The music was written by L. Redner, organist of the church. (Read full story in Benson's "Study Familiar Hymns.")

b. Bishop Brooks was a great lover of children and wrote th hymn with a child's understanding in mind. It is beloved by children well as adults for its beauty of expression, spiritual appeal and atmosphe of sacred mystery.

3. Review of the Hymn.

a. The first stanza. Every word and phrase adds to the spell mystery and awe: "How still we see thee lie;" "Deep and dreamless sleep "Silent Stars;" "Dark streets." Note the dramatic change from ancie Bethlehem to "everlasting," "of all the years." Refer to Rachel, Rut David, Mary, us today. Note concentration of all time, of human interes in Bethlehem's one great night.

b. The second stanza. Here the great fact of the incarnation a its meaning in heaven and earth. Still the veil of mystery surrounds t sleep of mortals, the watch of wondering angels, touched with love. T stars are called on to sing the angel song and proclaim "The Holy Birth The purpose of the incarnation is expressed in the last two line praise to God and peace to mankind.

c. Third stanza. Still the element of silence and mystery. He the emphasis is upon the incarnation as a gift, expressed in the third li in terms of our spiritual experience. "So God imparts to human hear The blessings of His heaven." The last four lines suggest Christ's wor about the kingdom "that cometh not with observation, but is within you "The world of sin" represents humanity's supreme need." "Meek sou will receive him still" indicates the quality that makes it possible for

to benefit by his incarnation. Refer to Matt. 11:25-30. Here is the whole plan of salvation in its divine method, human experience and emotional quality. When Christ has entered our lives He becomes the "dear Christ."

d. Fourth stanza. 1. This is a prayer and a fitting conclusion to a hymn rapt in the atmosphere of the highest worship. It makes the message of Bethlehem and the gospel personal: "Descend to us;" "Cast out our sin;" "Enter in;" "Be born in us today;" "Come to us;" "Abide with us." It concludes with Christ's great name, "Our Lord Emmanuel," God with us. 2. This emphasizes the idea expressed by another in these words: "Though Christ a thousand times in Bethlehem be born, if He is not born in thee, thy soul is all forlorn." Christmas emphasizes the glad tidings of the gospel of Christ. The supreme question is, do we want in our hearts the Christ, the Herald. The greatest peril we face today is that of elaborate public celebrations in our churches of a historic event and equally elaborate indifference to the one thing that it all represents, which Paul has expressed (Col. 1:27), as "Christ in you the hope of glory." Bishop Brooks in one of his other Christmas carols has emphasized again this vital Christian reality.

"Then let every heart
Keep Christmas within,
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for right,
Everywhere, Everywhere,
Christmas tonight."

If we have Christ within, then we have the four things mentioned as characteristic of Christ Himself: "Pity for sorrow," "hatred for sin," "care for the weakest," "courage for right," and we pray that those qualities will concern not only ourselves but the whole world "everywhere, everywhere."

III. CONCLUSION.

1. In all the joy and glory of Christmas in our homes and churches, let us not miss the best blessing that it has to offer. "In the mountains of Switzerland a boy was herding goats. He saw a pure white flower growing at the base of a cliff. He picked it and immediately a door opened in the rocky wall. He entered and found himself in a cave, the floor of which was strewn with precious stones of every description. A voice called out, 'Help yourself, but don't forget the best.' He dropped the flower hastily and filled his pockets with the jewels. When he had gathered all he could carry, again the voice said, 'Don't forget the best!' He stepped back in the sunshine, his hands full of gems and the door closed behind him. When he examined his treasures they had turned to ashes. He thought to revisit the cave for a new supply but the rock refused to open. He had lost the key. He looked for the flower and remembered that in his greed he had

left it lying on the floor of the cave. He had forgotten the best. Some people forget God because they think of other things too much."

2. (Sing the hymn in conclusion.)

SEED THOUGHTS

The Cost of the Christmas Mail

It will cost the United States government approximately $9,000,000 just to handle the Christmas, 1929, mail, it is estimated. This item amounted to $8,688,125 in 1926. Of this amount $2,856,672 was paid out for additional clerks; $2,200,000 for additional railroad transportation; $1,622,575 for additional city letter carriers; $925,000 for overtime and travel allowance for railway postal clerks; $398,600 for hiring additional motor vehicles; $335,000 for the transportation of foreign mails; $260,000 for the operation of Government-owned motor vehicles; $50,368 for equipment maintenance for rural mail carriers; $25,000 for contract air mail service; and $15,000 for rental of temporary terminal railway post office space.

Christmas in Prison

I shall not easily forget the story told to me by Mr. Hills, the companion and dupe of the Brothers Bidwell, who served a life sentence for stealing nearly a million pounds from the Bank of England. The young man, who had a Christian home in America, was led astray, and fell, and he described to me how unworthy he felt as he reflected upon the Manger Child at Christmas as he sat in his prison cell. The next year he was so excited at the thought of home and loved ones, that he tried to join with them in greeting the advent of Christmas with a carol. But the singing was misunderstood, the guard was called out, and the prisoners were flogged for atempting to escape! How different their treatment from that given to the prisoners at Strangeways! Let me add that Mr. Hills found his way back to the "Love that would not let him go." He is now a Christian worker in America.

SUNDAY SCHOOL LESSON

"THE CHILD IN A CHRISTIAN WORLD." Luke 2:8-20.

Read Also: Luke 2:1-7; Matt. 18:1-14; Mark 9:36, 37, 42, 10:13-16

GOLDEN TEXT: "Suffer the little children and forbid them not to come unto me: for to such belongeth the Kingdom of Heaven." Matt. 19:14

Teaching the Lesson

God risked his entire kingdom on a little babe. "The Adventuresome God" might well be the topic of a Christmas sermon. Less wise individuals would have safeguarded the venture with an army, a navy, laws, and government regulations. God depended upon a babe, a just man, a pure

woman, and love. The home is sacred since He came into one. The cradle is the dearest piece of furniture since He lay in one. A child has certain rights.

1. To be wanted.
2. To be well born physically and mentally—not *damned* into the world.
3. To be loved.
4. To be educated—physically, mentally, and spiritually. If educated physically only, he may be a splendid brute; if educated intellectually only, he will be a skeptic; if spiritually only, he will be a bigot. If educated in all three, he will be God's greatest work in the universe—a man with face toward God and hands outstretched in loving helpfulness to his fellowmen.

A child's contribution: he sweetens the home; he oftimes saves the home; he frequently leads to Christ. Christianity's contribution to childhood has been very great. In many of the ancient countries, in heathen cities and among savage tribes, it was the custom to destroy small and unhealthy children as soon as they were born. In Sparta and in many other of the Greek cities and also in Rome this was the universal custom. In China a girl baby is gladly given away if anyone can be found to take it. In India and in Africa unpromising children are not welcome. Christianity put an end to all that. Byron was born with a club foot. Spinoza was weak. Samuel Johnson was disfigured. Sir Isaac Newton was so small he could have been put into a quart measure. Goethe and Victor Hugo were so delicate they were not expected to live. Chas. Sumner weighed but three and one-half pounds. Descartes, Gibbon, Kepler, Lord Nelson, Christopher Wren, James Watt, John Howard, Washington Irving, and Wilberforce were characterized by great bodily weakness in infancy. Christianity saved them from the fate that would have been theirs if they had been born in the countries I have named, before the Christian era.

SERMON TO YOUNG PEOPLE

TITLE: *A Christmas Gift.*

TEXT: "And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Matt. 2:11.

Christmas is a happy time for boys and girls, a time of joy and merry-making, of family reunions and acts of love, of giving and receiving gifts. All this rejoicing, you need hardly be reminded, is because "Unto us is born this day . . . a Saviour which is Christ the Lord," and so Christian people all seek to join in the angels' song of that first glad morning, two thousand years ago, "Glory to God in the highest, and on earth peace, good will toward men."

A year or two ago I happened to be in Cologne, preaching to our Scottish soldiers who were then guarding the River Rhine. And I took the opportunity of paying a visit to the great Cathedral, with its wonder-

ful golden reliquary, studded with precious stones, where lie the bones the "Three Kings," said to have been these very "wise men from the ea of whom St. Matthew tells us. Or so, at any rate, the good people Cologne firmly believe; and they can even tell you their names—Melchi Gaspar and Balthasar. The Venerable Bede, the first British writer Church history, goes still further, and actually describes their appearan Melchior, he says, was a white-heared old man with a flowing beard, w offered gold to the Infant Saviour; Gaspar, young, beardless and ruddy skin, presented the frankincense; while Balthasar, who was middle-ag and swarthy, gave Him a gift of myrrh. The Bible, however, wisely avo going into such trifling details; indeed, only St. Matthew, of the fo evangelists, tells us anything about the mysterious strangers at all. In original Greek they are called "Magi," which is the same word as is fou in our English "magic." That is to say, they were astrologers, learn priests of Persia or Arabia or Chaldea, who, as they nightly studied sky, saw the wonderful star suddenly appear, and followed it, perhaps camel-back, across deserts and rivers and mountains, until at last th came to Bethlehem, and found little Jesus cradled in a stable manger.

How wonderful to think of these men, aged and rich and wise, enduri all the hardships and dangers of so long a journey, that they might b in worship before a new-born infant, whose birth in poverty and far fr home meant nothing to the people of that little village. But not so wond ful when we think of a far greater marvel, that this same helpless ba was the very Son of God, come down from heaven to live our life, and at last for our salvation. The Magi sought a King, and they found Child. In every boy and girl there lies the power to grow up, like Jes not only great, but (what is far better) good. And it is the good, rat than the rich or the strong, to whose doors the wise will come, offer their gifts of honour and of love.

Many other stories have gathered in later years round these "wise m from the east." In Russia the peasants have a curious tradition. They that an old woman called Baboushka was at work in her house when Magi passed on their way. "Come with us," they said, "for we have s His star in the east, and go to worship Him." "I will come, but not no was the answer; "I have my house first to set in order; when that is do I will follow and find Him." But when her tasks were finished, the Th Kings had long since passed on their way across the desert, and the s shone no more in the dark sky. Baboushka never saw the Christ-child: the boys and girls of Russia believe that she searches for Him still, that it is she who fills their stockings on Christmas morning, hoping t in every poor little one she warms and feeds she may find Him neglected ages ago. It is only a fanciful tale: but it teaches us all that must seek and follow Jesus *now,* or else it may be too late.

I think the most beautiful story of all is quite a modern one, told by well-known American writer and minister Henry Van Dyke. He imagi that there were really four Magi who started on that long journey to west. "The other wise man" had fallen a little behind his compani owing to a deed of kindness which delayed him on the journey, and it

late when at last he reached Bethlehem, bringing a beautiful ruby to offer to the King. The streets were deserted, but through an open doorway he saw a young mother hushing her baby to rest. She told Artahan(for such was his name) that Joseph and Mary had fled with Jesus into Egypt, having been warned of some coming calamity. Even as she spoke, there came from the street outside the shrieking of women, the clangour of brazen trumpets, and the clashing of swords. It was the soldiers of cruel Herod, come to slay the innocent children. Artaban sprang to the threshhold; and as the officer approached, he gave him the ruby, and persuaded him and his men to pass on. But then he was struck with horror as he suddenly realized that he had spent for men the gift that was meant for God. "But the voice of the woman, weeping for joy in the shadow behind him, said very gently, 'Because thou hast saved the life of my little one, may the Lord bless thee and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee, the Lord lift up His countenance upon thee, and give thee peace.'"

Christmas is Christ's own birthday. And so we should think, not so much of the gifts we may receive from others, as of those we are to present to Him. He desires not riches, but something far better; He wants us to give ourselves, "My son, give Me thine heart." That means also showing love and kindness to others for His sake. If we do so, then, like Artaban, we shall find that, inasmuch as we have given comfort and help to one of the least of His brethren, we have given it unto Him. That is our best Christmas gift.

Vainly we offer each ample oblation,
Vainly with gifts would His favour secure;
Richer by far is the heart's oration,
Dearer to God are the prayers of the poor.

SERMON TO CHILDREN

TITLE: *Christmas Story—The Wise Men from the East.*

TEXT: Matt. 2:1-2.

The New Testament tells us some beautiful stories about persons who came to see the Baby Jesus in Bethlehem, and to do him honor and reverence. Among these none are more picturesque than that of the Wise Men from the East. St. Matthew tells us about them.

He describes their coming as being due to a star which they saw in their home land, far away in the East. We think this was no ordinary star, because none of these would have a special meaning to the Magi as to the time of Jesus' birth. Such stars had been shining in the same way for hundreds and hundreds of years. What was the star, then? Many scholars think it must have been a comet. Perhaps sometime you may have seen a comet speeding swiftly through the sky, shining with great brightness and having a long tail, streaming after it. Everybody would notice a thing like that. Now astronomers—that is men who make a special study of the

stars—tell us that there is a brilliant comet, called Halley's comet, whi appears once every four hundred years, and that it appeared just at t time when Jesus was born. That must have been the "star" the Wise M saw and followed. It led them on to Palestine, to Jerusalem, and then Bethlehem. When they got to Jerusalem, they enquired of the priests wh the Bible said about the place where Jesus would be born. The priests t them. The wise men were what we now call scientists. It is good scientists, as well as for ordinary people, to learn what the Bible has tell about religion.

Who were the Wise Men? What were their names? Where exac did they come from? We do not know. But stories handed down by wo of mouth say that there were three Wise Men, that they were Kings, a that their names were Melchior, Caspar and Balthasar. Melchior was old man with white hair and a long beard. Caspar was a ruddy and bea less youth. And Balthasar was swarthy and in the prime of life.

They probably came from Arabia, Persia, and India. If so, it took th a long time, maybe from a month to two months, to reach Bethlehe They traveled on camel back. Part of their journey was through w deserts, hot, dusty, and without water. Part of their trip was over sno capped mountains. They were in danger of attack by robbers at tim and although, no doubt, they had armed servants to defend them, th faced many dangers from robbers and wild beasts. Why, do you suppo were they so anxious to see the Baby Jesus? Well, it was because th had heard from Jewish merchants who were found in every land, then now, that the Messiah was coming from God, and that his teaching a rule would bless the whole world. The Magi were good men. They w not satisfied with the religions they knew about; they saw that peo were seeking for a better way of life and did not know where to find The Wise Men believed that Jesus would be able to tell them, when grew up.

When they finally found Joseph, Mary and Jesus, they knelt in hom before the Baby Jesus and worshipped him. Then they opened their tre ures and gave him gifts of gold, frankincense, and myrrh. These w costly and beautiful gifts. They meant that the Wise Men believed t Jesus was a King who would rule the world in righteousness and love. A they were right, because while Jesus never was an earthly King, he ru over millions and millions of hearts as the King of goodness, love, brotherhood.

MID-WEEK TOPIC

TITLE: *With Jesus on the City Streets—IV:Caesarea Phillipi, Wh Hearts Opened.*

TEXT: "Now when Jesus came into the parts of Caesarea Phil He asked His disciples, saying, 'Who do men say that the Son of Man . . . And Simon Peter answered and said, 'Thou art the Christ, the Son the living God!'" Matt. 16:13-16.

CAESAREA PHILLIPI:

The most northern point in Christ's journeys. From here turns back to Jerusalem. Here "four of the most beautiful and significant events of His life and ministry took place."—Van Dyke. The confession of Peter; the Transfiguration; the healing of the demoniac boy; and from here He set His face to go to Jerusalem.

A heathen city: the temple of Pan. The temple of Augustus, built by Herod the Great.

A CHRISTIAN CONFESSION:

The guesses of men—John, Elijah, Jeremiah, a prophet.

Assurance in heart of companions—the Christ! Considering central problem of Christianity must give thought to minds of men who knew Him intimately. They said "God!"

The demand for decision. "Who say ye that I am?" The opening of the heart: "Thou art the Christ!"

THE CONQUEROR COMES:

Succession of conquerors through valley. The one abiding Conqueror Christ, His face set toward Jerusalem and the Cross.

His conquest of the heart.—Wm. Tait Paterson.

EVENING SUGGESTIONS

THEME: THE FIRST CHRISTMAS SERVICE.

TEXT: Luke 2:1-20—"For unto you is born this day in the city of David a Savior which is Christ the Lord."

INTRODUCTION: Over the Judean hills there came a voice that has echoed around the world in all ages, "Christ the Lord is born." "Glory to God in the highest and on earth peace to men." This pivotal event in the history of the world has changed the world in every phase of its life. Let us think of this event as the first Christmas service and note its character.

I. THE PLACE. Not in the Temple, but in God's Temple under His sky and His silent stars.

II. THE TIME. At night when all the world slept, the "Glory of the Lord shown round." Darkness was dispelled in the physical world on that first night of Christ's life on earth, even as the darkness of world has ever been made Light by His presence.

III. THE CONGREGATION. A little group of shepherds about the nightly task of watching the sheep. A lowly gathering, not princes, kings or priests. His message is for all the lowly of earth. "The poor in spirit." Faithful to their tasks, these shepherds were accounted worthy to hear the first publishing of the "Glad tidings."

IV. THE PREACHER. Not a prophet of olden times, nor a priest from the Temple. An angel messenger accompanied with a chorus "of the heavenly host."

V. THE SERMON. Short, to the point and filled with deepest meaning for man. It put his listeners at ease, aroused their interest, suggested a duty to them, included the epitome of the Gospel message, "Fear not." These words again sounded by the angel at the tomb. It had a heart-throbbing message "For unto you is born this day, in the city of David, a Savior which is Christ the Lord." The long story of prophecy had been fulfilled in their hearing. God had not forgotten his children. A proof of its authenticity was given. "Ye shall find the Babe wrapped in swaddling clothes lying in a manger."

VI. THE ACT OF WORSHIP. The scene changes and the shepherds go to Bethlehem and "find the Babe and Mary" as the angel had said. They acted on the message that they had heard, and came and worshipped at the manger. How long they stayed, we know not, but long enough to bring their offering of praise and worship to the new born King.

CONCLUSION: Here the record of the first Christmas service ends. We would like to know more about those events. God not only reveals but conceals. He reveals enough for those who have faith to accept what He reveals. The simple story of the first Christmas service comes to us today with all its beauty and hope. Is our faith strong enough to accept it; having heard it, strong enough to impel us to worship?

PSALM: 65.

DECEMBER 29, 1929

CONTENTED BUT NOT SATISFIED

CALL TO WORSHIP: "Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Ps. 111.

HYMNS: Joy to the World! The Lord is Come.—*Antioch*
Awake, My Soul, Stretch Every Nerve.—*Christmas*
O God, Our Help in Ages Past.—*St. Anne*
Forth in Thy Name, O Lord I Go.—*Canonbury*

PSALM: 45.

ANTHEM: First Sunday after Christmas—"O Come, Redeemer of Mankind."—*West*

OFFERTORY SENTENCE: "We make known to you the grace of God which hath been given in the churches of Macedonia. . . . For according to their power, yea, and beyond their power they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints and this not as we had hoped, but first they gave their own selves to the Lord." II Cor. 8:1-8.

OFFERTORY PRAYER: As the Philipians were glad to share with Paul of their earthly possessions, so that his strength would permit him to continue his work among them, so we in our strength and plenty offer to Thee of that which Thou hast placed in our keeping, so the work of Thy Church may prosper. Amen.—W.

SCRIPTURE: Phil. 4 and Ps. 17.

THEME: Contented But Not Satisfied.

TEXT: Phil. 4:11; Ps. 17:15.

OTHER TEXTS: Heb. 13:5-6; Phil. 4:11.

BENEDICTION: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.

SERMON

THEME: Contented But Not Satisfied.
SCRIPTURE: Phil. 4 and Ps. 17.
TEXT: Phil. 4:11; Ps. 17:15.

I. INTRODUCTION.

1. Paul and the Philipian church. The Philipian church, Paul's favorite, gave him great help both in body and spirit. They had sent to him recently in a Roman prison supplies for his temporary needs and here he expresses his appreciation. He has learned to be contented in whatsoever state he is and therefore appreciated the more their effort to make his "state" more endurable.

2. The Psalmist prays for protection against his oppressors but expects no satisfaction till he shall awake in the likeness of God.

3. Contentment and satisfaction, their differences and applications to life, this is the message with which we close the year and look forward to the one ahead.

II. DISCUSSION.

1. The meaning of Contentment and Satisfaction.

a. Satisfaction is a condition of the emotions or feelings: the sensation derived from a sense of well being and plenty. Contentment is a product of the reasoning faculties by which we estimate thoughtfully our conditions and whether satisfied with them or not accept them where they cannot be changed and make the best of them.

b. Satisfaction is being happy because of conditions, contentment may include satisfaction, but more often involves being happy in spite of conditions.

c. Satisfaction requires no effort on our part, but comes as a by-product of earthly good. Contentment Paul declares he had to learn through hard experience. He had acquired it through control of the mind no matter whether his condition gave him satisfaction or not. He had learned contentment because he had found that he could do anything through Christ who strengthened him, and surrounding conditions made little difference.

2. Applications to life.

a. To temporal affairs. 1. This the immediate occasion of the text in Phil., and the usual application of the theme. 2. Causes in life for discontent: poverty, hard work, self-sacrifice, wastefulness of others, prosperity of others, desire for easier circumstances, general dissatisfaction 3. This and the modern spirit of American life in reference to food, dress society, ambition as compared with the Christian joy of mental peace service, character. The Christian attitude toward these conditions. 4. Special application as regards money. Much of our discontent centers around wealth. Some one has summed this up in the following sentences: "I take him to be a truly rich man who lives on what he has, owes nothing and is contented, for there is no determinate sum of money or quantity of estate that can make a man rich. Since no man is truly rich who has not so much as perfectly satiates his desire of having more: for the desire of more is want, and want is poverty." Quote Prov. 30:7-9, the prayer of Agur and note his request for "moderate circumstances" and his reason. A king walking out one morning, met a lad at the stable door, and asked him "Well boy, what do you do? What do they pay you?" "I help in the stable" replied the lad; "but I have nothing but victuals and clothes." "Be content," replied the king: "I have no more."

b. To sorrow and ill-health. Our common experience of grief and bereavement. They seem so much to us that we forget they are common to all. A review of the past year has made this experience vividly well known to some of us. God does not ask us to say we are satisfied. Human nature cannot. Reason: heart, all are unsatisfied and hungry "for the

touch of the vanished hand and the sound of the voice that is still." Christ never rebuked real sorrow. The widow of Nain, Mary and Martha and Jairus he comforted and counseled. We can be contented and accept a situation that we cannot change, if we are willing to learn with God's loving help and strength. (Note 2 Cor. 4:15-18.)

c. To Duty, Character and Service. In this realm we need careful guidance. Should we ever be contented or satisfied with character? No! Our present worst temptation is to be satisfied with present attainments. The soul's fundamental unsatisfaction with anything it can do or be, its hunger for God, its full satisfaction only with Him. Our duty of continual dissatisfaction with present attainments, Paul's cry in Phil., 1:3: "I have not attained but press on, etc." This in our church life: past accomplishments and work and service never complete, something always still ahead, graces unwon, sins unconquered, strangers unreached, quarrels unsettled, souls unsaved. And yet for the true Christian a blessed content. The beatitudes, the joy of forgiveness and peace with God, in all that concerns our hope and faith and all we have in Christ, this we may be contented in. It is the foundation of all other contentment. There can be no contentment in this world worth having without contentment with God's will, with Christ's work, with Him as companion, with salvation and character as a thing worth struggling and sacrificing for. "I can do all things through Christ, etc.," Phil. 4:19.

"Faith came singing into my room,
And other guests took flight;
Fear and anxiety, grief and gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently 'Don't you see,
They really cannot live with me'."

III. CONCLUSION.

1. Contentment and satisfaction in the life beyond. The Psalmist says: "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness." John says, "They shall be like Him for they shall see Him as He is." Then and not until then will contentment and satisfaction be the same.

2. Today is the struggle for Christ's likeness in our characters and for victorious living in the world about us. Let us face the year ahead contented with what we cannot change, but never satisfied with anything either in our condition or our character which we can improve.

SEED THOUGHTS

Only attractive Christians can make magnetic churches.—John Bevan of Balham.

The Burden Bearer

The thought suggests unselfishness, diligence, power. Education, fait native ability, all when passed through this crucible are by the process of divine alchemy transformed into the pure gold of life. May I beg you then never to forget this big way of fulfilling the law of Christ. T whom much is given, of him much shall be required. To all of you studen much has been given. I repeat that you are all rich. The commonweal of Missouri has done her very best for you. The assets of your mind ar heart out-rival the gold of Ophir.

The world now awaits the investment of your life.—Wm. Crowe.

SUNDAY SCHOOL LESSON

"FELLOWSHIP THROUGH WORSHIP." Psalm 122:1-9; Heb. 1 22-25.

Read Also: Heb. 10:19-21; Matt. 28:18-20; Micah 4:1, 2; Neh. 8:1-1

GOLDEN TEXT: "He entered as his custom was into the synagog on the Sabbath day." Luke 4:16.

Teaching the Lesson

Worship in God's house is not an unimportant and unessential part the Christian's life. It is not to be dealt with on the basis of whim, co venience or inclination. It is not a matter to be dismissed lightly. It is extremely vital function of the Christian life, and a rare means of gra The 122nd Psalm from which the text is printed is one of a group Psalms known as the "Songs of Ascents." The title may refer to th inner construction, or they may be so called because sung on the steps lea ing up from the court to the temple, or perhaps they were so called becau they were used as pilgrim songs sung by the multitudes as they went to celebrate the feasts at Jerusalem. There are fifteen Psalms with t title. The teacher should read in this connection Psalm 96. This passa may well be called a directory of worship. Verses 6 and 9 describe t cathedral; verses 1, 2, 3, and 4a speak of the singing; verse 3 describes presence of others—we do not worship alone; verse 8 directs the taking an offering; verses 3b, 4 and 5 speak of the preaching; verse 9 the pra ing—we are to bow down; verse 13 speaks of the Holy Spirit who bro over to convict, to judge, to lead and to win. The Christian who habitua absents himself from church worship is (1) impoverishing his own li (2) robbing his life of inspiration; (3) stunting his Christian growth; (enfeebling his will for the decisions of life; (5) bringing discredit on name of Christ; (6) retarding the advance of God's Kingdom; (7) giv God's enemies occasion for criticism; (8) neglecting the highest duty example and helpfulness to his family, and (9) placing himself in the p of inevitable punitive forces that operate in this moral universe. It is a light thing so to do. Habitual absence from the worship of God's hous a tragedy. The gains of such worship are (1) mutual encouragem

through fellowship with those who are likeminded; (2) increased information and knowledge in the Christian way, and the Christian work; (3) quieting of the heart and reviving of the faith: (4) renewing of courage and the gathering of strength for the work of the week. A glowing ember separated from the mass of coals soon grows cold and black. So a solitary Christian, cut off from fellowship with his brethren, maintains the glow and warmth of his faith, if at all, only with the greatest difficulty. The Christian life is extremely difficult to live in a solitary way. Many would question the possibility of so living it.

SERMON TO YOUNG PEOPLE

TITLE: *The New Year Tournament.*

TEXT: Matt. 20:16—"So the last shall be first, and the first last: for many be called but few chosen." Also, Matt. 19:30; Mark 10:31; Luke 13:30.

The story is told of the reign and death of an ancient king of England, named Pendragon, who was loved and esteemed by all the people under his rule. A young son, named Arthur, went to live in the home of one of King Pendragon's men, Sir Ector, after the king's death. A very, very hard time followed for the people because many petty, and ambitious little men set themselves up as kings, each claiming dominion over a small portion of the ancient land, and its peoples. These little kings quarreled among themselves over tax questions, and the people who paid the taxes were called upon to go to war with their brothers living in other parts of the land. All the people could do was to sit by their poor hearths and dream of the time when a brave man should deliver them from the oppression and tyranny of the selfish little kings. They thought of this brave man as a powerful knight who would come riding a beautiful horse, and carrying a sword that would deliver them. (Does this not bring to mind the picture of the Messiah expected by the multitudes in olden Biblical times? Recall how even the Disciples asked repeatedly when Jesus would declare Himself King of the Jews, and cease going about teaching, preaching and healing.)

The cure for our woes is, many times, nearer at hand than we are wont to believe. It is not always necessary for a deliverer to come in powerful and beautiful form, riding a powerful steed. These poor people in ancient England were accustomed to seeing and meeting a queer, old man, walking about. Often he would stop to offer a kindness or a word of advice. Some laughed at him, some called him a fool, and others called him wise and believed he knew everything from the beginning of time. However, they did not think this queer old man, Merlin, could help them in their struggles against the oppression of the petty kings. But, we shall see that he carried a secret in his heart.

A very bitter winter caused the people much suffering, and queer old Merlin recalled the good times during the reign of good king Pendragon. At the Christmas season, when all should be gladness and mirth, Merlin could stand the suffering no longer and so he sent invitations to all the

petty kings to come to the great church in London for a meeting to choos one real king to rule over all the land. Each little king was glad to accep the invitation, because each believed he might secure the honor for him self. When they arrived at the great church, they began arguing amon themselves who would make the best king, and suddenly a strange thin happened. At the end of the churchyard, outside the church, appeared big, square block of stone. On the top of the stone was an anvil, an through the center of the two was pierced a beautiful sword with hilt s in precious pearls, diamonds, rubies and topaz. On the hilt was this me sage in letters of gold, "He who can draw this sword is the true King o England."

Each petty king believed in his heart that he could draw the sword. A he needed was the chance. At the direction of Merlin, each was given th chance, but none could draw forth the precious sword, and Merlin an nounced that the true king was not yet among them. The story goes o to tell us that Merlin desired the petty kings to wait, because the true kin would be there very soon. He asked them to return again in twelve day In order to entertain themselves during the time of waiting, the pet kings decided to have a great tournament, to which they invited all th great Lords and Ladies. Among the Lords who came to take part in th tournament was Sir Ector, the old friend of good king Pendragon. H brought with him his son, Kay, and Arthur, the son of King Pendrago who was living in his care. Kay was proud and haughty, and believed h was born to be served by those about him, while Arthur was gentle an mild like his father. Kay was to take part in the sports, but lacking wisdo and thought for himself, had forgotten his sword. He did not wish carry the responsibility for his forgetfulness, so he asked Arthur to go fe his sword, which Arthur did much against his desire to leave the festivitie As he was hurrying along to get the forgotten sword, he saw the beautif sword in the anvil beside the church, and believing nothing too good fo Kay, he stopped beside the anvil, drew forth the sword, and hurried wi it to Kay. Little Arthur did not nourish any ambitions to rule Englan so he had not heard about the sword in the anvil, but Kay knew the sto and recognized the sword when he saw it. He took the sword from Arthu and joyfully cried, "See, I am King of England. Behold, I am the King Sir Ector, too, knew the story of the sword and sternly asked his so where he had found it. While Kay wanted the credit for having it, he w not ready to take the responsibility for having found it, so he answere "Arthur brought it to me." Whereupon Sir Ector turned to Arthur an asked him about it, and little Arthur answered, "Kay sent me for his swor and I could not find it so I drew this sword from the anvil to bring it him instead." Wise Sir Ector said, "We shall see if you can put the swo back in the anvil."

It was New Year's Day, the wonderful day of new beginnings, an Sir Ector, Kay, and Arthur rode forth followed by all the Lords who we attending the tournament, and as they approached the anvil they fou no hole in it for the sword. As Arthur approached, the tip of the swo slid easily into the anvil. Both Sir Ector and his son tried to draw

forth, but could not. Arthur approached once more and drew it forth easily. This was not the kind of tournament the people had expected, but Sir Ector, Kay, and all the merrymakers knelt at the feet of Arthur and acknowledged him King of England.

Young Arthur was led into the church, where he made his New Year promises to be faithful, gentle, and merciful, whereupon he received the crown.

We all know of Another whose crown came to Him from the Father in heaven, and who is ruler of all the world. He too made the promise to lead us into better ways, and all that is required of us is to accept that which he offers and allow him to help us. What a chance for a New Beginning in 1930.—W. S. R.

SERMON TO CHILDREN

TITLE: *Adrift on an Ice Pan!*

TEXT: Isaiah 26:3.

The following thrilling adventure befell Dr. W. T. Grenfell, the great missionary doctor to the people of Labrador. It happened on Easter Sunday, April 21, 1908. He was going to his hospital at St. Anthony, after attending the morning church service, when he received a hurry call to see a young man who lived sixty miles away. Two men had come all that distance by sledge to get the doctor, and were going back with him. The doctor had previously treated the young man for disease of the bone of his leg. He feared he would have to take the leg off; and as the case was urgent he soon had his fine team of eight dogs harnessed to his sledge and started off. The other dog team was tired from their long trip, and the doctor's team being fresh soon passed them. After traveling twenty miles to a village, the doctor waited for the other team. He then arranged that they would take a short cut across a frozen bay, and meet at a certain point. He let the other team have a two hours' start of him.

After a seven-mile trip across the ice and when within a quarter of a mile of the shore suddenly the ice gave way and the sledge, dogs and the doctor were thrown into the icy waters of the bay. It seems that a storm had ground up the ice floes near the shore during the previous night, and they could not sustain the weight of a sledge.

After swimming to several ice-pans in succession, the doctor finally found one that would hold up under his weight and that of the dogs. They all scrambled on this small ice-pan. The doctor was wet through. He cut the legs off his long sealskin hip-boots and fastened the pieces on his back to keep himself from freezing.

The ice pan kept drifting out to sea. A bitterly cold wind began to blow. Dr. Grenfell soon felt that he would freeze to death unless he could protect himself in some way. But where could he find additional covering? Only by killing some of his dogs and by using their skins. He shrank from doing this, because he was very fond of his faithful dogs; but he had to do it. So he killed three, and wrapped their skins about him. He then

piled their bodies up as a windbreak. To keep his feet from freezing, he unraveled the ropes of the dog's harness, and stuffed the oakum into his shoes.

Night came on. He lay down close to one of his big dogs for warmth. He thought of the old hymn:

"My God, my Father, while I stray
Far from my home on life's rough way,
Oh, teach me from my heart to say,
Thy will be done."

He slept by fits and starts. Early in the morning he rigged up a flagpole out of the frozen legs of the dead dogs, and tied his shirt to it for a flag. By this time he was miles from land, but the wind had died down and the sea was calmer.

To his great joy, as the morning wore on, he saw a boat pulling towards him. After what seemed a long while, it reached him. He and his remaining dogs were taken aboard. As they neared the shore, they had a perilous passage through the heavy surf, but landed safely.

The doctor was frost-bitten in his hands and feet, but recovered fully from the effects of his exposure in a few days.

Three things saved the good doctor: his courage and resourcefulness, the affection and gratitude which his medical and religious work had created and which inspired his rescuers to make the dangerous trip to try to save him; and the watchful providence of God over both the doctor and his rescuers.

EVENING SUGGESTIONS

THEME: HIS FATHER'S BUSINESS.

TEXT: Luke 2:49. "Wist ye not that I must be about My Father's business?"

INTRODUCTION: One of the world's greatest artists has found in this text and its context a theme for a great painting. Study the picture. He stands in the midst of the doctors, His face bright with Divine Glory, noble with human sympathy, anxious for human hearts to accept Him. The faces of the old Jewish doctors of the law present a contrast, perplexed and amazed at His answers, and astonished at His understanding. Upon such a scene as this, perhaps, there came the mother of the Child seeking her own that was lost. "Son, why hast Thou thus dealt with us, thy father and I have sought Thee sorrowing." The simple, direct reply of the text must have still more perplexed Mary.

I. HIS ANSWER. It would seem that here we have His first public utterance that would claim for Himself Divinity. "My father" certainly does not refer to Joseph, who was a carpenter, not a rabbi. It is indicative of the character of His Father's business. Centers it about the Word. The Law and the Prophets were under discussion that day. Certainly "His

Father's Business" is none other today. An application of God's Word to the problems of life. This was His conception of "His Father's Business."

II. HIS INTEREST IN THAT BUSINESS. We cannot put our finger on a point in the Master's development and say, "here is the beginning of His consciousness of Divinity." "Here is the beginning of His realization of His great Redemptive Work." We do know that ever before Him was "His Father's Business." Life to Him was never without a vision of the Cross before Him. An artist's conception of this is found in the picture portraying the Master in the carpenter shop, casting the shadow of the Cross on the wall as He stretches His arms at the close of the day. There was no intermittent period following the Father's will. Our being about our Father's business is ofttimes marred with the periods which we take to be about other business, to the neglect of the Father's.

III. HIS PROPER APPRECIATION OF VALUES. He appreciated the value of His presence in the Temple. Not the place an ordinary child would have selected "on his own" in a great city, but it was natural for Him to do so. Those who followed Him not always appreciated the proper value of things. "Ye follow Me for the loaves and fishes," He said. They lost their sense of value. Our faith should be centered in Christ. Christianity, before it is anything else, is "Christo Centric." Friend of da Vinci, admiring his painting of the "Last Supper," remarked, "How wonderful the cup that you have painted." With a sweep of the brush the painting was destroyed. The artist said, "I am painting a scene to portray the Master, let nothing detract from Him." Only that spirit in our hearts, willing to put everything secondary to Him, and a proper understanding of our responsibility to Him, will permit us rightly to understand "Our Father's Business."

CONCLUSION: The closing Sunday evening of another year. Have we been about our Father's Business these past days of 1929. Will the days of 1930, as He unfolds them to us, find us "about Our Father's Business"?

PSALM: 15.

1. THE LIVING BREAD

TEXT: John 6:33-35, 51.

Jesus had but a day or two before He wrought the miracle of the five barley loaves and the two fishes, whereby five thousand people were fed. After all had enough, twelve baskets full of fragments were gathered up. Christ gives with both a free and a generous hand. This is true also in the realm of the spirit. He said, you remember, "I am come that they may have life, and may have it abundantly."

One effect of the miracle was to create a conviction among the crowd that Jesus was "of a truth the prophet that cometh into the world." That did not take them very far, but it did start them on the road to understanding Jesus. He was at least, they thought, "a spokesman for God." Presently they planned to take Jesus by force and make Him a king. They thought salvation lay in freedom from Rome; but Jesus had described the

Kingdom of God as a spiritual realm, the rule of God in the heart. He therefore, withdrew Himself from a crowd that greatly misunderstood Him and His message.

A day or two later the crowd sought him again. They wanted another miracle. They reminded Jesus of the daily manna from heaven which their fathers ate in the desert on their journey from Egypt to Canaan. They said Moses gave them that bread from heaven. Jesus reminded them that it was God, His Father, Who sent them bread from heaven, and not Moses; and that the manna was for the sustenance of the bodily life only; all who had eaten of it had died long centuries ago. But now, said Jesus, the Father was giving true bread out of heaven; and added, "the bread of God is that which cometh down out of heaven and giveth life unto the world." They cried, "Lord, evermore give us this bread." He answered, "I am the bread of life. . . . I am the living bread which came down out of heaven; if any man eat of this bread he shall live for ever; yea, and the bread which I will give is my flesh, for the life of the world."

So, when Jesus, at the institution of the Holy Communion, said of the bread, "Take, eat, this is my body," we understand what he meant: his life was to become part of our life, just as the bread is assimilated by the body to nourish its life. He is "the Living Bread," who satisfies the hunger of the soul, and sustains its life eternally.

Bread, or its equivalent, is the necessary, common, and universal food of man. He must have it; he dies without it. How wonderfully this metaphor applies to Christ! He is necessary to the spiritual life of the world. Even where He is unrecognized, He is still the life-giver and the sustainer of the soul. John describes Him as the "light that lighteth every man coming into the world." He is also the Bread of the world. Confucius teaches a code of ethics; Mohammed, submission to the will of God; Moses, the sovereignty and holiness of God: Jesus teaches all that and more, He brings men into living touch with a living God. Thus they become partakers of eternal life.

As we eat the Holy Bread, we enter into communion with Christ and with one another. We share a common life. And what is common to our Christian experience is the most fundamental and vital part of it. Amy Lucy Larcom expresses it in a different connection but with a similar application:

> "The grass is softer to my tread,
> For rest it yields unnumbered feet;
> Sweeter to me the wild rose red,
> Because it makes the whole world sweet."

The Holy Bread, symbolizing the Living Bread, even Him who came down from heaven, is of universal significance. It is not limited to any particular group; it is for all men, everywhere, who will eat it worthily "discerning the Lord's body." Its partakers share the life of the Christ the Lord, whose kingdom is an everlasting Kingdom, whose dominion endureth for ever and ever. Well may we pray at the Holy Supper:

"Break Thou the Bread of Life,
Dear Lord to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page, I seek Thee, Lord;
My spirit pants for Thee, O Living Word!"

2. THE CUP OF BLESSING

TEXT: I Cor. 10:16.

The Holy Supper, instituted by our Lord, in connection with the celebration of the Passover, a Jewish Feast, was like that, a Commemoration. In the case of the Passover, the blood of the lamb sprinkled on the doorposts, symbolized expiation; the bitter herbs, eaten with the roasted lamb, a reminder of the bitter Egyptian bondage, from which they were freed; the unleavened bread, the purity and holiness which should express their gratitude for deliverance; and the cups of wine (added in later time to the ceremony) their joy at being a free people. All this symbolism is found in the Eucharistic cup, but with higher meaning and application.

The blood of Jesus poured out in willing sacrifice and expiation; the spiritual partaking of the Lamb of God; the bitter memories of the Cross; the death of Christ which makes believers alive unto God; the "cup of blessing": it is all there.

Was the "cup of blessing" that same cup which Jesus prayed might pass from Him, but which, nevertheless, He was ready to drink, if it were the Father's will? It was.

It was the cup of sacrifice, which Jesus drank for our salvation. It is the cup which all His disciples must drink, if human life is to be redeemed from selfishness and sin, and transformed into unselfish service, brotherhood and love.

"It is the way the Master went,
Should not the servant tread it still?"

Man drinks deep of the Cup of Sacrifice in his upward climb from dust to divinity. Noguchi, the great Japanese physician, drank it as he gave up his life recently in a deadly African climate as he sought to track yellow fever to its final lair, and to end forever its awful scourge. Alfred Schweitzer drinks it on the banks of the Congo, and brings the black men near to God. Great organist, theological teacher, skilled physician and surgeon, as he is, he pours himself out in glad offering to God, in order that black men may believe in the God and Father of our Lord Jesus Christ.

How big the Cup of Blessing looms on the spiritual horizon of the world! It is, however, first of all the Cup of Sacrifice.

Even the "cup of cold water given in the name of a disciple shall in no wise lose its reward." Note, "in the name of a disciple," that is, in the spirit of one who serves because he loves; because having drunk the Cup

of Sacrifice his eyes are opened to human need; he sees the value of little as well as great kindnesses; and learns the worth of even the lowliest life.

When da Vinci had finished his painting of the Lord's Supper, he called in a friend to view the picture and to give his judgment of its value. His friend was at once struck by the beauty of the richly chased and bejewelled golden cup, from which the disciples were to drink. Not a word did he say about the Master of the Feast! Seizing his brush, da Vinci blotted out the golden cup. Patiently and long he worked anew on the figure of the Christ. When he felt that he had done his utmost to picture his ideal of Christ, he called the same friend, seeking his opinion. The friend's gaze this time was riveted on the Saviour. "What a wonderful Christ you have painted!" he cried. Da Vinci was at last satisfied. Christ, not the Cup, was the center of attraction. The painting is well known as one of the world's masterpieces.

The Cup of Blessing derives all its value from the Christ who offers it as the Cup of His Sacrifice for the redemption of the world.

3. THE FIRST COMMUNICANTS

TEXT: Luke 22:14.

As we look around the table at the first Communion, we see Jesus and His twelve chosen Apostles. It is an interesting group which Jesus gathered about Him, taught, trained, inspired and commissioned. Apart from the traitor Judas, it was the most forceful, most influential group in the spiritual history of mankind.

As we reflect upon these men and their mission, as we think of their unique privileges of fellowship with Jesus, their witnessing of His mighty works, hearing His teaching of the new life and the Kingdom of God, and as we try to visualize them around the Holy Table, it is natural that we should wish that we could have shared their wonderful privileges.

It is good for us to remember that a special blessing is pronounced upon those "who have not seen and yet have believed." And also to recall that Jesus promised that "greater things" should be wrought by His followers when He should be with them no longer in the body.

However privileged these twelve apostles were, none of them was perfect. One of them even betrayed Him. While the eleven inspire us by their fidelity to the Master, let us not idealize them. They were human, frail like ourselves, and needed forgiveness just as we do.

Let us picture them as they sat at the Table of the Lord. There was Judas "who betrayed Him." Judas, name of infamy! When he went out from that charmed circle to sell his Master for thirty pieces of silver, John says "it was night." Black, endless night in the soul of Judas! Pray that none of us may ever betray our Lord.

There was Matthew. Later he was to write a great and imperishable Gospel; but up to the Last Supper he was distinguished for one thing only: he had given a supper in honor of Jesus just after He had called him to follow Him.

We see also Thomas, "the doubter"; Simon, the Zealot, who no doubt was zealous also in the service of the Master, although the record does not show it; Philip, whose outstanding achievement was bringing Nathaniel to Christ; Andrew, humble himself, but who brought his distinguished brother, Peter, to the Master; James, the little—that is all we know of him; Nathaniel, the prejudiced, who asked "Can any good thing come out of Nazareth?"; Thaddeus, whose name means "Great-Heart," surely a noble personality; and then the Big Three, Peter, James and John. These three were of the inner circle of the apostles. In a special sense, they were friends of Jesus. They alone witnessed the miracle of raising the daughter of Jairus from the dead. They alone of the apostles saw the Transfiguration of Jesus. James and John were both ambitious, perhaps selfishly so. Both betrayed unchristian temper when on one occasion a certain village of the Samaritans refused hospitality to Jesus. Peter, who became prince of the apostles, made the great confession that Jesus was the Christ, the Son of God. John was the beloved disciple, and the apostle of love. And yet, all three, enjoined by the Master to watch in the Garden of Gethsemane while He withdrew himself to pray, fell asleep! And Peter denied his Lord. Still, how nobly they redeemed themselves!

As we scan their faces at the Last Supper, we are thrilled and inspired by their devotion to our Lord; we are rebuked for our own littleness as we recognize their greatness; we note their sins and their repentance, and we are encouraged to take heart of hope and begin anew our following of our Lord, which we have marred by doubt, denial and other acts of faithlessness. Let us turn to the Master of the Feast for forgiveness, as we seek new and closer communion with Him. Let us pray, each for himself:

"In the hour of trial,
Jesus plead for me,
Lest by base denial
I depart from Thee.
When Thou see'st me waver,
With a look recall,
Nor for fear or favor,
Suffer me to fall."

4. THE FELLOWSHIP OF THE BURNING HEART

TEXT: Luke 24:32.

On one of the greatest days in the history of the world, the day of the Resurrection of Jesus, two of His disciples, who had heard rumors of His resurrection but did not credit them, were walking along the highway from Jerusalem to Emmaus, deep in discussion of the matter. Presently they were joined by a stranger who courteously inquired why they seemed so troubled and sad. They answered in astonishment that he ought to have surmised the cause of their sorrow and perplexity; that all Jeru-

salem was talking about it; and added that he must be a stranger if he himself had not heard about it. He urged them to tell him.

Then they told him about the crucifixion of Jesus the Nazarene, who was "a prophet mighty in deed and word before God and all the people." They said that they had hoped He would be the one who should redeem Israel. But He was dead. It was now the third day since He was crucified, and though He had foretold His rising from the dead on the third day, there was no proof of it. True, they continued, certain women who were followers like themselves of the Nazarene, had gone to the tomb, found it empty, and had a vision of angels who said Jesus was alive. No one, however, had seen Him.

Then the stranger interpreted the Scriptures relating to the Messiah, showing how He must suffer before He entered into His glory.

By this time, the disciples had arrived at their home in Emmaus. They urged the stranger, whose conversation had so enlightened and comforted them, to stay with them for supper. He agreed to do so; and at supper, "in the breaking of the bread," they saw that the fascinating stranger was Jesus. For a long moment they gazed at Him in wonder and love; and then, just as they were ready to offer Him reverence, He vanished out of their sight.

Light had dawned on them. They saw now why their hearts had burned within them with conviction that Jesus was the Christ (as the Stranger opened to them the Scriptures). Now they had seen Him, alive after death, and they hurried at once back to Jerusalem to tell the other disciples about it.

Arriving in Jerusalem they went to the Upper Room, found many disciples there, and breathlessly, with overflowing joy they described how they had seen the Lord. Scarcely had they completed their story, when suddenly, though the door was still locked, Someone had come into the room, and was saying, "Peace be unto you." It was Jesus!

It is ever true that conviction of the reality of God, of the sure fulfillment of all His promises, and of His Fatherly love, shining in the face of Jesus Christ, come to all who honestly search the Scriptures. It was thus with General Lew Wallace when as an unbeliever he searched the Bible to find grounds for his doubts, found God instead; soon afterwards he wrote that thrilling story of the times of Jesus, *Ben Hur*. We need, and we find, in reverent study of the Scriptures the God who inspired them. Our hearts burn with unquenchable faith and hope and love, as we take His message to our hearts.

"In the breaking of the bread," also, Jesus makes Himself known. It is a mystical experience. It baffles our powers of description even while we feel its reality and power. Thus:

> "There sometimes comes to soul and sense
> A feeling which is evidence,
> That very near around us lies
> The land of spiritual mysteries."

5. IN REMEMBRANCE OF ME

TEXT: I Cor. 11:24.

It was natural that Jesus should wish to be remembered by His followers, after He had left the earth and gone back to be with His Father. He knew that He would live in their hearts and be the abiding inspiration of their fellowship and service; but knowing human weakness, the blurring of the image of dear ones after their separation from us by death, He instituted the Holy Supper as a memorial of Himself. It is, of course, more than that; but He Himself said that as oft as they observed it, they would do it in remembrance of Him.

History shows how the world likes to perpetuate the memory of its great leaders by memorials of various sorts. There is, for example, Grant's Tomb by the Hudson, to remind us of the great, silent soldier who saved the Union. In Washington, we have the noble shaft which speaks of the "Father of his Country." In the same city, we have the Lincoln Memorial, the beautiful Greek Temple, in honor of the great Emancipator, the upholder and preserver of the nation's unity, Abraham Lincoln. His statue, one of St. Gaudens' masterpieces, shows Lincoln, seated and looking out through the open colonnade of the temple, as if he were still guarding the liberties of the nation which he served and for which he died.

The Holy Supper is a simple memorial of Jesus, but how it has bound and continues to bind the followers of the Nazarene in fellowship and service!

It reminds us of the matchless teaching, the divine character, and the redemptive Passion of our Lord. Its symbolism prompts us to search our hearts, in order that we may seek, in penitence, forgiveness of our sins and failures, before we partake of the sacred emblems. These call us to a life of sacrifice for the Cause which triumphs by His Cross. They inspire us with a sense of the unity and brotherhood of all who thus "remember Jesus Christ."

Such a memorial makes more clear the ideals which Jesus exemplified and which it ought to be our joy to follow to the utmost of our ability. Brooding over the Communion is the Spirit of Jesus ready to empower us for our tasks, and to release for service the hidden powers of consecrated personality.

In a small Canadian city, there is a striking War Memorial. It glorifies the sacrifice of those who died to maintain justice, righteousness and freedom. The monument stands in a small park, facing the leading business street. The park includes lovely gardens. On the memorial a light is kept perpetually burning. The place is called "The Garden of the Unforgotten."

The Communion service is, in a very real sense, a Garden of the Unforgotten Christ, who gave his life for the redemption of mankind and the ending of all wars through the acceptance of His Gospel of Good Will to men. His light perpetually burns. He is the "true Light that lighteth every man coming into the world."

6. THE RENT VEIL

TEXT: Matt. 27:51; Heb. 10:19-23.

The synoptists report the rending of the temple veil as one of th portents which accompanied the crucifixion of Jesus.

In Solomon's Temple, the veil hung between the holy place and th holy of holies. There was also a partition between them of cedar boards overlaid on both sides with gold, and hung on golden chains. In the hol of holies, a cubical room measuring thirty feet each way, there was th ark containing the tables of the Law. Above its lid were two cherubim o olive wood overlaid with gold. Each was fifteen feet high, faced toward the sanctuary, with wings outspread in front of the ark. In Herod's temple the temple of Jesus' day, the holy of holies was empty. A richly em broidered veil separated the holy of holies from the holy place.

Into the holy of holies only the High Priest entered, and that once year, at Passover time, to offer atonement for the sins of the people.

On the day of the crucifixion, as the priests entered the holy place t offer the evening sacrifices, they found the veil rent in two from top t bottom. Some of them regarded this as a Divine portent. This perhap explains in part why many priests were enrolled as disciples, after th Crucifixion.

The Jewish Christians, as is seen in the book of Hebrews, interprete the rent veil as a symbol of "the new and living way" of reconciliatio with God which Christ opened to all believers.

Under the Law, the priests were intermediaries between God and th common people; but the High Priest only, once a year, could enter th holy of holies and meet God face to face. On the Cross Jesus mad atonement for all and for all time. Through him men everywhere ma come face to face with God.

And God is like Christ, this is the supreme revelation. In Christ w see the tender, yearning love of the Father, Who wills that all men migh come to a knowledge of the truth and find the Way of Life.

The rent Temple veil is symbolic of other veils rent by Christ. Som of these are separation between nation and nation, race and race, cultur and ignorance, and science and faith. Christ by His teaching and lif makes possible the unity and harmony of all such dividing veils.

Stanley Jones in a noble passage in "Christ at the Round Table" make clear the implications of the rent veil, by saying, "Here was goodnes going straight into the heart of evil to cure it, Health going to the bedsid of sickness to bid it rise and serve, Peace laying its quiet hand of bene diction upon the deep unrest of the heart, . . . God coming in answer t the craving of the orphaned heart of the world that cries, 'Show us th Father.' He is here."

"A Hindu friend seeing this bursts into the music of these words: 'W have been talking to the dumb silences and Jesus is the Voice that ha answered us. We have been reaching up in the dark and Jesus is th Hand-Clasp from God reaching down and lifting us'."

As we bow in faith and expectation at the Table of the Lord may we see Him through the rent veil of His holy sacrifice.

"O love! O Life! Our faith and sight
Thy presence maketh one;
As thro' transfigured clouds of white,
We trace the noon-day sun:
So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the Fatherhood
And heart of God revealed."

—Whittier.

7. "THE SAME NIGHT IN WHICH HE WAS BETRAYED"

TEXT: I Cor. 11:23-24.

What is the significance of Paul's reminder that the very night in which Jesus was betrayed He instituted the Holy Sacrament to be observed by His followers for all time in His memory? Certainly it was more than a verification of the date of the first Communion. It had deeper meaning than that.

It suggested that though betrayed and apparently defeated, in the end His cause would triumph. It recalls that saying of Jesus to the Greeks who sought an interview with Him but a short time before, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The black night of treachery, followed by the darkness which covered the earth on the day of the Crucifixion and the earth quaking as it shuddered in horror at the cruel hatred and spiritual blindness of Jesus' enemies, were followed by the glorious dawn of the Resurrection morning. Paul marked the date of the betrayal because he wanted the world to know that it was but the darkness that preceded the dawn.

Around the table that night, were disciples whose frailties and sins; whose abandonment of Him at the Cross, together with Peter's denial on the morrow; were known or foreseen by the Master. Were such as they, or any disciples they might win to His cause, likely to keep Him in abiding memory?

Here was a group which had failed to offer him the most ordinary oriental courtesy of washing His feet, hot and dusty as they were from the city streets. Nor did they offer to render this lowly, but gracious and comforting, service to one another; they felt themselves above doing such menial service. Jesus in gentle rebuke, girded Himself with a towel and washed their feet. The mightiest had stooped to the lowliest service; but, was it stooping?

So Paul fixes the date of the Supper, by recalling the black treachery of one of the apostles. Paul would have us see the faith of Jesus in the spread and final triumph of His Kingdom, though all the forces of evil

were arrayed against it. More than that, Paul wishes, I think, to sho Jesus' faith in the eleven in spite of their frailties and shortcomings an sins. What a humbling and yet inspiring message for all of us wh realizing our unworthiness and repenting of our sins, know that we do lov the Master, and that He still will trust and use us!

There is a legend that when Jesus ascended back to heaven, He receive from its hosts a royal welcome. The angels were eager to learn what plan Jesus had made to spread His Kingdom upon earth. Gabriel ventured t ask the Master, what arrangements He had made for the enterpris Jesus replied, "I have entrusted it to my disciples." Gabriel suggested tha it might be better to charge the angels with the task, urging that th disciples were frail and erring, and had often disappointed Him. Th Master answered, "The angels will not do for such a task; men alone ca win their fellow men; if my disciples fail in this, my whole mission t earth will fail; but they will not fail: I trust them."

The sublime trust which Jesus showed in His disciples on the "night i which He was betrayed" has been justified by history. Countless million still "keep the feast" and hold the sacrifice of the Christ in adorin memory. Indeed these hosts of disciples, in every age, are His livin memorial.

8. "THAT THEY ALL MAY BE ONE"

TEXT: John 17:21.

We find this petition for the unity of believers in the great Hig Priestly prayer of Jesus, which He offered just before the institution c the Supper. He foresaw that with the increase of disciples there would b increasing danger to the unity of the church.

Amid the divided forces of Protestantism, the aloofness of the Gree orthodox church, and the insistence of the Roman Catholic church tha unity can only be reached through reunion of all other churches wit herself, there is urgent need that all Christians should work for th realization of this petition of Jesus. Especially should prayer for unity b offered when we observe this Sacrament, since part of its emphasis upon the communion of saints, both in the church on earth and amon the redeemed in glory.

The prayer of Jesus was that believers should be one even as He an the Father were one. This can only mean unity through the sharing o the Divine life. This does not mean equality of powers, but the identi of life, through the Spirit of God. The drop is not the ocean, but th ocean comprehends the drop. Infinite power, majesty, holiness, love belon to God alone; but believers who share His life, finite though they ar find their life pulsing to the beating of His heart.

All Christian churches are concerned about reunion. The recent gre Conference on Faith and Order at Lausanne was an evidence of the longing for mutual understanding, and co-operation in the work of th Kingdom.

The more recent Missionary Conference at Jerusalem was another evidence of the deep longing of believers for unity of purpose and co-operation in spreading the Kingdom.

In line with this movement was its recognition of the equality of races in Christ Jesus. Delegates from native churches in mission lands and delegates from Christian lands stood on an equality of privilege in the Council. Incidentally, one of the best speeches made at the Council was by a native African bishop.

On mission fields, such as South India and parts of China, the missions themselves are demonstrating the unity of believers by uniting their forces and resources in Kingdom building.

No doubt the breaking away of Protestant bodies from the Mother Church, and the subsequent divisions among Protestants themselves, were providential; they emphasized neglected or forgotten truths, they stood for purer Christian living, and for a return to the New Testament type of church. Nevertheless, when their special mission is fully accomplished, reunion will be regarded as equally a leading of Providence.

In such a reunited church, will there be monotonous uniformity? Not necessarily; not if the spiritual life is left free to develop itself. Nature expresses herself in endless variety: flowers, stars, universes, man himself, all exhibit wonderful and beautiful diversity. The realm of the Spirit is no less diversified and beautiful, many are its instruments but one is its marvelous symphony.

Pray for the peace of Jerusalem; for the unity of the Spirit in the bonds of peace; holding secure our faith in

> "One God, one law, one element,
> And one far-off, Divine event,
> Towards which the whole creation moves."

9. "A LARGE UPPER ROOM"

TEXT: Mark 14:15.

Jesus was anxious that He should eat His last Passover Feast with His disciples in some place that would be free from intrusion of enemies already plotting His death. So He arranged privately with a friend for a room for this purpose. Who this friend was is not known. Tradition mentions several persons, but we cannot be sure who it was. Evidently he was a man of wealth. It was "a large upper room, furnished and made ready" that he offered. Let us hope that he was one of those unknown disciples who, keeping themselves in the background, helped to inaugurate a new spiritual era in the history of the world.

The sign agreed upon was "a man with a waterpot." The custom in those days was for women only to carry water from the wells; a man carrying a waterpot would therefore be instantly recognized as the messenger who was to guide the party to the upper room.

In this upper room occurred three of the greatest events in the history of Christianity: the Last Supper, the first appearance of the Risen Christ to the apostles as a group, and the descent of the Holy Spirit. Here believers were lifted up into communion and fellowship with the Divine, here Jesus gave proof of His resurrection and thereby "brought life and immortality to light," and here the Spirit of God was poured out upon the church, releasing new powers within them and empowering them for service.

If the site of the Upper Room could be identified, it would become one of the most sacred shrines of the Christian Church.

Is it fanciful to regard the upper room as symbolic of the upper room of the spirit of man, where he meets God face to face? I think not. This is the message of the Upper Room. It is there that aspiration becomes realization; there, the soul becomes very sure that "in Him we live and move and have our being." If you are seeking union with God, seek it through communion with God in the upper room, through whose windows, when the noises of the day have died and the hush of the evening has fallen and twilight deepens into night, you may see the stars of God shining in the immensities of space, and have all of life's littleness drop away from you. Presently your cheek is touched by the wings of the Angel of His Presence; God becomes real and near; you become one with Him.

The Upper Room gives the assurance of immortality. After all, the convincing evidence of immortality is the presence of one who became dead and is alive again and liveth forevermore. Death is no longer the bourne from which no traveler returns, since we know One has returned. In the Upper Room Jesus manifested Himself to the ten, with Thomas absent, and then to the eleven, with Thomas present. To "doubting Thomas" we owe increased evidence, amounting to proof, of the Resurrection. Remember:

> "Who goes a step toward God with doubtings dim,
> In glorious light God comes a mile toward him."

Here, too, is the Upper Room of power for victorious living. The wonders of our age are largely wonders of fresh power, discovered, harnessed, utilized. It is the chief secret of flying, of the radio, of transportation, of intercommunication. Yet the power was here, all the time, before we discovered it and learned to use it. The next step in developing power will be the splitting of the atom. When this is accomplished, one of the mightiest physical forces will be released, and, we trust, for human good. We do not use our brain capacity to the full; when once we have learned to use it, earth's finest intellectual era will dawn. So with the Spirit of God. His infinite power, His resources for the developing of the spirit of man and for creating a new, happy, brotherly, truly spiritual world, are available to all who can be trusted to use them.

Let us wait in the Upper Room for the promise of the Father to baptize us in the Holy Spirit."

10. SIMON OF CYRENE, WHO BORE THE CROSS OF JESUS

TEXT: Mark 15:21.

This incident is narrated by all three of the Synoptists. It impressed them so greatly, that they felt it had a significant place in the story of the day of Jesus' crucifixion.

Who was Simon? Some have thought that since he came from Cyrene, in North Africa, that he must have been a black man; and that his bearing of the Cross of Jesus was but typical of the crosses which white men have compelled his race to carry throughout the centuries. If Simon was a negro, then the Cross was the most glorious burden a black man ever carried, and the brief association it gave him with Jesus, a blessed and ineffaceable experience.

But it is unlikely that he was a black man. His sons Rufus and Alexander had become disciples of Jesus, before the Synoptists wrote their Gospels. If they had been negroes, it is almost certain that the Synoptists would have recorded that fact.

Who, then, was Simon? A Jew, born in Cyrene. His name is Jewish. His race have been men of "the wandering feet," from the dawn of their history. Wherever there was a good chance for trading, there the Jew was found. In Jesus' day, Jewish merchants and bankers were everywhere found, from Rome to the remotest outposts of the Empire.

Wherever the Jew went, he took his religion with him. His heart was in the Holy Land. He sang with the Psalmist, "If I forget thee, O Jerusalem, may my right hand forget its cunning." At Passover time, especially, thousands upon thousands of them went up to the Holy City to celebrate the Feast of Deliverance. Simon had come to the Passover. Evidently he could not find lodging in the city. He had to find accommodations in some nearby village. That explains Mark's reference to his "coming from the country," on the morning of the crucifixion.

Just outside of Jerusalem, in the early morning he met the crowd which was following Jesus, guarded by Roman soldiers, on His way to Calvary. Suddenly Jesus fell, fainting beneath the weight of His cross. His long vigil in Gethsemane, in which he suffered agony of soul, his trials that morning, followed by mocking and scourging, had sapped his bodily strength. He could carry His cross no further. The Roman soldiers disdained to carry the cross of one they thought a criminal. The mob was made up largely of Jesus' enemies. They, of course, would not offer to help him. Simon halted, looking with pity on the fainting Jesus. That look led to his impressment. He was compelled by the soldiers to carry the cross.

As Simon toiled beneath the cross, a look of gratitude flashed on him from the Christ. Did Jesus speak to him? We may feel sure He did. It would be in keeping with His character.

Just as the thief on the cross became penitent, as he watched Christ on His Cross; just as the centurion, who saw him suffer and die, was moved to say, "Truly this was a son of God"; so we believe Simon saw in

the face of Jesus a divine glory, and afterwards came to believe that He was the Messiah.

When he returned home, he told the story of his strange meeting with Jesus, and of carrying His cross. Perhaps he saw Him die. He heard of the Resurrection. It may well have happened that before he left Jerusalem he had become a Christian.

His two boys, Rufus and Alexander, became followers of the Nazarene. How Simon's heart must have leaped for joy when he found his boys had accepted Christ as their Master and Saviour.

We, too, may carry the Cross of Jesus. Denying ourselves for His cause; sacrificing to make sure the victory of righteousness, truth and love, as taught by Him: thus we shall win His crown of His approval and love; be numbered with those who help thereby to turn many to righteousness, among whom, please God, may our own children, like Simon's sons, be included.

11. "DAUGHTERS OF JERUSALEM"

TEXT: Luke 23:27-28.

The mob spirit was in control that morning of the crucifixion. Inflamed by the priests who had denounced Jesus as a blasphemer, as one who had claimed equality with God, the crowd had cried, "Crucify him" to Pilate on the judgment seat, in answer to his question, "What then shall I do with Jesus?" The blood-lust of the mob was aroused; and now, as Luke tells us, "a great company of people" were sweeping through the gates of the city on their way to Calvary. Suddenly above the brute roar of the crowd, piercing cries of lamentation from a great company of women were heard. They were agonized cries of horror at the sentence of death and of tender sympathy for the prophet of Nazareth. A hush must have fallen on the crowd, for Jesus' voice was heard, addressing the women. For the moment, the vast throng, silenced by the grief and tears of the women, listened to what their intended victim was saying.

Jesus' heart overflowed with gratitude at the sympathy and devotion of these women. Daughters of Jerusalem, He said, do not weep for me. I am going to My death willingly, as a testimony to the truth I have taught about God, the Heavenly Father, and the way of eternal life. It is the will of God that I should suffer and die; His will is best; I shall rise again; the Kingdom of God will triumph. But dark days are in store for Jerusalem, the holy city of our fathers. The rejection of Myself as Messiah has filled up the cup of our nation's sin and shame. If these cruelties are inflicted on Me while the tree is still green, while there still remains some spiritual life in the nation, what will happen when the tree is dry and dead, and the nation is doomed? I weep for what you women will suffer then. Upon you and your children the heaviest sufferings will fall. You will cry then, happy are the childless women. Daughters of Jerusalem, weep for yourselves. God's judgment will soon fall on our nation. Your sympathy is dear to Me; My tears are falling for the sorrows you soon will suffer.

Then cries of rage and curses rose again from the crowd; the women's oices expressing sympathy and devotion could no longer be heard above he noise of the mob. The grim procession swept on.

But the daughters of Jerusalem had borne witness once more to the eep impression the Nazarene had made upon the women of His land. He ad honored their womanhood; he had publicly recognized its dignity and alue in an age where women were kept in the background. He had healed nany of these women and their little children. His love and reverence or children had won the hearts of the mothers. To women He was lways gracious and kind. He won their love and devotion.

His followers have caught His spirit. In no other lands than Christian s womanhood held in such reverence, lifted up to equality with men, and onored so much for their moral and spiritual worth. Sometimes the hurch is sneered at by the unthinking because women form the majority f its membership. This is true, but it is not a ground for reproach. It s an evidence of the glory and beauty of the ideals of Jesus, as taught by he church and adopted by women.

The heart of woman is grieved by the moral and spiritual failures of ociety, especially as these affect home and children. They feel the tragedy f sin more deeply than men. The gentler and lovelier ideals of Christ ppeal more strongly to women than to men. Justice and righteousness, he building of Christ's world-wide Kingdom appeal to both men and omen; but the world needs these ideals of gentler living which are an nportant part of the teaching of Jesus. To these ideals, women are most esponsive.

At the altar of Communion, women still find the heart of the Eternal hrist who loves them, and helps them to build homes of love and a orld where love shall finally reign.

12. "TRULY, THIS MAN WAS THE SON OF GOD"

TEXT: Mark 15:39.

This was the verdict of the centurion who was in charge of the soldiers ho arrested Him, who took Him before Herod and Pilate for trial, who uperintended the ghastly details of the crucifixion, noted Christ's words, is thoughtfulness for His mother, His assurance to the penitent thief of ardon and Paradise, and who saw Him die. He summed up his impres- ons of this Man by saying "Truly he was a righteous man," and "Cer- ainly, this Man was the Son of God."

In the garden of Gethsemane when Peter cut off the ear of a servant f the High Priest in an attempt to stop the arrest of Jesus, the centurion ad learned of Jesus' disavowal of the use of force in the cause of religion y saying, "Put up again thy sword into its place: for all they that take he sword shall perish with the sword," adding that if force were needed e could summon more than twelve legions of angels to His aid.

The centurion had witnessed the craftiness and hatred of the High riest and of Herod; the vacillation and weakness of Pilate; his condemn-

ing to death as a matter of political expediency, One whom he was co
vinced was innocent of the charges made against Him. The centurio
too, had charge of the scourging, and of the crucifixion: and through
all he was growingly impressed by the dignity, the courage, the magn
nimity, the nobility of this Man.

With growing wonder he witnessed Jesus returning, from His cro
good for evil, praying for the forgiveness of his enemies, and commendi
with His dying breath, His spirit unto His Father-God.

In awe the centurion saw the darkening sky which gradually blott
out the light of day; in awe, too, he felt the earthquake rock the eart
he believed they were signs that heaven and earth were leagued togeth
in condemnation of the injustice done to "this Man." For himself, t
centurion felt that an irreparable wrong had been done to Jesus; and th
nothing less could be the explanation of the lofty nobility and purity
Jesus' character than that He "was the Son of God."

Without question, the centurion paid a lofty tribute to Jesus. He pro
ably stopped short of the Christian conviction that Jesus was Saviour
the world, and founder of a Brotherhood which should establish by a
by a world-wide Kingdom of God. It may be that he learned later th
this Kingdom was spiritual.

The centurion's outspoken conviction of the spiritual integrity of Jes
and His kinship with the Divine, will live forever to the credit of h
discernment, sense of justice and admiration for a life that, in his juc
ment, touched the divine. Surely we, with ampler knowledge and expe
ence of Jesus, will at the Communion Table renew our pledges of dev
tion to Jesus as our Lord and Master.

Like the Gospel which John wrote, the Communion is observed f
this purpose:

"THAT YE MAY BELIEVE THAT JESUS IS THE CHRIS
THE SON OF GOD; AND THAT BELIEVING YE MAY HAV
LIFE IN HIS NAME."

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